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THE
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

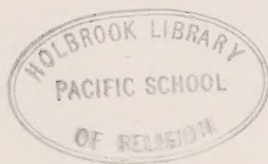
American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1886.

VOL. LXXXII.



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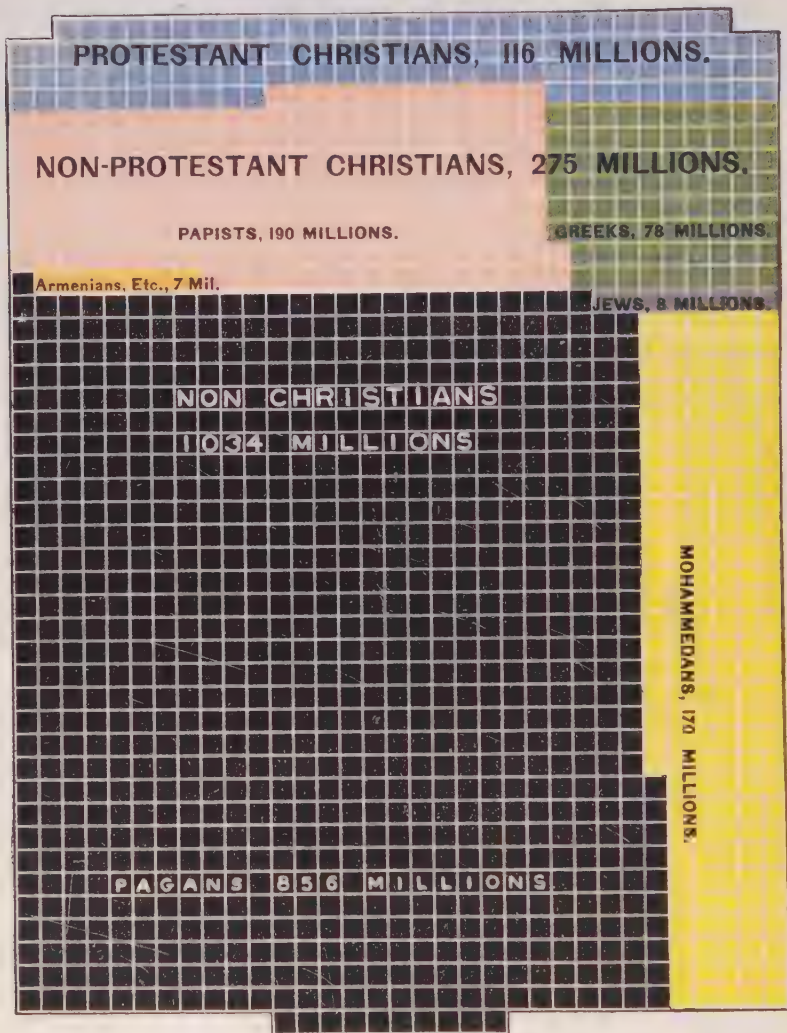
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"CHRIST FOR THE WORLD.—THE WORLD FOR CHRIST."

The Religious Faiths of Mankind.



Each square in this diagram represents one million souls. The division according to religious faiths is based on the estimates of Keith Johnson in the English Church Missionary Atlas. Behm and Wagner estimate the population of the globe somewhat higher, making it 1,434,000,000. The diagram shows that there are:—

Protestant Christians	116,000,000								
Non-Protestant Christians,	<table> <tr> <td>Papists</td><td>190,000,000</td></tr> <tr> <td>Greek</td><td>78,000,000</td></tr> <tr> <td>Armenians and other sects,</td><td>7,000,000</td></tr> <tr> <td></td><td>275,000,000</td></tr> </table>	Papists	190,000,000	Greek	78,000,000	Armenians and other sects,	7,000,000		275,000,000
Papists	190,000,000								
Greek	78,000,000								
Armenians and other sects,	7,000,000								
	275,000,000								
Non-Christians	<table> <tr> <td>Jews</td><td>8,000,000</td></tr> <tr> <td>Mohammedans</td><td>170,000,000</td></tr> <tr> <td>Pagans</td><td>856,000,000</td></tr> <tr> <td></td><td>1,034,000,000</td></tr> </table>	Jews	8,000,000	Mohammedans	170,000,000	Pagans	856,000,000		1,034,000,000
Jews	8,000,000								
Mohammedans	170,000,000								
Pagans	856,000,000								
	1,034,000,000								
Population of the Globe	1,425,000,000								

This shows that about 8 per cent. are Protestant Christians, 20 per cent. Non-Protestant Christians, and 72 per cent. Pagan or Mohammedan.

THE
MISSIONARY HERALD.

VOL. LXXXII. — JANUARY, 1886. — No. I.

THREE MONTHS.—During the first three months of the financial year the regular donations have amounted to a little over \$66,000, and special thank-offerings to a little over \$4,000—a total of \$70,186.72. This is a gain over the average donations for the corresponding months, for the past six years, of about twenty per cent. It is a favorable indication at the beginning of our New Year. Now, if all who desire to be included among the special donors to the Memorial Thank-offering will send in their generous gifts or pledges during the next two months, advancing that offering handsomely forward toward the \$100,000, suggested at the recent Annual Meeting, and if the regular donations from churches and individuals also increase through the early months of the year, we shall have abundant occasion “to thank God and take courage.” Let every church and congregation help in this direction. See article in the present *Herald*, entitled “Our Annual Missionary Offering.—How is it Distributed?”

THE diagram opposite, showing the religious faiths of the world, is by no means copied from, though suggested by, one prepared by Eugene Stock, of the English Church Missionary Society.

BECAUSE sympathy and prayer for missions cannot be expected where there is little or no knowledge of them, we ask the lovers of the good cause to take advantage of this favorable season of the year to aid us in enlarging the circulation of the *Missionary Herald*.

THE English missionary societies are still greatly favored in the supply of men and women offering for service in foreign lands. Aside from the large number who went last year in connection with the China Inland Mission, we read that at the “Valedictory Dismissal,” held October 2, by the Church Missionary Society, thirty persons, including nine wives, were present to receive instruction and to be commended to God in prayer. Though many of these were returning to fields in which they had already labored, the proportion of new missionaries is large, and the number offering themselves for service is increasing.

By a clerical error the number of native churches in the Foochow Mission was given in the Annual Report as three, when it should have been fourteen, the churches in the out-stations having been accidentally omitted. This makes the total number of churches in foreign lands connected with the Board 303.

SOME of our readers will probably miss, in this issue of the *Herald*, the list of missionaries with their stations, which has for some years been given in the January number. We have thought it best to place this list, with much other matter, in the "AMERICAN BOARD ALMANAC OF MISSIONS," notice of which was given last month. The almanac is now ready; it is somewhat larger than at first proposed, having thirty-six pages, with a cover printed in colors. It will contain the list of missionaries with their stations, a list of stations and principal out-stations (with pronunciations), the distances from different points, and a large variety of other matter which it is believed will make the almanac indispensable to the friends of missions, and especially the constituency of the American Board. It will be sent by mail at the rate of \$6 per hundred, \$1 a dozen, and ten cents a single copy.

THE Commemorative Volume, which was announced as in course of preparation, is now ready. It contains the discourses of Drs. Walker and Storrs; the address of President Hopkins; the principal portion of the paper of R. N. Cust, Esq.; letters and salutations received from other missionary bodies; the Historical Papers presented at the late Annual Meeting, and the concluding remarks of the President and Dr. Webb; together with portraits of President Mark Hopkins and Governor Treadwell of Connecticut, the first President. It will be sent, postpaid, for twenty-five cents in paper cover, and fifty cents bound.

IT is a matter for universal congratulation that the world is rid so suddenly, and with so little bloodshed, of such a monarch as King Theebaw of Burma. There are, no doubt, difficult questions connected with the assumption of authority by the English government over Burma; but the interests of humanity required that that savage and brutal king should be deposed. A better day is to dawn for Burma, and we congratulate our brethren of the Baptist Missionary Union on the auspicious outlook for their work in that empire.

THE sum of \$143 has just been given by individuals in the Broadway Tabernacle Church of New York City, supplemented by ten dollars more from a mission circle, known as the "Cheerful Workers," to be expended by Mr. Neesima in supplying English books to Japanese pastors of his acquaintance. This timely gift was increased by the kindly offices of the pastor, Dr. Taylor, in securing ten copies of Dr. H. B. Smith's "Systematic Theology," presented for distribution by D. Willis James, Esq. It was quite in order that a church which, under the lead of its pastor, had just increased its annual contribution to the Board by \$1,000, should be forward in this grace also, for supplying our native ministry with the means of broadening their views and enlarging their influence. Good books, by the best writers of the time, on Christian Apologetics, Biblical Theology, History of Christian Doctrines, and current Philosophical and Theological questions, are greatly needed for textbooks and books of reference in our seminaries and higher institutions of learning, as well as for the best educated pastors and preachers in Japan, Turkey, and India. The Secretaries of the American Board would be glad of the opportunity to distribute the following, among other good books: Hopkins's Outline Study of Man, 100 copies; Smith's

Systematic Theology, 50 copies ; Storrs's Divine Origin of Christianity, 50 copies ; Schaff's Church History (3 vols.), 25 copies ; Schaff's Creeds of Christendom, 12 copies ; Fisher's Supernatural Origin of Christianity, 50 copies ; Fisher's Reformation, 50 copies ; Fisher's Beginnings of Christianity, 50 copies ; Shedd's History of Christian Doctrines, 25 copies ; Stanley's History of the Jewish Church, 25 copies ; Stanley's Sinai and Palestine, 25 copies ; Taylor's Bible Characters, Daniel, David, etc., 50 copies each ; Meyers's Commentaries, etc. These and other volumes of like character would be of the greatest service to the work we are prosecuting in foreign fields.

ARE our churches caring as they should for the training of the children in developing the spirit of benevolence and zeal for missionary work? Children as well as adults must read of distant lands if they would care for them. If you cannot find anything better for the little ones than the *Mission Dayspring*, published by the American Board and the Woman's Board, by all means get the latter. Would it not be a good thing for our youth, as well as for the future of the churches, if 60,000 copies of this children's missionary paper — instead of 20,000 or more — could be distributed monthly among them?

THE edition of the map of Micronesia in the set of wall-maps prepared by the American Board having been exhausted, a new map has been prepared with some additions, especially giving as an inset a map of the lagoon of Ruk, the region which is just now made most interesting by the reports from Mr. Logan, which will be found on another page. Price, on cloth, 70 cents ; on paper, 40 cents.

A MONTH OF SPECIAL PRAYER. — The following letter has been received in the Home Department from an earnest Christian woman : "The December *Herald* came this morning filled, as it always is, with valuable material. The item of special significance in this number is the announcement that the month of February has been set apart by the English Church Missionary Society for united public prayer for special spiritual blessings. The thought must have come to you as it did to me, instantly, and will to many as they read the statement : 'We ought to have just such meetings in this land !' Is it not possible to make arrangements for one hundred or more meetings in convenient localities, so timed that three or four of them may be held each day of the month, so that, during the entire month, there shall daily ascend public pleadings for the needed gifts of the Holy Ghost — gifts needed that all Christians may be prepared, as God alone can prepare them, to obey that last command of our Lord in just the particular line of work that he wishes, and that the heathen may be made ready to accept the gospel when presented to them? If with such public prayer there is also offered the daily secret prayer, may not, *must* not, the month of February, 1886, become the month of months in the history of the upbuilding of Christ's kingdom in the world?" The suggestion here made is in the line of much that has been said and thought by many Christians in recent days. Is not some such plan as this here presented feasible and desirable? We shall be glad to hear briefly from any of our friends as to their opinions on this matter.

WE cannot but be gratified at the reception given to the new volume, "Mission Stories of Many Lands," published by the Board. The commendations given by the press have been uniformly and warmly commendatory. We are happy to say that the sale is progressing rapidly, and we expect both from the character of the book and its exceedingly low price that it will soon be found in thousands of our homes and Sunday-schools.

REMARKABLE statements are made in the *London Chronicle* concerning the contributions for missionary work by the native churches in the Society Islands. Raiatea, with 1,500 inhabitants, has contributed \$1,224; Tahaa, with 900 inhabitants, \$563; Pora Pora, with 1,000 inhabitants, \$1,153. And yet among these churches contributing so nobly there has been no resident missionary during the past year. The people are accustomed, it seems, at the missionary meetings to commemorate their departed friends in their offerings. At Raiatea, a young widow on the day of contribution brought an offering of seven dollars in the name of a daughter who died about three months after her husband had been taken from her, and for this husband also she presented a gift. The thorough hold which the gospel has taken upon these islanders is clearly evinced by the generosity they display in their gifts for the prosecution of the missionary work.

REFERENCE has heretofore been made to the arrival in Peking of the young men from the English Universities who went out under the China Inland Mission. The same spiritual blessing which attended these men in Great Britain, and while on their way, was manifested at Peking; and our missionaries at that city report that there has been a deeper spiritual life awakened in all the missions. As a result of this awakening, the Peking missionaries have issued a call to prayer on the part of all who are laboring in China — naming as a time every day at noon. A proposal has also been made to begin a series of revival services with the native churches. Altogether our brethren are hopeful of good results.

OUR letters from Bulgaria give little information beyond that contained in the daily newspapers. The missionaries have no anxiety for their personal safety. Of course, the regular work of the mission is much interrupted, but at our latest date from Philippopolis (November 2) everything was moving in an orderly manner. The self-control manifested by the people is spoken of as worthy of all admiration. A French lady, who was in Paris during the siege of that city, affirmed to one of our missionaries that the good order in Philippopolis was in striking contrast to the conduct of the French under similar circumstances. Of course, there is great anxiety felt throughout the principalities as to the outcome of the conflict.

NOR all Christians are ready to observe the law of love, and seek, at the cost of their comfort, to worship in such ways as to reach others. We learn that the First Church of Kioto, which had a pleasant edifice near the homes of its members where they were well accommodated, have just gone off three quarters of a mile and hired a building in a densely populated section, where they can better reach others with the gospel. Would that all churches and Christians were as faithful followers of Him who pleased not himself!

WE have been much interested in examining the "Gordon Pocket Medical Chest," prepared by Burroughs, Wellcome & Co., of Snow Hill Building, London, and designed for the use of physicians and families, especially in cases of emergency. The little chest contains a sufficient variety of medicines, with a supply of such instruments as are needed by missionaries and others, in a compact yet secure form so that it can be easily carried. Several of these cases have been kindly presented by Mr. Burroughs to medical missionaries of the American Board, and will undoubtedly prove useful. A medical authority has said that if Dr. Livingstone had had one of these cases strapped to his shoulder while he was in the swamps of Africa his valuable life might have been saved.

MR. JONES, of Madura, reports that on a recent Sunday evening, when his helpers and others were gathered together, a large and earnest consecration meeting was held, and 600 people rose at once in testimony of their purpose to consecrate themselves anew to the service of God. Among the letters from the Madura Mission in this issue, accounts will be found of large accessions to the number of Christian adherents.

THE connection between missions and commerce is not often more apparent than in the story of the establishment of a mission station on Ruk, Micronesia. The natives in the islands of this archipelago were regarded as extremely savage, and no trade was ever attempted with them. At the beginning of 1880 a Ponape Christian teacher was left on one of the islands, and a year ago last November Mr. Logan and his wife established themselves on one of the islets. And now, after one year of Christian teaching by an American, and four years by a native Micronesian, the way is opened for the trading-vessel, and last autumn a schooner spent a week in the archipelago commencing traffic with the natives. Through the improved character of the people this vessel secured, what could never have been secured before — a cargo of cobra ; and it sold, what never could have been sold on these islands before — a quantity of cloth. Certainly if the introduction of commerce and civilization gives to any nation a prior claim to those Pacific islands, it is neither Spain nor Germany, but the United States.

THE SECRET OF SOME MISSIONARY CONSECRATION. — It is to be hoped that the regular readers of the *Herald* often lift up a special prayer, as they read, for the beloved missionaries whose story of labor and self-denial they are perusing. Let it always be done with thanksgiving that God hath counted them faithful, putting them into the blessed ministry of his Word in heathen lands. Let us sometimes remember also those who have been compelled to remain at home, to whom it is the sorest disappointment of their lives that, on account of special hindrances, they are obliged to relinquish foreign service. We are in continuous correspondence at the Missionary Rooms with many such persons, and their letters are sometimes exceedingly touching. When the decision is made that, on account of impaired health, or want of educational training, or the claims of dependent friends at home, or for other sufficient reason, they cannot be wisely accepted as missionaries to the heathen world, it is with no feeling of relief from the pressure of a heavy obligation that they receive the message. Far otherwise ! Their language is oftener that of one who has just written as follows : "While I

bow humbly and submissively to your decision, may I say it was the greatest sorrow I have ever known? I had not realized how fully my heart and soul had been given to it until it was lost. For hours my soul went through such an anguish of suffering as I had never known before. I pray God I may never be called to pass through such suffering again." Out of such an experience as this God often brings his chosen servants into a more thorough missionary consecration than they otherwise would ever know. This explains the intense devotion to the foreign missionary cause on the part of some who preach and of some who give, and of many who pray and labor among the churches at home.

NEVER was the fallacy of the utterance that Providence is always on the side of the heaviest battalions more clearly demonstrated than in the recent war in Bulgaria. The forces of Servia were, to all appearances, vastly superior to those of Prince Alexander. The political and military authorities in all parts of the world had no doubt that King Milan would speedily capture Sofia. But there is a God in the heavens, before whom armies cannot stand, and who would not suffer this flagitious attack to prosper. Bulgaria may not be able to secure what she desires, but she has won the respect of mankind by her bravery, and it would hardly seem possible for the European Powers, after such a vigorous defence of her rights, to restore the position of affairs as they were before the war.

NOTHING has yet been made public concerning the settlement of the Caroline Islands dispute between Spain and Germany, although the telegraph reiterates the statement that a treaty has been signed. As we write, there has been no confirmation of the telegram that a German corvette has formally annexed the Marshall Islands to Germany. This report is not improbable, inasmuch as there are two German houses trading in the group, and there is no power that can resist such a claim. We have no apprehension that German sovereignty will interfere with the missionary work in which the American Board is so much interested.

THE Chinese are not much above the Africans in their superstitious ideas concerning the occult power of foreigners. It is very difficult to eradicate from their minds the notion that at some moment the foreigner may spring some deadly trap upon them. This notion is diligently fostered by those who are specially opposed to the coming of missionaries, and they tell to their children, as well as to adults, terrible stories of what the foreigner will do. Mr. Gilmour, of the London Missionary Society, reports that visitors frequently decline to take tea at his house because they have heard that this tea is drugged with "the medicine of bewilderment." One woman who sat down in a spring-bottomed chair suddenly sprang up as if all the evils of which she had heard had come upon her. On one occasion Mr. Gilmour, in leaving the chapel, laid his hand on the shoulder of a Chinaman, asking him to follow him. The greater part of the congregation immediately left the house in terror, thinking that by the laying on of "a medicated hand" this man had been bewitched. The story was that a foreigner could so overcome a native by his touch that he would follow him, unable to turn to the right or the left, and thus go helplessly on and have his eyes dug out. These superstitions are among the obstacles that our brethren meet. They will yield slowly but surely as the gospel is preached.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1884-85.

MISSIONS.	Organized.	Stations.	Out-stations.	AMERICAN LABORERS.		NATIVE LABORERS.					CHURCHES.			EDUCATION.											
				PRIVILEGED CLASS.	Females.	Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.	Total.	Total of Laborers.	Number of Churches.	Members.	Additions.	Colleges and High Schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.
East Central Africa.	1883	3	..	3	..	3	..	2	..	..	42	43	4	10	..	15	..	118	..	2	..	88	1	40	40
Zulu Mission.	1883	2	13	10	..	..	..	5	50	..	..	..	137	163	782	..	..	..	..	61	2	..	41	1,716	1,505
West Central Africa.	1883	2	..	..	..	..	..	7	..	..	..	..	32	59	..	7	..	..	..	23	2	..	..	270	386
European Turkey.	1888	4	27	10	..	1	..	25	13	..	14	..	232	291	444	7	..	58	..	23	9	71	11	270	386
Western Turkey.	1819	8	110	21	..	1	..	64	31	..	15	34	232	291	444	7	..	58	..	23	9	71	11	270	386
Central Turkey.	1817	34	7	1	..	1	..	25	13	..	15	34	232	291	444	7	..	58	..	23	9	71	11	270	386
Eastern Turkey.	1815	4	110	14	..	1	..	40	15	..	124	50	232	291	444	7	..	58	..	23	9	71	11	270	386
Martha.	1814	9	91	12	..	..	..	24	17	..	124	55	207	272	333	33	..	220	..	243	5	80	70	3,100	4,283
Madura.	1813	11	240	13	..	1	..	32	18	..	257	162	463	437	2,169	161	..	115	..	378	2	178	142	4,370	5,267
Ceylon.	1816	7	16	5	..	..	..	14	11	..	497	72	584	10	..	13	..	233	..	365	4	65	88	4,172	5,267
Hong Kong.	1883	1	..	..	..	..	..	15	3	..	4	3	4	6	..	..	..	9	..	114	2	138	139	8,623	8,572*
Poochow.	1817	2	..	..	..	..	..	15	3	..	4	3	4	6	..	..	..	9	..	28	2	31	6	170	170
North China.	1847	3	26	5	..	1	..	15	12	..	3	4	4	6	..	..	..	162	..	30	2	34	9	119	178
Shansi.	1882	6	..	..	..	..	..	11	8	..	..	10	37	81	11	..	..	..	..	28	2	34	9	119	178
Japan.	1889	4	50	14	..	1	..	44	19	..	..	10	37	81	11	..	..	..	..	164	3	224	..	..	388
North Japan.	1883	4	..	..	..	..	..	14	8	..	..	..	37	81	11	..	..	..	..	164	3	224	..	..	388
Microesia.	1883	4	50	14	..	1	..	44	19	..	..	10	37	81	11	..	..	..	..	164	3	224	..	..	388
Western Mexico.	1872	4	50	7	..	1	..	17	13	..	22	..	46	63	104	19	..	500	..	49	1	9	..	1,900	1,958
Northern Mexico.	1882	2	4	3	..	..	..	7	..	..	..	12	12	19	2	..	..	16	..	..	..	20	..	..	20
Spain.	1872	1	18	2	..	..	..	3	5	..	141	10	34	37	7	..	..	24	..	..	..	64	7	336	400
Australia.	1872	1	10	1	..	..	..	2	6	..	..	3	9	11	..	..	..	26	..	..	..	30	..	..	33
No. Pacific Institute.	1872	..	..	1	..	..	..	2	..	..	..	..	9	2	..	3	..	..	..	14	..	..	..	..	14
Total.	83	826	136	88	4	6	147	101	422	147	212	1,319	505	2,183	2,605	303	23,210	3,008	50	1,981	40	1,690	813	30,941	35,561

* Including some under instruction, but not in reported schools.
 † Including Hawaiian missionaries.
 ‡ Incomplete.
 § From report of previous year.
 § Besides six who are ordained.
 ¶ Not including those still supported at the Sandwich Islands.
 ** The common schools of Jaffra, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

URGENT NEED OF MEN.

THE situation is fast becoming critical. There are not men enough in the field to hold the ground now occupied, to say nothing of new and widening fields white for the harvest. Rare opportunities are passing, unimproved. We lay the facts on the hearts of young pastors and young men in our theological seminaries and colleges, and we call on all who love the cause of foreign missions to pray the Lord of the harvest to send forth laborers into his harvest.

Some of the facts are these: Mr. Gulick left alone in care of the mission to Spain; Mr. Clark left alone in the mission to Austria; the following stations, where not less than three men are needed for efficient prosecution of the work in hand, left with a single man in each: Mr. Bartlett in Smyrna; Mr. Cole in Bitlis; Dr. Reynolds at Van, and now Mr. Christie alone in Marash, in charge of half of the Central Turkey Mission, where four men were engaged but a year ago; no new men for Japan the past year; Mr. Pierson alone at Pao-ting-fu, Mr. Perkins at Tientsin; Mr. Logan at Ruk; while not one man can be spared for a new station ready to be opened in Shantung.

What constitutes a call to the foreign field but qualifications and opportunities of the largest service for God and one's fellow-men? Read the following, just received from Mr. Christie at Marash:—

"I had the honor of being one of the artillerymen who helped to hold 'the Hornet's Nest' at the battle of Shiloh, for hours, against the repeated charges of the best troops in the Southern army. We 'held on' till nearly all our officers, men, and horses were piled, dead or wounded, around our two guns,—till, in fact, we had not men enough left to load and fire. Yet even then the few survivors of us did not leave our posts beside the bullet-bespattered cannon until our own infantry, rising to their feet behind us, began to pour their withering fire into the very faces of the advancing foe. Pardon me for saying that I am reminded again of that situation as I look around upon the field of the Lord's battle here. You may be sure of one thing: Marash will not be abandoned, Adana will not be abandoned, Hadjin will not be abandoned. With the Lord's help, we (the few survivors of us) shall stand at our posts here until we hear the tramp and the cheer of reinforcements coming up behind us, or until we fall beside our guns. I leave you commanding generals to say which it shall be."

"IN THE POWER OF THE HOLY GHOST."

WE regret to see that the British Evangelical Alliance, in the list of topics it has put forth for the approaching Week of Prayer, has again ignored the one object had in view by those who originally proposed this observance. As a matter of history it is unquestionable that those who at the first invited the Christian world to set apart the week had no thought of asking their fellow-believers to unite in general supplications for all sorts and conditions of men. They had before their minds one specific need, a need felt by Christ's devoted servants in all parts of the world, that the power of the Holy Ghost should be given to accompany the preached Word. Recalling the command given

by the risen Saviour to his early disciples to tarry in Jerusalem until they were endued with power from on high, and remembering the results at Pentecost which followed that prayerful waiting, these men who first issued the call for the Week of Prayer urged Christians to seek the same enduement in the expectation of a similar result. The one object for supplication, which they set before themselves and others was "that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

This is not a narrow theme. None can be broader. The presentation of it holds the thought to the fundamental need of this and of all times, the indwelling of the Divine Spirit in the hearts of his followers in such fulness and power that mighty works shall be wrought by them. The work of the Spirit should be clearly apprehended; His person should be honored. Any tarrying together which helps the people of God to appreciate the supreme importance of this gift of the Holy Ghost will prove an inestimable blessing to the Church and to the world. It has seemed to us that there never was greater need of emphasizing this one point than now. Never has the gospel been more widely preached than it is to-day. Men hear, but they do not believe. Even in pagan lands the truth is listened to, but not accepted, by tens of thousands. If the work of conversion should now follow wherever the work of evangelization has been done, the record of this new year would be most wonderful. Do the people of God apprehend with sufficient distinctness and force the fact that for the conversion of men the indispensable requisite is the outpouring of the divine Spirit both upon Christians and unbelievers? Do they believe *for themselves* the promise, "Ye shall receive power, after that the Holy Ghost is come upon you"? That the fulness of meaning in this promise may be understood, and that the blessing it suggests may be received, are the ends which the Week of Prayer was designed to serve.

The suggestion has been repeatedly made in certain quarters that it would be well to change the time of observing this period of prayer to what is called "Passion Week," that being a season when all Christians could unite in religious observances. The suggestion reveals the fact that the idea which led to the original proposal of the Week of Prayer has been lost sight of. Passion Week may with the greatest propriety be made a time of special prayer, but the thoughts at that season will appropriately and inevitably be connected with the last days of Christ while upon earth, with his sufferings and his death and his resurrection. Unspeakably precious as is Christ's work, it does not render the work of the Spirit needless. Yea, it was expedient for us that Christ should go away that he might send the Comforter. Has the church recognized duly the office and work of the Holy Spirit? Is it not significant that in the "Christian year," as observed by many devout disciples, a week is devoted to the remembrance of Christ's passion while but a single day is set apart to commemorate the descent of the Holy Ghost?

Gladly would we do what we could to lead all Christians to the recognition of the present supreme need in the Church and the world—the baptism with the Holy Ghost. We ask that the approaching Week of Prayer be observed with this object in view, and that it be made the theme for meditation and the burden of supplication "that God would now pour out his Spirit upon all flesh that all the ends of the earth shall see his salvation."

OUR ANNUAL FOREIGN MISSIONARY OFFERING. — HOW IS IT DISTRIBUTED?

It may be pleasant for contributors to the general treasury of the American Board to remember, as they are about presenting their weekly, monthly, or annual offerings, that of every donation not otherwise designated, thirty-five per cent., upon an average, goes to the support of the important four missions of Turkey; including the Bulgarian field, around which gathers so much interest just now, the central publication and evangelical work at Constantinople, and the educational and evangelical work at Nicomedia, Smyrna, Broosa, Marsovan, Cesarea, Trebizond, Marsh, Aintab, Erzroom, Harpoot, Bitlis, Van, and Mardin. We do not believe any donor of one hundred dollars could use thirty-five dollars of that sum in a more extended and fruitful service than this. Twenty per cent. goes to India and Ceylon, including the work in the Maratha and Tamil fields, reaching such centres as Bombay, Ahmednagar, Sholapur, Madura, Pasumalai, and Jaffna. Thirteen per cent. will rejoice the hearts of the faithful and laborious missionaries in Japan, increasing the light already shining so brightly in Osaka, Kioto, Kobe, and Okayama. Ten per cent. will give new impulse to the broad and growing work in China. Six per cent. will bless the Pacific Islands, and another six per cent. the three missions in Papal Lands — Austria, Spain, and Mexico. Four dollars out of a hundred will go to the Zulus in South Africa: while three dollars will assist in the communicating of missionary intelligence; and the last three dollars, making the total one hundred, will cheerfully do its honorable part toward the home and foreign correspondence, and the administration of the treasury. Multiply these figures by ten, and you distribute ten times the amount at the same rate per cent. to these several missionary fields.

Let every donor consider the significance of this wide distribution when he is weighing the question: "How much shall I give this year to foreign missions?" Divide the question in your thoughts and purposes. How much will this contribution do for Turkey? Thirty-five per cent. of the whole. How much for India and Ceylon? Twenty per cent. How much for China and Japan? Twenty-three per cent. How much for Africa, the Pacific Islands, and Papal Lands? Sixteen per cent. And how much will be used for the communication of missionary intelligence, for the world-wide correspondence, and the administration of the trust? Only six per cent.

We can none of us be too thankful for the provision in Divine Providence of this broad channel extending its influence around the world through which our contributions, smaller or larger, can go so swiftly and surely upon their beneficent errand. Let us make much of our great opportunity during this new year of grace upon which we now enter.

CHRISTIAN CIVILIZATION A PRESENT MISSIONARY TRUST.

BY REV. EDWARD ANDERSON, OF NORWALK, CONN.

In discussing missions the primary question, of course, is the saving of souls. Other considerations, however, may be appropriately connected with this para-

mount interest. The advance of the gospel of Jesus Christ has led to the elevation of men under a new civilization that is as certain as is that advance. In India, in China, in Japan, in the South Sea Islands, among the most cultured and among the most degraded, the positive teachings of Christianity are for the humanizing of people. Wherever Christianity gains footing, the naked are clothed, the unfortunate are cared for, woman is redeemed and given her place, the ignorant are instructed, lands are cultivated, manufactories are established, unknown regions are penetrated and their peoples brought to the knowledge of the world. Everywhere this is seen and felt as a result of the work of the faithful missionary, and nothing but the Gospel of Jesus has ever accomplished or led toward this most desirable consummation. Since no provision has been made for such a result to come upon the unenlightened save by the efforts of fellow-men as represented in our missionary work, — God working only through his children for the benefit and instruction of his children, — it is evident that Jesus meant that his gospel should be aggressive at the hands of his disciples in all ages. The natural result will be that they will, by right, hold us accountable for having selfishly held back all this knowledge that means culture and prosperity and growth, which we might and by our convictions ought to bestow upon them for their equal benefit. We must not forget that not the heathen peoples of to-day, but the enlightened nations of the world as they must inevitably be before long, are to judge of this generation who see such wonderful openings for the gospel in the world.

The writer of this paper, though barely fifty-two years of age, can remember back to the days of small things, when the business of the American Board was carried on at the small offices in Cornhill, and before the Missionary House in Pemberton Square. He can remember that one of the former Secretaries said to him: "You may live to see the Cannibal Islands under the influence of the gospel, India opened for it, Africa penetrated and explored and brightened by the teachings of Jesus, and even Japan and China the fields of missionary operations." He lived to see it himself! If such strides have been made within this short memory, why may we not believe that our children shall see the gospel preached in all the world — an enlightened world which will then pass its mature judgment upon us?

During our late war the writer was closeted with a distinguished volunteer general of the army who had been "shelved" for cause, and he will never forget the bitter and blasphemous arraignment which that officer made of his father for having denied him the military education which he craved and for which he begged. "Now," said he with terrible bitterness, "I can have part in none of our historic battles that will cause to be distinguished all who are in at the ending of the Rebellion, and where I might have been distinguished I must have disgrace because I was denied the fitting I might have had. It is bitter to me now that I see what it all means of loss." This will be the charge brought against us if we neglect the opportunity offered for giving the gospel, which means so much, to the nations who have a right to it as much as have we.

The Church is a lifeboat for the saving of the perishing, and we who are saved must pull on the sweeps that bear it out to those who are sinking in the waters

that will engulf them. *We* are not in that boat to be saved, but to save. If we do not make effort for them they can call us to account, and that call will be where memory is keen and where it takes in all of possibilities. It is neither Christianity nor humanity — that which congratulates itself on being saved and ignores the perishing. The person drowning in sight of people on shore has a right to expect that they will put forth the utmost effort for his rescue, and would ever hold in abhorrence one who looked on indifferently, even while he was being saved by some one else. Society would look upon such a man in the same way.

It is not necessary for us, in this view of the duty we owe to the heathen world, even to look beyond this present life. We owe *civilization* to the world of our fellow-men, — our brotherhood under one Father, — and one day these brothers of ours will demand of us why we have not given it to them. The great world of needy men who are now ignorant are to wake up some day, and that before very long, to all that is meant by Christian culture, and are to hold us responsible for their lack or for their tardy supply of those essentials to enlightenment which are to the full in the Gospel of Jesus Christ, as proved by the condition of all Christian countries, and which are to be found nowhere else, as proved by the condition of all unchristian countries. That citation to judgment is to be not only before the great God, who has arranged for this method of giving from man to man among the members of his earthly family, but it shall be in presence of that “society” which is the harsh judgment-seat of earth, and which is less kind and more pronounced than is God in the uttering of its words of condemnation.

CONDENSED SKETCH OF THE MADURA MISSION.

BY REV. JOHN S. CHANDLER, OF MADURA.

LOCATION. — The Madura Collectorate in Southeastern India comprises the Madura district proper, the Dindigul subdivision, and the two great permanently settled estates, Ramnad and Sivagangei. The work of the mission extends over all the Collectorate, save a portion of the Ramnad estate on the seacoast, which is left to the English Society for the Propagation of the Gospel. The region lies between latitudes 9°5' north and 10°45' north, and in longitude 77°55' east and 79°30' east, opposite the northern extremity of Ceylon; average length, 75 miles; breadth, 125 miles; area, 10,700 square miles, about equal to the State of New Hampshire. The city of Madura is its centre.

THE COUNTRY AND CLIMATE. — The surface is an almost uniformly level plain with a gentle slope of ten feet to the mile from the Western Ghats on the west to the sea on the east. Here and there disconnected hills and rocky ledges rise abruptly from the plain, and from the western range a long spur, called the Pulney Mountains, runs out in a northeasterly direction for fifty-four miles, the higher portion of which affords a delightful sanitarium. Red and gravelly soils cover about one third, and grayish-black soil one eighth, of the district. A few streams, dry on the surface during most of the year, and tanks constructed by throwing up embankments wherever there are depressions, furnish the water-supply. These tanks are shallow and of large extent, so that the water rapidly evaporates, leaving them dry beds for gardens of cucumbers. Rainfall averages less than thirty-five inches per year. The thermometer moves from

70° in the dewy season in January up to 100° in the heat of May, and averages 85° in the shade for the whole year. It runs indefinitely high in the sun.

CULTIVATION. — There are two forms, wet and dry. Wet cultivation is principally for paddy (rice), and is carried on in the latter part of the year by irrigation from the streams and tanks. Dry cultivation consists in raising various kinds of coarse grains, like sorghum, maize, millet, etc., which are sown on land where irrigation is impossible. These crops are brought to maturity by light showers early in the year, when they are sown, and again later on when they are half-grown. This kind of grain is very cheap and forms the food of the masses.

PRODUCTS. — Besides the grains mentioned above, sugarcane, cotton, indigo, spices, beans, tobacco, garlic, gourds, roots, and fruits of various kinds, such as plantains, limes, oranges, citrons, mangoes, jack-fruits, pawpaws, custard-apples, wood-apples, pineapples, tamarinds, and cocoa, palmyra, and areca nuts. Woods do not ordinarily exist on the plains, and but sparsely on the mountain-sides, but avenues of trees have been planted along the highways and numerous small groves by the watercourses. The chief mineral products are salt, lime, granite, marble, iron, and the precious stones.

TRADE. — The principal exports are cotton goods, dregs of gingely, bones, grains and spices, twist and yarn, piece goods, betelnuts, paddy, metals, and timber.

POPULATION AND LANGUAGES. — The total population is 2,083,001, about equal to that of the State of Missouri. Agricultural castes, 976,609; pariah, or out-castes, 171,409; shepherd, 144,283; fisherman, 118,659; toddy-drawers, 86,263; weaver, 85,261; smiths, 75,971; merchant, 50,083, Brahman, 42,555; barber, 33,675; washerman, 28,300; potter, 25,541; miscellaneous, 244,387. The Tamil language is spoken by 1,730,020; Telugu by 307,637; Suratti by 30,510 (silk-weavers); Hindustani by 12,877 (Mohammedans); Marathi by 1,957 (Brahmans); English by a very few.

CUSTOMS. — The people dress lightly but gracefully, and are lithe in form but always erect from the custom of carrying burdens on their heads. The clothing of a woman usually consists of a single cloth six or eight yards long, that of a man two or three shorter cloths, one about the loins, one over the shoulders, and one as a turban. Jewelry is worn universally by men and women, especially by the latter—lead and palmleaf supplying the place of more expensive articles among the masses. Even the men have their ears pierced. Little girls are frequently seen with rings weighing more than four ounces in each ear.

Food is always eaten with the right hand and is largely cereal, the Brahmans and a few others being strict vegetarians; the different castes do not eat together.

Marriage is forbidden between different castes and each has its own peculiar rites. But generally a second wife may be taken, even without divorcing the first, if the first bear no son. Early marriages, and among the Brahmans child-marriages, are universal.

CIVILIZATION. — Railways and education have affected the non-contact of different castes and stirred up the educated few to mental activity, but the mass of the heathen rigidly adhere to their idolatry and exclusive modes of life.

MISSION OF THE AMERICAN BOARD. — Established in 1834, it found a very few scattered bands of believers in Dindigul and elsewhere, some gathered by Rhenius, others by Schwartz and his coadjutors. The Jaffna Mission in Northern Ceylon, desiring in 1834 to enlarge its field of labor, sent Dr. Spaulding to explore the neighboring continent and he fixed upon Madura as the most suitable place. The government having given permission for their residence in the district, Mr. Hoisington and Mr. and Mrs. Todd were sent over from Jaffna. The influential Hindus treated

them with haughty indifference and tried to make the people believe that these new missionaries were the pariahs of the white race. Courtesies shown by the English gentlemen dispelled that idea, and when Dr. Poor came over in 1835 to pursue a vigorous educational policy the attitude of the natives changed to opposition. But Dr. Poor's able management gave the mission a permanent footing. Mr. Lawrence who also joined them in that year traveled over the whole of the northern and western parts of the district and did a large amount of evangelistic work.

In 1837 Messrs. Cope, Crane, Muzzy, Steele, Ward, and Tracy filled up the ranks, and certain movements were started which have been sources of strength ever since. Dr. Tracy and Mrs. Tracy remained in the mission forty and forty-two years respectively. Dr. Tracy established and most successfully conducted for many years the Pasumalai Seminary, which has now grown into a collection of schools, including a theological school, a second-grade college, a normal school and subordinate departments under the efficient care of Rev. G. T. Washburn.

The first successful village church was organized and its pastor ordained in 1855, and that has continued in growth and prosperity to the present time. Others followed in quick succession, though some of them afterward proved too weak to live. But there are sixteen pastors in charge of churches and four more engaged in evangelistic work and teaching.

The method of work established by the early missionaries has never been changed. The whole territory has been divided into stations, now numbering ten, besides the small one of Paṣumalai which is chiefly an educational centre. A single missionary family is put in charge of each of these stations to carry on every kind of work that their hands find to do. This gives to each man a district containing from 100,000 to 250,000 souls.

Work among women and girls was commenced at the very beginning, and successful girls' schools have always been in operation. But the special efforts for Hindu women have been inaugurated within the last twenty years and their great and wide development in Madura City is a growth of ten years. Mrs. Capron with her ten assistants has under instruction about 700 Hindu women and practically has access to all classes in the city.

Medical work has been successfully carried on since the time when Dr. Steele's name was publicly commended by tom-toms in the streets of Dindigul, for his invaluable services in a time of cholera. At the present time Dr. Chester's name and influence are widely known and felt throughout the district.

Music, the sciopticon, processions, and various other means are used in connection with evangelistic efforts of all kinds. Every native preacher and teacher connected with the mission is under instruction periodically given, and societies for the promotion of all kinds of Christian endeavor are in successful operation.

In 1884 the Jubilee of the mission was most enthusiastically and happily celebrated by a series of meetings lasting for three days, in which Christians and Hindus alike were astonished to see what results had been accomplished to the glory of God.

The Christian community numbers about 12,000, and the communicants 3,000 gathered in 35 churches. There are 143 native catechists and 257 native teachers, while there are Christians in 381 villages of the district, in 240 of which there are Christian congregations. A hold on the minds of the people has been secured which is destined to become more and more firm until the light of heaven shall break into all hearts and the Church of God in the Madura District shall "arise and shine."

Within the field of the Madura Mission there are no other societies at work save that the Leipsic Lutherans have a single missionary, and there is in Madura City a native congregation under the charge of the Society for the Propagation of the Gospel. The Christian Vernacular Education Society has a training school at Dindigul, which is in hearty sympathy with our mission.

Letters from the Missions.

Micronesian Mission.

A YEAR ON RUK.

By the *Morning Star* which arrived at Honolulu, October 25, bringing Mr. Sturges disabled, we have full letters from Micronesia. The tidings from Mr. and Mrs. Logan, who had been nearly a year alone on Ruk, are most interesting, revealing both perils and successes. Our Young People's Department, to which we refer our readers young and old, sums up the news; but extracts from Mr. Logan's journal letters will be given here. Other letters from this mission, referring specially to the voyage of the *Morning Star* through the Gilbert group, must be put over until our next issue. The first week after the *Jennie Walker* left Ruk was spent in house-building — Mr. Logan being quite unused to carpentry. He wrote November 13, 1884:—

"I found that I gained skill and somewhat of strength as I went on, so that I was able to accomplish two or three times as much as at first. I made some blunders, and was often at my wits' end to know what to do next and how to do it; but the Lord helped me not to get discouraged, and I always found out how to work after a while. The first evening after the ship left I began to have evening meetings with the natives, and have kept up meetings both morning and evening ever since. We begin here at very nearly the foundations, as the natives know almost nothing of religious truth. My Mortlock is not very comprehensible to them, as there are not a few different words in use here, and they have different ways of mouthing the words.

"We worked on at the house as we were able, Mrs. Logan helping about the painting and driving nails, etc. I wondered at the physical strength I possessed. I was able to work regularly day after day with only a short rest at noon. Mrs. Logan was not very well. The natives were ready to do all they could, and in

many ways could help along. We had the rooms below substantially finished the week before Christmas, and Christmas week began school. About forty came the first day. A very few knew their letters, but most of them had probably never had a book in their hands."

A SCHOOL OPENED.

Writing March 17, 1885, Mr. Logan says:—

"Our first term of twelve weeks has closed, and we are having a vacation of two weeks. The scholars have learned very well. The majority are now masters of the alphabet, and more than half can read and spell many of the more simple words. The teaching is hard work. They are determined to learn by rote. One in a class would say over the letters, and the others repeat after him, and the same way in reading and spelling. This might seem an easy thing to break up, but after all these weeks we have only partially succeeded. They learn spelling very slowly, but we hope when some have learned others will learn a good deal out of school. Some began and soon got tired of the effort and the restraint; some clung to tobacco and had to be dismissed; but on the whole the interest and attendance have been good.

"The house is nearly done now, and we think it is very nice and convenient.

"The little church we found here, built under the supervision of Moses, of Ponape, has been for a long time too small for the congregation, and the people are now enlarging it. The morning and evening meetings are attended by from thirty to sixty or seventy. The Sabbath congregations are from 200 to 300. The interest we think is growing healthily. At first I could not make them understand very much, but now have some fluency in speaking. Some listen earnestly. There is a training-class of twenty, of whom the greater part promise well, so that we shall

expect to organize a church when the *Morning Star* comes.

"Most of those who come to school and to the daily meetings have learned to say 'good-morning' and 'good-night' (there are no salutations in their language), and it would do your hearts good to listen to the hearty, loving salutations we are greeted with.

"Moses, you will remember, went to Ponape, to be absent a year. A half-dozen of his scholars came here to attend school; but word came that a neighboring chief was planning to come and kill them, and they had to go home. We tried to keep them, telling them—in case of danger—to take refuge in our house; they would have stayed, but their friends were unwilling."

A NEW TERM OF SCHOOL.

On April 11 Mr. Logan wrote:—

"We have had two weeks of school this new term. There are eighty-five scholars, and they are learning well. On Fridays, after roll-call at the beginning of school, we have a time for looking over the events of the week, and the scholars tell of any wrong thing they have done during the week. On Saturday evenings the class who are preparing for baptism confess their sins, and tell their thoughts in reference to the new life. These meetings are growing to be of great value to them. It is very interesting to watch the development of the spiritual life of these *babes*. Some are developing rapidly. New ideas are crowding upon them from what they see of our own lives, from the teachings of the Sabbath, and the morning and evening meetings and the school. God grant that the foundations be laid wisely and well! It is a delight to work for these people; there are many hopeful things; they make no use whatever of anything intoxicating; they do not cling tenaciously to their old superstitions; they are teachable; and they readily learn to love us. The Ponape people were quite irascible, but these people are very patient under reproof.

"We have been enlarging our church, which will now seat about 300. The bell

which the Market-street Mission Sunday-school of Oakland, Cal., sent us, we have hung, and the natives enjoy intensely listening to its clear tones. I have made a rude pulpit on which we spread a pretty stand-cloth sent by young ladies in Dr. Taylor's Broadway Tabernacle Church, New York; and on this lies a fine large Bible, the gift of Rev. John Thompson, of Oakland, Cal. So our pulpit has a pleasant appearance.

"The pupils from Uman have ventured to come back, and we hope the chief—Pokia—will not molest them. The weather is pleasant. About once a week we have a heavy rain, and then clear weather. There is not too much rain to keep things growing well. We are much enjoying working up our *plantation*. We get on but slowly in making improvements, as we have so many other things to do; but we enjoy the work very much. Indeed we are very happy in our quiet lives; get a little time for reading every day; enjoy our school, our religious meetings, and our intercourse with our loving people. You can hardly estimate what a large place in their lives we are now filling. Of course they do not fully appreciate how much we do for them, but we are very much to them in many ways. You would be greatly amused to see the clothing in which the people come about us. The women think it perfectly proper to come with a man's shirt on, and one of our good women had for some months nothing to wear about her shoulders except an old coat."

ON THE UMAN ISLET.

"I thoroughly enjoy looking after our land. We have planted some yams, a few sweet potatoes, many bananas, much taro of several varieties, some sugarcane; and we have fine squashes and a few small tomatoes, some radishes, and also watermelons and muskmelons.

"*July 15.*—Last Friday I went to Uman to have a communion service. You will remember that this is Moses' station. He has labored here four years, but this year is absent at Ponape. His people

have done really well. They have kept up regular services, and there has been very little disorder or irregularity. Mrs. Logan and our daughter Beulah stayed at home and, with Esaiam's help, held all the services. I started about 8 A.M. Saturday. Mrs. Logan came down to the shore to see me off. She felt uneasy about me, as to my health; and there is some danger of being attacked, too. She, however, bravely bade me God-speed, and she and a number of the scholars sang a hymn as we pushed off. I went on a paddle-canoe, with nine natives to paddle. Our good Mortlock boy, Johnny, went along also. There was but little wind, and we had a pleasant trip. I had made arrangements to have some one climb the mountain behind the house whence our canoe could be seen until we had passed the dangerous localities, so that Mrs. Logan need not feel uneasy all the time until my return.

"I found the school in successful operation, taught by three of those who were with us at Anapano last term. It numbers nearly one hundred scholars. I had a meeting with the church after seeing the school, heard their confessions and experiences, and then, with the deacons, went over the church-roll, name by name, to settle who should be admitted to the communion. I was much pleased to find that but few needed to be excluded."

NEWS FROM THE OUTSIDE WORLD.

Writing July 23, Mr. Logan says:—

"One year ago to-day we sailed from Honolulu. Five days ago we got our first mail. The *Morning Star* was at Ponape the twentieth of June, and found there a schooner coming to Ruk; so Captain Bray kindly sent on our mail. Letters from mother, brothers, and sisters are opened first. No one can describe one's feelings when the silence of a year is thus to be broken. How much we have to thank God for! It is hard to go to bed at night, even when we know we must or be sick. Mr. Hall has kindly sent a large, framed picture of the *Morning Star*, and this has delighted the people greatly. The

schooner which brought the mail carries the American flag, and it was a delight to see the dear old flag once more. They locate a trader on the south end of Fefan. He is a white man—an American citizen, born in Sweden."

A WILLING PEOPLE.

"The morning and evening meetings are attended by from thirty to fifty. In the evening, after singing and prayer (the Lord's Prayer in concert, and prayer by two of the people), I tell a Bible story. After I have told it, I question them upon it, and then appoint one of them to tell it over the next evening. The progress made in the ability to understand and tell over again a story is very pleasant to see. Occasionally I spend a whole evening in questioning them on previous lessons. At the close I pray, we sing the doxology, and unite in concert (standing) in a closing prayer we have taught them.

"In the morning, very soon after dawn, we have singing, prayer, and then I read and explain a short passage of Scripture. I have gone over Matthew—picking out the stories mostly—and Mark, as far as Gethsemane (this morning's lesson), quite thoroughly. I first read, then explain, then question the people; and the next morning, before taking up the new lesson, I question them on the lesson of the previous morning. On Sunday we have a sermon at 9 A.M., then Sunday-school; and at 3 P.M. another service, at which Mrs. Logan takes the women, and I the men, separately, and question on the sermon quite thoroughly. We give out very little which we do not try to get back. Thus I am helped to get down to their understandings, and they are helped in many ways. At first we could have no Sunday-school, as no one could read except our two Mortlock boys, but now we have about 150 scholars in thirteen classes. Mrs. Logan gets the teachers together twice a week, and helps them to learn and understand the lesson.

"In school we have six who have begun to read in the Testament and a dozen others who will be able to commence in it

by the close of another term. The books prepared in the Mortlock language are of untold value. It is a great stimulus to the scholars to feel that there are other books beyond the primer all ready for them.

"It is exceedingly encouraging to watch the growth of the people in knowledge and in right living. One thing is very hopeful: the people are utterly without intoxicants of any kind. Toddy, from cocoa-sap, is very easily made; but the people throw it away when it ferments, thinking it is spoiled. This seems strange, as they will eat fish after they smell so badly as nearly to knock one over. Doubtless white men will some time teach them to drink, as they have at the Marshall Islands; but at any rate the gospel is here first."

Under date of September 11, Mr. Logan concluded his journal:—

"The *Morning Star* arrived yesterday. Arthur is well, and so glad to get home! and we—well, I will say nothing about it. May God bless you all!"

Northern Mexico Mission.

THE LEAVEN AT WORK.

MR. EATON sends the following communication from Chihuahua:—

"About eighty miles west of this city, in the foothills of the Sierra Madre Mountains, is the mining town of Cosihuiriachic, often shortened familiarly to 'Cóosi.' The most direct road leads through a picturesque cañon, whose rocky sides exhibit to the imagination a wonderful succession of towers, buttresses, battlements, and complete castles built on the frowning heights, and which is traversed by a clear stream of water that the traveler must ford some thirty times in his winding course of ten or twelve miles. Very impressive is it to enter the town at the close of the day, when the gathering gloom indicates late nightfall, while a glance upward reveals a sky yet bright with sunlight, and solemn mountain heights on either hand suffused with the warm glow of approaching sunset. Here are the

valuable silver mines and newly erected fifty-stamp mill of a company of Boston capitalists, whose expenditures for labor and materials are the chief support of a native population of about two thousand.

"To this point, a year ago, I journeyed with horse and cart, carrying two boxes of Bibles, Testaments, and Gospels, with miscellaneous books and tracts, hoping to find a sale for them there and in another town seventy-five miles further on in this great state of the border, whose area is almost equal to that of New York and Pennsylvania combined. But in the first two days all the copies of the Scriptures were disposed of, and further travel in that direction had to be postponed. This surprising result indicated greater freedom from Roman fanaticism and independence of priestly tyranny than is commonly to be met with in this land, especially in case of the more retired towns, and gave promise of good success in the gospel.

"Six months later, our newly engaged colporter was sent into the region, and at once reported large sales, with various individuals already interested in the truth through their unguided reading, and asking to know the way of God more perfectly. About this time also, there returned to her home in 'Cóosi' a widowed mother accompanied by son and daughter, who had spent a year in the city of Chihuahua, where the son heard the gospel and, through diligent reading and constant attendance upon our meetings, was led to accept it as true. His mother and sister, as they now confess, had on various occasions accompanied the young man to the doors of our chapel and, not venturing to enter the forbidden place, had waited outside in the street to listen to the services. But they avoided making the acquaintance of the missionary when he was seen to approach their little place of business.

"Now mark the change! The missionary and his wife and son, not omitting the horse, have just been entertained for three days by this family, at their own urgent wish, and with every possible attention. Our foreign tastes were politely consulted;

mother and daughter insisted upon giving up their chamber for our comfort, and the latter waited upon the table with beautiful courtesy and grace. The *senora* now hears the epithets of 'heretic' and 'Protestant' flung at her by some former friends, with great equanimity, and is equally desirous with her son of seeing the gospel make its way. On Saturday they sent invitations to various houses of their acquaintance to meet us for song, prayer, and Scripture-reading, in their large front room. About fifteen adults responded, representing five or six of the most respectable families of the town—amongst them the two lady teachers of the only public school for girls. Some plain words were spoken, contrasting the early simplicity of the Christian assemblies with the elaborate Roman hierarchy and ritual of the present day, conformed to 'the traditions of men'; calling attention to the great difference between the modified Roman Catholicism of the United States and that which passes under the name here; exalting the Bible as the safeguard of our liberties, civil and religious, and as the sufficient rule of faith and practice; and proposing that they should meet together regularly for the study of the Book, as did the early disciples, even separating themselves from the old church if necessary, to protest against its corruption, as did the reformers of the sixteenth century.

"It was thought that perhaps this plain declaration might have offended some of the hearers; but they returned in the afternoon for another Bible service, and on Monday evening met again, with half a dozen new individuals, to hear the reading of the fifty-third chapter of Isaiah with the marginal references, as an illustration of the method which might be pursued when by themselves."

West Central African Mission.

GLEANINGS.

LETTERS have been received from Bailundu dated September 25, with a postscript on September 29, saying that on the latter date Mr. and Mrs. Stover were

to arrive at Bailundu. This brief postscript says that they had a comfortable journey inland occupying thirteen days. Their carriers were quiet and peaceable, and Chitwi, the head-man, proved an excellent helper. Mr. and Mrs. Sanders had moved into the house formerly occupied by the Walters, and Mr. and Mrs. Stover were to take their old dwelling, which had been repaired for them. Mr. and Mrs. Walter, at Benguela, continue to find much to cheer them in the conduct of the Bailundu lads who have been with them, both their words and their lives affording good assurance that they are seeking to follow Christ.

Mr. Arnot, on his way into the interior, stopped at Bihé, and from that place wrote our brethren at Bailundu concerning the situation of affairs there. It seems that two Romish priests had been in Bihé for several months. Mr. Arnot visited them, and says of them that they are having a rather hard time. They had only soup and beans for provisions. The cloth they brought in was of such poor quality that the people would not buy it. These *padres* are supported by the Portuguese government, and Mr. Arnot says that when he entered their hut the odor of rum was overpowering. "You do not carry that stuff?" said a padre, pointing to six barrels under the table. "No," I said, "I do not." "Well," he replied, "it is bad stuff! bad stuff! but we are compelled to carry it." This is what the government gives them for their own use, and for currency to buy goods of the natives. These priests have already given enormous presents to the king, and a new demand comes every month. This conduct of the Romish priests will make it difficult for our missionaries whenever they undertake to establish themselves again at Bihé. King Jambayamina inquired about Mr. Sanders, and asked when he would come back again.

Everything moves quietly at Bailundu, though it is reported that King Kwikwi is contemplating another war. He seems to feel that something is necessary on his part to retain his position on the throne.

East Central African Mission.**A CAPABLE PEOPLE.**

MR. WILCOX writes from the new station, Makodweni, some sixteen miles west of Mongwe, where he is now well established. His letter is dated September 21:

"I am surprised at the amount we can get out of these people. All of our out-buildings, four in number, were built by natives without my laying a hand to a stick, except to put in two doors and two windows. They have prepared besides an excellent henhouse and yard. They made kraals for cattle, pigs, and goats; and nice mangers, racks, and stalls for my horse-stable. One boy did all of the ceiling of my house. The same boy paved and cemented our kitchen floor and back veranda; he is now at work on the front veranda, having finished to-day a brick wall thirty-six feet long and two and one-half feet high. I have told you how they made and burnt a kiln of 8,000 brick, and I only worked a few hours to get them started. One boy printed several charts for use in our school with the type which I cut out. The same boy is now our tailor. Mrs. Wilcox brought back with her from Natal a hand sewing-machine. With this our tailor makes two coats or a coat and a pair of trousers in a day, which we sell for enough to pay all expenses and a small profit. Mrs. Wilcox has done the cutting.

"The boys have built a very good chapel and seated it with desks and benches for a schoolroom. The architecture might be criticized, but it is roomy and comfortable, and it will answer our purpose for several years. I like it ever so much better than the one Mr. Richards and I built at Mongwe, with many days' hard labor on our part and a considerable outlay for material. One boy, who takes care of my horse, pigs, fowl, and milks the cow, does nearly all of my trading, which has been a great burden to me.

"But what is most worthy of remark is the success of our compositor. We have a young man who did not know ten letters six weeks ago, but now he reads my writ-

ing and sets up type at the rate of about a page a day. Of course I have to do a good deal of overseeing and correcting, but he improves every day. He does all of the distributing and presswork without any supervision. You will see by this how nicely the press is working.

"We have already found some time for study. We have translated our Gitonga Dictionary, of 1,600 words, into Shitswa, or Gwamba as the Swiss Mission call it. We have also translated a catechism on the plan of salvation, of seventy questions and answers. The next thing we want to do is to arrange what Shitswa words we have got in alphabetical order, and then we shall be able to tell when we get a new word.

"Our attendance at meeting, on Sundays, still continues good, and all seem to enjoy the singing and the catechism, which I translate into Shitswa. The blind man I wrote about never misses a Sunday. The Lord grant that, though blind, he may soon come to see the truth! I have great hopes also of our boy who takes care of the horse and does the trading. I almost believe he is a Christian. He prays, and says he loves Jesus and is one of his people. He has never asked for baptism; but I have no doubt if I should hint to him that it was his duty to ask for baptism, he would only be too happy to do so. I notice a little bit of persecution which this boy endures for his religion. I spoke once to the boys upon the subject of prayer, and I told them if they loved God they would thank him for their food which he gives. This one boy said then that he would thank God; but when he would close his eyes to pray, the other boys would eat up all the food. However, I noticed to-day that he gives thanks, while some of the irreverent ones eat, and others try to disturb him with groanings."

Austrian Mission.**FORWARD STEPS.**

MR. CLARK writes from Prague, November 16:—

"The recently secured right of our

society, 'Betanie,' to have rooms or halls for Bible services anywhere in Bohemia, was of marked value last week. A member of our church opened a little shop in Lieken, and in the one room of his house (he has a kitchen besides) began to hold meetings twice a week. Unfriendly spirits soon complained of him to the authorities, who ordered him to appear before them. He took with him our statutes, with a special statement from me that I had rented his room as president of the society 'Betanie.' The officer of government was very friendly after learning that the meetings in question were really in connection with our Prague work.

"This new out-station in Lieken, where there are 12,000 people and not even a Roman Catholic Church, is already promising.

"We commence this week a new out-station in suburb Karolinenthal, so that from this time there are seven Bible services on Sunday evenings in Prague and suburbs. I need not tell you I am crowded all the time, but am happy to report myself and family in good health. We are sorry there is so little prospect of your soon sending a missionary family to our relief. The dear friends at home must help all the more with their prayers.

"A member of our church, himself a converted atheist of thorough education, has just written a book against atheism, materialism, etc., which will be of special service here, and equally valuable for the unbelieving Bohemians in Chicago, Cleveland, and New York."

European Turkey Mission.

JOY AT MONOSPITOVO.

IN a letter from Mr. Bond, of Monastir, in the last *Herald*, some account was given of the arrest of five brethren at Monospitovo. Mr. Bond now writes, under date of October 6, that he had been able to secure the release of these men. Of the Sunday at Monospitovo after the release of the brethren, Mr. Bond says:

"I met the seven communicants, and the services of the day began by examining candidates for admission to the Lord's table. Eight persons presented themselves, and after passing a very thorough examination, they were all received. I was delighted with the clear views they held as to the plan of salvation, the amount of Scripture knowledge possessed by some, and the simple trust in Jesus and readiness to suffer for him, if need be, avowed by all. Of the whole fifteen now received, thirteen are heads of families and, with one exception, all are comparatively young men, just the kind of stuff you would choose for building a strong church.

"I enjoyed preaching to such men and to others who came in, about forty in all, including a few women. Never mind if they did all sit on the bare ground, and I had to depend on the light which strayed down the fireplace, it was a precious service and the room was light enough to show a circle of eager listeners. After partaking of the Lord's Supper, two children were presented for baptism. When we had finished I found we had been four hours in session, and after doing scant justice to an excellent village dinner, I hastened back to the city, to conduct somewhat similar services there.

"Two persons were examined and received to communion. One was formerly a bitter enemy, and, being in the employ of the Greek bishop, he came quite regularly to the Protestant meetings, solely to detect some ground for an accusation against them, or to disturb the services by stirring up discussion. He seems now to be converted through and through. At the close of the service I was introduced to a man from a mountain village nine miles away. He has got hold of enough truth to make him hungry for more, and he is trying his best to learn to read the Bible for himself. And it is remarkable that his father and brother and wife approve of his course. A young man from another village, three miles away, was absent on account of sickness. Had he been present he would have wished to

make a public confession of his faith in Christ. He is cruelly persecuted by his own relatives, but the truth appears to have got down deep into his heart. When looking over the rich plain of Strumnitza I could not help praying that God would quickly spread the light of his saving knowledge through all of those three-score villages. I fairly envy our beloved preacher Anastasoff. One of the brethren of Monospitovo has given a desirable building-site for a chapel, and the friends have drawn to the place a big pile of timber and stones, and by this time the building is probably under way. They have no idea of asking the Board for assistance."

Madura Mission.

PALANI.

MR. HAZEN, on resuming work in this mission, has been assigned to Palani, formerly written Pulney, and wrote from that station, September 18:—

"We have recently started a Boys' Boarding School on the compound, with nine scholars and a promise of more. We have accommodations for one hundred, but many parents are so indifferent to the education of their children that the requirement of a small fee of eight annas per month, and a little cloth to cover their nakedness, is such an obstacle that they withhold their children. We have not come here to furnish rice for their children, and we try to teach them this fact by requiring these small fees.

"It was not a little gratifying to administer the Lord's Supper at a village named Sattirapatty, — ten miles from Palani, — one Sabbath in June, and at that time to receive fourteen to the communion on profession of their faith, and to baptize seven children. Of those received, nearly all were heads of families. Previous to this time there had never been an addition to the church from that village outside of the catechist's family. Now, after eighteen years of patient waiting, we have this precious fruit. We have also had two additions to the church from Palani,

making sixteen in all during our first half-year."

LARGE ACCESSIONS.

Mr. W. S. Howland, of Mandapasalai, reports a number of villages as ready to accept Christian teaching:—

"In one village where we have had only one Christian, ten families have joined us, and in another village, five families. In three others where we have had no Christians, twenty families are ready to embrace Christianity the moment we can put a person in their villages to teach them. Aside from this, two or three of my largest congregations are just now without catechists, from lack of funds to engage men to meet the increased demand for workers.

"This movement seems to us very important. Nearly all of these people are from one caste, and, though in different villages, — some of them twenty miles away, — they are all more or less related to the members of one of our most prosperous congregations. I have yet to learn that they come from any but the best of motives. We are also impressing upon them that if they wish us to send them teachers or catechists they must do as much as possible toward furnishing a house for him to live in, and a prayer or school house for a school and for Sunday and other services. One congregation has already given the land, and as soon as rain falls will build the walls of the prayer-house besides providing a place for the teacher. We have agreed to furnish material for the roof of the prayer-house. The other new congregations will do as much. When regular services commence, they will begin to give in other ways.

"These people must be met on the very threshold, and catechists or teachers put in every one of these villages immediately, or they will become discouraged by the petty annoyances which are commenced at once by their heathen neighbors and employers, and turn back again; or they will be practically heathen, with only a name as Christians.

"It is impossible to meet this emergency with the funds in hand. We are

already at the limit, and there is no provision for any such accessions. I cannot ask the mission for help from present funds, as every station is limited, and to give more to one takes from another. Neither have I congregations which I can leave. I see no other way than to ask for a 'special contingent' to be granted early in 1886."

Hong Kong Mission.

BAPTISMS AND PERSECUTION.

MR. HAGER gives an interesting account of a visit he had paid to San Ning, Chik Shui, large towns some fifteen miles from Sheung Chak. He found in these places many Californian Chinese. He gives the following account of the reception of certain women to the company of believers:—

"I went to the house of one of our returned Californian Chinese with the purpose of baptizing a number of believing women, who had been led to Christ through the efforts of their Christian husbands or friends. Fong Kat Loi, a member of the First Congregational Church in Sacramento, had returned to his home in China some four months ago, and had been with me for some time. From him I learned that his wife and a widow lady had given up idol-worship and had regularly kept the Sabbath for a number of years. They had been taught the Christian truth by our brother, and, according to his own testimony, were very sincere and devout in their religion, as well as patient under persecution."

"Some four months since, the wife of Fong Kat Loi was severely beaten by her uncle, from the effects of which she has not yet recovered, yet she seemed anxious to follow her Lord still further by receiving baptism. As I entered the village and commenced to speak to the people I noticed that many of them seemed not at all pleased to hear me, or to pay any attention to what I said. Still, a brother and I talked for some time. On the

following day we examined three women for baptism, and found that they had fully decided to cast in their lot with the people of God, though it was in the face of persecution. Two boys, the children of Christian parents, were also presented to receive the sacred rite, and as we had such perfect confidence in the integrity and truthfulness of the two Christian brothers presenting them, we could not say nay. One of these was Fong Kat Loi's boy, and another the child of Fong Tsing Yun, whose wife also received baptism on this occasion. Both of these men preach the gospel incessantly, and it seems to be a joy to them to tell the story. Fong Tsing Yun is also from Sacramento, and was previously connected with the Presbyterian Church. They are neither of them educated men, but the gospel is in their hearts, and it seems to flow from their mouths as the pure water from a living spring. If these men, in whose Christian fidelity I have all confidence, had been less earnest and devoted, I should have hesitated before receiving their children; but I am persuaded that they will order well their households after them, and will more perfectly teach the fulness and richness of the gospel to their wives who have thus followed them.

"The service, however, was scarcely over before the villagers circulated slanderous reports about these faithful women. Nothing, however, of a serious character occurred until the evening, when Fong Kat Loi's uncle struck him and his boy for allowing me to come to the village and meeting with the men, and especially with the women. I had already retired when this outrage occurred, but quickly arose and rebuked the offenders, and threatened to appeal to the authorities if they engaged in any more such vile proceedings. This silenced them, and there was quiet for the night, though on the following day, after I had left, the family of Fong Tsing Yun was threatened by the rude villagers, though they did not injure any one. What the sequel will be is exceedingly difficult to tell."

Foochow Mission.

PROGRESS AMID IDOLATRY.

MR. HUBBARD writes from Foochow, September 21 : —

“ ‘ The Society of Christian Endeavor,’ formed last spring with some misgivings on account of the approach of summer and the necessary absence of the missionaries, has been doing good work all summer, and we hope for great things from it this fall and winter. Now that they have tarried at Jerusalem with manifest blessing, it is possible to use quite a number of the members in the work of establishing Sunday-schools and holding meetings. A little more study of the language and the people, and I hope to be able to supervise such a work and movement. There is plenty of room for such work all about us. We do not need to take long and tedious journeys into the country to find people and places for work.

“ ‘ The schools have opened auspiciously. The Girls’ School has thirty pupils, I think, and others perhaps to come. The Boys’ School in the city has opened under Miss Hartwell’s superintendence, Mr. Hartwell not having returned from the North. The Woman’s School will not open for a month or two, as the quarters occupied at Ponasang are too small, and those in the new premises in the city are not yet ready.

“ ‘ The number of lead-foil beaters (for the manufacture of idol-paper) is constantly on the increase. The noise from their beating near our premises at the suburbs and the stifling fumes from the melting of the metal are consequently increasing. They have three relays of men, and thus keep up a constant din from early morning till midnight. I have awakened at two and three o’clock to hear some solitary beater hammering away. With the increase of numbers there is increased ability to have theatres. Of late our nights have been veritable pandemoniums. This southern people hold their theatres all night till broad daylight. With gongs, drums, cymbals, clappers, bells, squeaky pipes, and stringed instruments, shouting

actors and firecrackers, they make night hideous. It were impossible for a person with weak nerves to stand it all.”

North China Mission.

DOMESTIC LIFE OF WOMEN.

MISS PORTER, of Pang Chuang, in a letter of September 23, writes of Chinese houses in that vicinity : —

“ ‘ The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung women are self-reliant, self-helpful, faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family counsels. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. I imagine that their morals are far higher than those of the majority of the peasantry of Europe, and their manners are incomparably superior. Yet they are ignorant, superstitious, and give way to fits of passion, in which they use the vilest of language and seem utterly to forget that regard for appearances which is generally such a controlling motive.

“ ‘ The time has hardly come to look for much change in their homes. There are some households in the mission living in most carefully kept houses — the husbands and wives mutual helpers — the children trained to a loving obedience — little touches of taste and culture showing themselves in the appointments and ordering of the home ; but as yet I know none such except when the money which supports it comes from the foreigners. These men are young helpers in the employ of the mission — their wives Bridgman School girls. This is no test. When I see a

native home where the family live away from foreigners, supporting themselves without aid from abroad, growing more neat and caring to make home attractive, I shall count that the effect of the gospel: *and this will come!* — but slowly. As yet in Shantung we do not see the dawning of that day. Our helpers all have farms, and their families work them. They are industrious and thrifty, but neither neater nor more comfortable than their neighbors.

“These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary-laden ones will find ‘rest,’ and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive.”

TWO NEW NATIVE PREACHERS.

Dr. Blodget writes from Peking, September 10: —

“Since writing last we have, at our station, sent forth two young men as licensed preachers into important fields of labor. One of these, Jên Hsueh Hai, has gone to Cho Cheu, a city of say 40,000 inhabitants, forty miles southwest of Peking, on the road to Pao-ting-fu. We have labored there more or less for many years. I first visited the city in 1861. There are now several baptized persons in the city, and some inquirers. We found a house for the young man and his wife without difficulty, and they have commenced their labors under very favorable circumstances.

“Just before leaving Peking the young man addressed our congregation, and told of his coming to the metropolis to seek employment, with no knowledge of the Christian faith, or thought of becoming a Christian; of his entering our school, and afterward the school at Tungcho; his joining the church and being led by his conviction of duty to the work of the ministry. He invoked the prayers of the church for him, as now entered upon this work. I well remember the day when

the uncle of this young man brought him to me as a candidate for a place in the printing-office. Mr. Hunt looked at the young lad for some minutes in silence, put some questions to him through me as an interpreter, and then, in his abrupt way, not without humor, said: ‘Take him and make a minister of him.’ I took him into my school.

“The other young man is a son of our native helper Hung. The son’s name is Hung Shan Chung. He goes into a country district eighty miles south of Peking in which we have labored for many years, and has about forty baptized persons, men, women, and children, under his charge. Several persons there now desire baptism. The church in Peking helps him in his outfit, as it helped the one just mentioned. Those to whom he goes have need to learn that ‘the laborer is worthy of his hire,’ and this instruction is now imparted to them. It is not proposed to provide chapels for these country stations, although the church in Peking may aid their efforts to provide them for themselves.”

Shanse Mission.

AN OPIUM HOSPITAL.

MR. AND MRS. STIMSON, of this mission, have been spending a few weeks at Chieh Hsiu, and are much encouraged at the outlook. They speak of the city as very beautiful, aside from its heathenism. Mrs. Stimson has a class of some twenty boys, who are committing to memory a catechism of Christian doctrine.

Mr. Tenney reports the success of an undertaking carried on for a few weeks by himself and Mr. Atwood, at the village of Simien Chuang, where they opened an opium-refuge. Mr. Tenney says: —

“Our friends in the village secured us a house, which we used free of rent for the time we were there. The town of Simien is remarkably well built for an unwallied town. The house provided for us was not one of the finest, of course, but was well built and comfortable, affording

accommodations for about twenty patients. Our coming had been much talked over, so that, soon after our arrival, we had as many patients as we could attend to. Our patients varied in age from twenty years to over sixty. One had been addicted to the opium-habit for forty years. While the habit generally increases on its victim, yet there are those who are able to limit themselves to a fixed amount daily, and so continue the use during a long lifetime. The poorer ones of our patients did not smoke, but only took a decoction of the ashes. The use of the ashes in this way allows those whose means fail, to continue the habit after they cannot afford the pure drug. There is an inclined plane of prices in the ashes, accompanied by decrease in effectiveness, according as it has been smoked once or more. The method we employed prevented that terrible suffering which results from suddenly cutting off the opium altogether, and seemed to be successful in gradually obliterating the craving. Of course, we cannot speak of success or failure until several months have passed and we see how the patients hold out.

"On its evangelistic side our stay of nearly a month proved very satisfactory. Living with twenty patients for such a length of time caused that crust of exclusiveness to be broken down, and our relations with them and their friends became very pleasant. We had religious services with them twice every day, and frequently had many outsiders to hear the teaching and witness the praying. We believe that several of those whom we helped to break off the opium have learned to prize the truths of Christianity as well as the medicines of the foreigner.

"In addition to our work with the opium-patients, Mr. Atwood visited a large number of people in their homes to treat the sick. We were much touched by the gratitude which the people seemed to feel on our departure. All the patients clubbed together and furnished us a great feast; after we had finished eating they brought a cart to the door, and, with their friends to the number of sixty or seventy,

escorted us through the streets of the town till we had passed quite out into the open country. Those who belonged to the better class wore their dress-suits, such as are worn on ceremonial occasions, so that it made quite a conspicuous tribute of honor to us. An almost unlimited number of people in the town are anxious to break off opium, now that they have seen that it is possible, and they beg us to return as soon as Mr. Atwood comes back from Tientsin. Other villages have invited us to come and stay with them, so that it seems likely to open a new way of reaching the people that may be profitably and extensively employed."

Japan Mission.

DR. GORDON sends from Kioto, October 9, the following account of

A TRIP TO FUKUI.

"Those who have read 'The Mikado's Empire' will remember Fukui as the city where Mr. Griffis, the author of that valuable work, spent his first year in Japan. It is a city of about 50,000 inhabitants, the chief town of the province of Echizen, and lies in the middle of a large, fertile plain not far from the western coast. Mr. Griffis spent five days on the road between Kioto and Fukui; but with increased freedom from restraint and improved means of travel, two days now amply suffice for the journey.

"We have had work going on there at intervals for several years by students from our school who have gone there to preach during the summer vacation. But that kind of work, though valuable in making a beginning, is not very satisfactory if continued for a half-dozen years or more. It has been, indeed, somewhat like the old 'problem' about the frog who climbed so far up a pole in the night, and slipped back an almost equal distance during the day; after deducting from the gains of two months the losses of ten, so little was left that the little band of Christians there were a good deal discouraged. However, the Japanese Missionary Society—which

really has charge of our evangelistic work, and which receives some financial aid from us—sent there Mr. Fujita, a former student of ours, at the beginning of the summer, with the idea of continuing the work uninterruptedly. The repeated disappointments of the people made them loth to believe that the work was to be continued, and so the few faithful ones planned for one or two days' public preaching, and asked some help from Kioto. So I promised to go over near the close of the summer vacation, and was so fortunate as to secure Pastor Hori of the church of Nagahama—which lies about half-way between Kioto and Fukui—to go with me. Two of his church members also went.

"Arriving there late in the evening, we found that the twelve or fifteen Christians—most of them as yet unbaptized—had hired the largest and best theatre in the city for the two following days, and that the programme was for preaching-meetings from 2 to 5 o'clock each afternoon, and from 7 to 10 each evening, at each of which there were to be three or four sermons; that is, one from each preacher. We expressed some doubt as to an audience gathering in the daytime, but the Christians seemed confident of success. We were shown to a quiet hotel that the Christians had provided for us; and, after supper and 'good-night' to the Christians, who with remarkable considerateness left us early that we might rest after the long rough ride of the day, I donned my nightclothes and was just about to get into my bed on the floor, when one of the friends came back saying that there were three teachers desirous of meeting me. I explained the situation, but the friend said they would not care if I did not, and so I received them at once. They proved to be very intelligent men and apparently occupied very good positions as instructors in the Academy and in the Normal School—two government institutions which seem to be closely connected. After a talk of an hour or so they bade me good-night, with the arrangement that I was to visit their schools the next day.

"Early next morning, just as my Japanese bath was over, a card was brought me which proved to be that of the head of the flourishing medical school and hospital of Fukui, and, as he could not well be put off, I received him even before I was dressed. Meeting one of the Christians after breakfast, I suggested that we meet for prayer for a blessing upon the meetings, some time during the forenoon, but was pleasantly surprised on being told that such meetings had been held at half-past five in the morning for a number of days.

"The first afternoon we had an excellent though not very large audience, composed chiefly of teachers and students from the schools, physicians, lawyers, and officials. I should have said there were nearly four hundred present; but as the Japanese leave their sandals at the door, the men who took charge and checked them off said there were fully five hundred. The four sermons, covering a period of three hours, had the very best attention. In the evening there was just about the same amount of preaching, but the theatre was packed, sitting and standing room all being occupied. The local newspapers reported an audience of 1,700, but I should not have put it above 1,200 or 1,500. Crowded as it was, we had good attention to the end; but I think the Christians were afraid to risk it a second night, and so announced that the public meetings would close with the afternoon session of the next day. At that meeting we had about 700 present, and it was a great success in every way. Mr. Hori's preaching was very direct, strong, yet tender. During the day I had other callers,—an ex-judge who now has a small private law-school; the head of a private English school, who proved a very interesting man; a retired official who, more than any other of the callers, showed a *heartfelt* interest in Christianity; etc. In the evening the Christians had a praise-meeting, and it was evident that they were greatly encouraged and their faith greatly strengthened; and later reports show that the meetings were a real gain."

Notes from the Wide Field.

AFRICA.

WISSMANN'S EXPLORATION OF THE KASSAI. — Reference was made in the "Notes" of last month to Lieutenant Wissmann's return from his explorations of the river Kassai. The *Proceedings of the Royal Geographical Society* for November contains further notes on this remarkable expedition, from which it appears that Wissmann's discoveries must entirely change the prevalent notions in respect to much of the region south of the Congo. Many of Mr. Stanley's conjectures, which were incorporated in his last map, are found to be incorrect, especially in reference to the large rivers. Neither the Sankaru nor the Kassai fall directly into the Congo, but both empty into the great river through the Kwa. In this interior region, drained by the Kassai, the people received Lieutenant Wissmann's expedition in a friendly way, with a single exception. The Bakutus were so hostile that rifles were used to repel their attacks. This tribe is regarded as cannibal. *L'Afrique* reports that the people who came with Lieutenant Wissmann to Kwamouth station, at the mouth of the Kwa, were very different from those living along the river. They were tattooed like the nations of Fiji, were very lively and social, and curiously examined all the articles, even in the private rooms of the missionaries, but never taking anything. They were under the control of a queen, to whom they rendered implicit obedience on her slightest word.

THE BAROTSE. — *L'Afrique* for November contains a letter from Mr. Jeanmairet, who is with Mr. Coillard at Leshoma, among the Barotse, on the Upper Zambezi. Affairs were very quiet, and missionary work was progressing hopefully. The most encouraging item of news is that they find, contrary to their expectations, that the climate is on the whole favorable. They have some trouble with fever, but nothing very serious as yet, and they hope when they understand the conditions of the country better to be able to live in health. The interior of Africa is losing its terrors for those who make up their minds to live and labor there for Christ's sake.

UNIVERSITIES MISSION ON LAKE NYASSA. — Bishop Alan, of this mission, reports that he has decided to establish a station upon an island of Lake Nyassa. The vessel belonging to the Universities Mission, the *Charles Fanson*, it was expected would be ready for use in September last. The island selected is Dicombo, about four miles from the coast north of Chatisi's. It is on the opposite side of Lake Bandawe, the station of the Scotch Free Church. It is expected that sub-stations will be established on the mainland.

MISSION TO MOHAMMEDANS. — The Free Church of Scotland has just sent out the son of a Scottish lord with his wife, — the Hon. Mr. and Mrs. Keith-Falconer, — to commence a mission among the Moslems at Aden. They go at their own charges. Mr. Keith-Falconer has been much interested in efforts in behalf of the Mohammedans, and has chosen this point as a most hopeful field for his self-denying labors.

THE CENTRAL AFRICAN MISSION OF THE LONDON SOCIETY. — This mission is at present in a very critical position. Since the commencement of the mission in 1876, of the twenty-three persons who have been connected with it, ten have died, and nine have retired from service, only four now remaining connected with the mission. Two of those who have recently resigned from the mission did so on account of impaired health, and their conviction that Europeans cannot live in that section of Africa. Under these circumstances the directors of the London Society have reviewed the whole question of maintaining the mission, and have firmly resolved to go on with greater earnestness than ever. It is felt that labors already expended, lives already sacrificed,

property now owned by the mission on the shores of Lake Tanganyika, call imperatively for a further prosecution of the work. Sir John Kirk, Her Majesty's Consul at Zanzibar, exhorts the Society to continue its labors and reinforce its mission; and the missionaries who are on the ground in like manner urge the prosecution of the work. Captain Hore writes that he never was so well as now. The Society, in its call for reinforcements for this work, expresses its purpose to use great discrimination in the selection of men to be sent out, admitting that tropical Africa is unsuitable for some European constitutions, but affirming that many Europeans can live in comfort and vigor, even in equatorial Africa. They believe that the initial stages are past, and that the perils which were inevitable at the outset can in the future be avoided. The prayers and sympathy of all Christians will uphold the Society in its heroic purpose.

INDIA.

REV. NARAYAN SHESHADRI.—The many friends of this distinguished native preacher of India who remember his two visits to this country will be glad to hear that he has been greatly blessed in his labors as a minister at Jalna and vicinity. He is undertaking a large evangelistic work in the region about his station, and preaches in the open air or in the villages as he finds opportunity, to large companies of natives. The *Free Church Monthly* reports that in August last twenty-five converts were received into the church in one village, while in June last seven were received at Pangri Gawban, and seven at still another village.

CHINA.

A THRILLING TALE OF PERSECUTION.—Under this heading, Mrs. Nevius gives in *The Foreign Missionary* an account of a man named Wha Koung, who with his brothers purchased a certain temple which their ancestors had built to the god of war, but which they decided, now they had become Christians, to make a chapel. They bought the land and with it, as they supposed, the right to make any use of the temple they pleased. Five dilapidated gods which were in the temple—one of which was headless, another had lost its eyes, and another its nose, and another an arm or a foot—were taken out into a field and destroyed. The place was repaired and made into a tidy little chapel ready for the use of the dozen or more Christians of the village. But the movement roused the ire of the idolaters in that vicinity, who, though they seldom paid any worship at the heathen temple, were quite unwilling it should be used for a Christian church. Wha Koung, while attending market, was arrested and taken before the district magistrate, who with very little ceremony ordered that he be beaten with seven hundred blows. The sentence was instantly executed by five cruel officials, and the poor bleeding sufferer was carried out of the *yamen* more dead than alive. And now the officer has ordered his victim to restore the idols within twenty days. This was even worse than being punished, for the poor man feels that it is a violation of the second commandment for him to make an idol. Yet there seems to be no relief, inasmuch as a technical flaw has been found in the deed by which the property was secured by Mr. Wha. The ruling of the official is that he has destroyed property which did not belong to him, and hence he must restore it. Few cases are more trying than this.

COREA.

It is reported that, through the intervention of Li Hung Chang, the Korean government has appointed an American citizen as the head of the customs service, and it is hoped that through this official the missionaries of the Presbyterian Board will be aided in the prosecution of their Christian work. *The Foreign Missionary* gives information of the three Korean exiles, formerly high officials, who are now in San Francisco. The *Missionary* says: "One is a prince, and a son-in-law of the former king; the other two, though lower in rank, are of noble blood. All are men of fine presence and

peculiarly attractive address. One of them was connected with the late Korean embassy to this country. The family of the prince, consisting of a wife and several children, were mercilessly massacred at the time of his flight. All these men are of course without position, without means, and without a country. Friends have come to the rescue in San Francisco, and they have been assisted in securing employment, which they are glad to accept, whatever it may be."

GRUNDEMANN'S SUMMARIES OF PROTESTANT MISSIONS.

FROM the tables prepared by Dr. R. Grundemann, in the *Allgemeine Missions-Zeitschrift*. These summaries differ somewhat from our own, inasmuch as Dr. Grundemann has uniformly adhered to the reports of 1883-84, while we have made use, wherever possible, of the reports of last year, 1884-85. The figures in parentheses indicate additions that might probably be made had full reports been given by all missionary societies. We have used the term "Adherents" where Dr. Grundemann says "Christians," meaning those who have renounced heathenism and are under Christian instruction.

SOCIETIES AT WORK.	Stations.	Missionaries.		Adherents.	Communicants.	Baptized last year.	Number of Schools.	Pupils.	Expenditures in dollars.
		Foreign.	Native.						
German	342	517 (10)	2,564 (30)	193,975 (1,820)	72,706 (4,530)	10,327 (20)	791 (48)	40,643 (4,070)	\$676,804.50 (7,950)
English	1,167 (31)	1,268 (1)	15,562 (2,000)	1,330,074 (76,825)	366,501 (1,498)	30,659 (35)	7,123 (573)	443,318 (11,685)	4,209,726.75
United States	435 (28)	663 (2)	3,865 (5)	360,198 (188,052)	122,325 (1,254)	10,546 (613)	2,906 (1,000)	111,128 (13,250)	2,127,657.50 (13,250)
American Colonial	76	63	272	18,789 (9,300)	7,376	1,193	74 (18)	2,455 (320)	135,866.25 (30,000)
American Independent . .	16	18	64 (19)	3,788 (500)	508	182	137 (18)	4,801 (700)	49,688.25 (15,000)
Dutch	44	61	229 (4)	98,450 (198)	22,171 (21,280)	5,739	169 (8)	8,672 (340)	130,362.50 (4,925)
French	21	32	82 (6)	7,567 (3,000)	4,485	485	45 (43)	3,081 (815)	81,438.00
Norwegian	45	53 (24)	679 (10)	11,610 (6,000)	4,129 (3,800)	1,096	624 (616)	39,934	115,147.00 (7,500)
Grand Total	2,146 (59)	2,675 (37)	23,317 (2,074)	2,024,451 (285,695)	600,201 (32,362)	60,217 (55)	11,869 (1,937)	645,032 (18,930)	\$7,526,690.75 (78,625)
FIELDS OCCUPIED.									
Africa	600	673	7,385	576,114	160,294	15,144	2,757	190,819	\$1,315,327.75
Asia	963	1,409	10,822	752,176	222,492	34,182	7,086	293,910	4,347,881.50
Australia and Polynesia .	119	117	3,331	280,278	70,170	1,921	1,106	82,085	239,102.50
America	464	476	1,779	415,883	147,245	8,970	920	78,218	530,774.25
Grand Total	2,146	2,675	23,317	2,024,451	600,201	60,217	11,869	645,032	\$6,433,086.00

* Including \$1,093,604.75 for home expenses of missionaries, and for administration.

Miscellany.

HOW MISSIONARIES GROW RICH.

[THE following extracts are from an article which appeared as an editorial in *The Christian Advocate*, written, as we have since learned, by a person well qualified to speak on the matter.]

“An article has been going the rounds of some of the papers giving an account of one Steinberger, an adventurer, who claims to have established a government in the Samoan Islands, and to have had all necessary arrangements made for the annexation of the islands to the United States, when he was thwarted by a wicked combination of the missionaries with the British authorities. He claims that Secretary Hamilton Fish ‘encouraged him, and gave him a semi-official indorsement,’ and that the State Department ‘officially indorsed him, and sent him out as a secret agent of this government to gain a footing for us, if possible, in the South Pacific.’ He was summarily arrested one day by the British authorities, and carried on board one of their ships, ‘without any opportunity to save a dollar of his fortune or a stick of his property.’ He was landed penniless in Australia, and had to work as a day-laborer to earn money enough to take passage home. Six months afterward he landed in Paris ‘without a cent,’ but was fortunate enough to get a passage to New York. Since his arrival, seven years ago, he has been pressing a modest claim against our government for \$750,000 for his services in the Samoan Islands.

“Now, this story bears on its face so clearly the marks which ally it in close relationship with the narratives of Baron Munchausen that it would be utterly unworthy of notice were it not for the fact that many people, here and there throughout the country, getting their news mostly from sensational dispatches, have had their minds unfavorably affected toward missionaries by the following paragraph in the story:—

“‘The missionaries sent out by the various Bible societies of the world have

built up powerful rings in the Oriental and semi-civilized countries where they are sent. The missionary business has become one of the most profitable pursuits. The industrious missionary who goes out to save the souls of the heathen has splendid opportunities for getting rich. The principal agents for the secret distribution of opium in China are the missionaries. Some of them have made large sums of money in this trade. Peter Barker, one of the richest men in Washington, and who lives in one of the finest houses on Lafayette Square, is an old missionary. He made all of his fortune skirmishing among the heathen.’

“We have taken the pains to look up this extraordinary story, and have to say that it would scarcely be possible to crowd more mendacity into a paragraph of that size. The ignorance of the writer is shown in his reference to missionaries sent out by the Bible societies, which do not send out missionaries, but Bibles. Supposing him, however, to mean missionary societies, there is not a word of truth in all that follows. We challenge him to produce a single instance from any missionary field in the world of a ‘powerful ring’ built up by missionaries. While we readily acknowledge that in almost any of the foreign fields a missionary has ‘splendid opportunities for getting rich,’ if he is willing to leave his work and engage in governmental service or mercantile pursuits; and while we know that a third-class clerk in Japan, China, or India often receives more than double the salary paid a missionary, and that most missionaries could step at once into positions in which, from their knowledge of the language and of the people, they could command from three to ten times the salary they receive, we challenge the writer, or any other, to give us the names of the missionaries who have become rich while engaged in missionary work. We know that most of them are barely able to live on their salaries, are unable to educate their children at home

except by special assistance, when superannuated are often in great straits for the necessities of life, and die poor, leaving no legacy to their children but that of a self-denying, devoted, and unblemished life.

"In very rare instances missionaries, by purchasing a little land in the early beginning of foreign settlements in Oriental countries, have secured a moderate competence by the natural rise in the value of property; but these instances form but very slight exceptions to our general statement. We are glad of the few that can be found, because we know that a few worthy families are saved from humiliating dependence by such foresight or good fortune.

"The most utterly absurd thing in this fallacious paragraph is the charge that missionaries are 'the principal agents for the secret distribution of opium in China.' Any man who knows anything about the subject knows that from the very beginning of missions in China the missionaries have been the most active and determined foes of the opium traffic. It would be just as near the truth to accuse the Garrisonian abolitionists of making money by the slave-trade, or to assert that Neal Dow and John B. Gough are wallowing in wealth accumulated in the liquor trade, and that Father Mathew died immensely rich from the same cause. We challenge this writer, or any other, to give the name of a single missionary, from the beginning until now, who ever made one cent out of the opium trade.

"The paragraph speaks of 'Peter Barker' as an 'old missionary,' now 'one of the richest men in Washington,' who 'made all of his fortune skirmishing among the heathen.'

"On this we have a few things to say. We find that there never was a missionary by the name of Peter Barker in China. The mendacious writer probably refers to the Hon. Peter Parker, M.D., who went out in 1834 as a medical missionary of the American Board, and opened a hospital in Singapore, removing the next year to Canton, and opening a hospital there, where he gave his attention mainly to eye dis-

eases and surgical operations. Howqua, the wealthy Chinese merchant, befriended the enterprise, and after the first year gave a building, rent free, for the hospital for twenty years. This led to the establishment of the Medical Missionary Society, which has patrons in England, America, and China, and under whose auspices the work has been carried on until the present time, relieving about 750,000 patients, at an expense of over \$125,000. Dr. J. G. Kerr, of the American Presbyterian Mission, is the able and efficient successor of Dr. Parker, who, after a prolonged service, became American Commissioner to China, and had for several years the general charge of the interests of our government there. In this position he showed great ability, and was exceedingly useful during a critical period. For many years he has been an honored and beloved resident of Washington—a man of purest personal character, upon whose reputation no blot has ever rested. He had some money when he first went to China, which he used freely in his benevolent work. He is now in good circumstances, whereat we rejoice. We do not know where he made his money, but we can, after investigation, testify assuredly as to where he did not make it:

- (1) He did not make it in the opium trade.
- (2) He did not make it as a missionary.
- (3) He did not make it 'skirmishing among the heathen.'

BIBLIOGRAPHICAL.

BOOKS RECEIVED.

The Pilgrim Hand-Book on the International Lessons for 1886. With Questions. By M. C. Hazard. Boston: Congregational Sunday-School and Publishing Society. Pp. 231.

Sermons on the International Lessons for 1886. By the Monday Club. Boston: Congregational Sunday-School and Publishing Society. Pp. 450.

Stall's Lutheran Year-Book for 1886. By Rev. Sylvanus Stall, A.M. Lancaster, Pa.: Published by the author. Pp. 200. Price, 25 cents.

Christmas Cards. By Raphael Tuck. New York and London. Exquisite taste is shown in these cards.

A Temperance Calendar. Prepared by the Woman's Christian Temperance Union.

Christmas and New Year's Cards. By L. Prang & Co. Charming works of art.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

DEPARTURES.

November 19. From San Francisco, Rev. J. H. Neesima, for Japan.

ARRIVALS AT STATIONS.

October 17. At Umzumbi, Natal, Rev. H. M. Bridgman.

October 19. At Kobe, Miss Effie B. Gunnison.

September 29. At Bailundu, West Africa, Rev. W. M. Stover and wife.

MARRIED.

November 3. In Constantinople, Harris Graham, M.D., and Miss Ella T. Bray, both of the Central Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The need of men. (Page 8.)
2. A year on the island of Ruk. (Pages 15 and 37.)
3. The people in East Africa. (Page 20.)
4. Joy in European Turkey. (Page 21.)
5. Accessions in the Madura Mission. (Page 22.)
6. An interesting trip in Japan. (Page 26.)
7. The heaven at work in Mexico. (Page 18.)
8. Domestic life of woman in China. (Page 24.)
9. Native preachers in China. (Page 25.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Dover, ELISHA R. BROWN, with other dona., to const. himself, H. M., 50; East Sullivan, Mr. and Mrs. A. C. Ellis, 2; Hanover, Rev. S. C. Bartlett, D.D., 10,
VERMONT. — Rutland, Cong. ch. and so. (of wh. from Mr. and Mrs. J. B. Page, to const. MARGARET ELLEN PAGE, H. M., 100), 217 51; Woodstock, Frederick Billings, 500,
MASSACHUSETTS. — A lady, 250; A friend, 150; Rev. E. K. Alden, D.D., 50; "J.", 30; Cohasset, by S. Richards, 1,000; Hatfield, A friend, 5; Haverhill, Mrs. Gyles Merrill, to const. Rev. ALBERT WATSON and Rev. EDWARD G. STONE, H. M., 100; Northfield, Mrs. A. M. D. Alexander, 100; Worcester, Plymouth ch., Mrs. Alexander H. Wilder, 10; Mr. and Mrs. George E. Glad-

win, 10,	1,705 00
RHODE ISLAND. — Tiverton, Amicable Cong. ch.	15 00
CONNECTICUT. — East Granby, Rev. D. A. Strong, 2; East Hampton, Philo Bevin, 20; Manchester, Rev. C. S., Mrs. E. W., and Emily P. Sherman, 20,	42 00
NEW YORK. — New York, Pilgrim Cong. ch., A friend, 25; Smyrna, Cong. Sab. sch. Miss'y Soc'y, to const. Rev. QUINCY J. COLLIN, H. M., 100,	125 00
NEW JERSEY. — Boonton, A friend,	25 00
Iowa. — Waterloo, Rev. M. K. Cross,	5 00
Previously acknowledged,	2,696 51
	1,859 00
	4,555 51

Donations Received in November.

MAINE.

Aroostook county.
Presque Isle, Cong. ch. and so.
Cumberland county.
Auburn, High-st. Cong. ch.
Brunswick, Cong. ch. and so.

5 00

75 00
75 50

Cumberland Mills, Warren ch., to const. WILLIAM P. VARNUM, H. M.
North Yarmouth, Cong. ch. and so.
Portland, Seamen's Bethel ch.
Penobscot county.
Bangor, Central Cong. ch.

100 00

12 91

67 00—330 41

120 60

Washington county.	
Princeton, "G. E. C."	2 00
York county.	
Eliot, 1st Cong. ch.	5 42
Danville, A friend,	2 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Swanzy, Cong. ch. and so.	11 00
Walpole, 1st Cong. ch.	19 86—30 86
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	12 35
Merrimack, 1st Cong. ch.	11 90
Nashua, Pilgrim ch., 105.53; 1st Cong. ch., 43.13,	148 66
Reed's Ferry, Rev. EZRA A. SLACK, to const. himself, H. M.	50 00—222 91
Merrimack county Aux. Society.	
Loudon, J. S. Pike,	20 00
Rockingham county.	
Newington, Cong. ch. and so.	6 15
Newmarket, Cong. ch. and so.	8 00—14 15

Legacies. — Concord, George B. Ward-well, by John Kimball,	8 75
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VERMONT.

Addison county.	
Vergennes, Cong. ch and so.	20 00
Bennington county.	
Bennington, 2d Cong. ch.	25 16
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, Cong. ch. and so.	28 52
Chittenden county.	
Charlotte, Cong. ch. and so.	26 79
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Mrs. THERON P. BAKER, to const. herself, H. M.	100 00
Lamoille county.	
Hyde Park, Cong. ch. and so.	20 26
Orleans county.	
Lowell, Cong. ch. and so.	4 50
Newport, Cong. ch. and so.	12 50—17 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', "H."	12 00

MASSACHUSETTS.

Berkshire county.	
Mill River, Cong. ch and so.	20 00
Brookfield Asso'n. William Hyde, Tr.	
Charlton, Cong. ch. and so.	42 40
Essex county, North.	
Amesbury and Salisbury, Un. Ev. ch.	10 56
Ipswich, 1st ch. and so.	23 54
Rowley, J. Lambert,	5 00—39 10
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Peabody, A friend,	20 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, Cong. ch. and so.	28 80
East Charlemont, Cong. ch. and so.	10 00
Orange, Central Cong. ch. and Sab. sch.	15 80
South Deerfield, Cong. ch. and so.	10 90—65 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Longmeadow, Ladies' Benev. Asso.	5 00
Ludlow, Cong. ch. and so.	20 60
Springfield, Olivet ch., 53.10; Mrs. O. C. Clarke, 5,	58 10
Westfield, 1st Cong. ch.	138 94
West Springfield, Ashley School and Charitable Fund,	50 00
Wilbraham, Cong. ch. and so.	23 25—295 89
Hampshire co. Aux. Society.	
Amherst, Amherst College ch., to const. ELIZABETH J. SEELYE and WILLIAM J. SEELYE, H. M.	292 70

Middlefield, Cong. ch. and so.	40 00
Northampton, "B."	30 00
South Hadley Falls, Cong. ch. and so.	28 00—390 70

Middlesex county.

Auburndale, Cong. ch. and so.	102 00
Bedford, Trin. Cong. ch.	6 00
Cambridge, A friend,	2 00
Hopkinton, Cong. ch. and so.	24 63
Malden, Mrs. E. M. W., to const.	
ROBERT C. KING, H. M.	100 00
Marlboro', Union Cong. ch., to const.	
L. W. BAKER, H. M.	150 00
Sherborn, Pilgrim ch.	25 00
Sudbury, Union Evang. ch.	50 57
Waltham, Trin. Cong. ch.	33 57
Watertown, Phillips ch., to const.	
J. Q. A. PIERCE, H. M.	114 53
West Medford, Cong. ch., for China,	4 13
Woburn, 1st Cong. Sab. sch., for evangelistic work at Cesarea,	100 00—712 43

Middlesex Union.

Acton, Cong. ch. and so.	20 00
Ashby, Orth. Cong. ch.	6 03
Boxboro', Cong. ch. and so.	10 00
Fitchburg, Calv. Cong. ch., to const.	
ALBERT N. LOWE, H. M.	126 35—162 38

Norfolk county.

Foxboro', Orth. Cong. ch., add'l,	1 00
Hyde Park, 1st Cong. ch.	40 25
Needham, Evang. Cong. ch.	9 50
South Weymouth, 2d Cong. ch.	38 00
West Medway, The Christian Asso'n,	21 00
Weymouth and Braintree, Union Cong. ch.	60 16—169 91

Plymouth county.

Hanson, Cong. ch. and so.	12 93
North Middleboro', Cong. ch. and so.	40 45—53 38

Suffolk county.

Boston, Berkeley-st. ch., 144.98; Chinese Sab. sch., Thanksgiving collection, for the Hong Kong Mission, 40; Eliot ch., m. c., 10; do., Sab. sch. concert, for Battalagundu, 10; Central ch., A friend, 2; Mrs. Emily P. Eayrs, 10,	216 98
Chelsea, 3d Cong. ch.	7 41—224 39
Worcester county, North.	
Gardner, 1st Cong. ch.	25 00
Hubbardston, Evang. Cong. ch.	25 00
Templeton, Trin. Cong. ch.	18 13—68 13
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Paxton, Cong. ch. and so.	20 41
Rutland, Cong. ch. and so.	6 30—26 71
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Milford, 1st Cong. ch.	67 74
—, Collection at Conference,	7 28—75 02

Legacies. — Belchertown, Jonathan Webber, by Purlin Shearer, Ex'r, add'l,	400 00
Malden, Jacob P. Holm, by Elisha S. Converse, Ex'r,	2,000 00
Northampton, Maria Hubbard, by Annie M. Barlow, Ex'r,	200 00
Winchendon, Sally W. Hyde, by Geo. H. Wood, Ex'r, in part,	2,500 00
Winchester, Mrs. Mary A. T. Chapin, by her daughter, E. D. Chapin,	200 00—5,300 00

RHODE ISLAND.

Central Village, Cong. ch. and so.	8 00
Peace Dale, Cong. ch. and so.	33 45
Providence, Plymouth Cong. ch., 24.60; A friend, 20,	44 60
Seekonk and East Providence, Cong. ch. and so.	25 00
Westerly, Cong. ch. and so.	33 74—144 79

CONNECTICUT.

Fairfield county.	
Green's Farms, Cong. ch. and so.	85 50
Ridgefield, Cong. ch. and so.	87 34—172 84

Hartford county. E. W. Parsons, Tr.	
Berlin, H. N. Wilcox,	10 00
Buckingham, Cong. ch. and so.	2 14
East Granby, Rev. D. A. Strong,	5 00
East Hartford, Abram Williams,	10 00
Hartford, 1st Cong. ch., add'l, 15 75:	
"Mrs. D. S. M., so,	65 75
New Britain, 1st Ch. of Christ,	149 65
West Suffield, Cong. ch. and so.	13 72
Windsor, A friend, for Africa,	30 00
Windsor Locks, Cong. ch. and so.	187 70—473 96
Litchfield co. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	15 00
Litchfield, 1st Cong. ch (of wh.,	
m. c., 92.92),	275 67
Roxbury, Cong. ch. and so.	14 50
Thomaston, Cong. ch. and so.	27 53
Washington, Cong. ch. and so.	86 00
Watertown, Cong. ch. and so.	46 28
West Winsted, Cong. ch. and so.	178 05
Winsted, Cong. ch. and so., with	
other dona., to const. Rev. HENRY	
N. KINNEY and DAVID STRONG,	
H. M.	127 57—770 60
Middlesex co. E. C. Hungerford, Tr.	
Durham, Gaylord Newton, deceased,	
to const. HENRY G. NEWTON,	
H. M.	100 00
Higginum, Cong. ch. and so.	15 00
Middlefield, Cong. ch. and so.	42 64
Portland, 1st Cong. ch.	71 85—229 49
New Haven co. F. T. Jarman, Ag't.	
Cheshire, A friend,	25 00
Milford, 1st Cong. ch.	145 30
Mt. Carmel, Cong. ch. and so.	34 82
New Haven, 1st Cong. ch., 541.35;	
Ch. of the Redeemer, 168; United	
ch., m.c., 10.04; Centre ch., m.c.,	
8.28; Wm. B. DeForest, 10,	737 67—942 99
New London co. L. A. Hyde and	
L. C. Learned, Trs.	
Montville, Mohegan ch.	3 00
New London, 1st Ch. of Christ,	13 94—16 94
Tolland cohty. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so., with	
other dona., to const. EMILY C.	
WILLIAMS, H. M.	78 67
Gilead, Cong. ch. and so.	51 00—129 67
Windham county.	
Hampton, Cong. ch. and so.	14 13
Woodstock, 1st Cong. ch.	40 89—55 02

NEW YORK.

Albany, A friend,	35 00
Bethel, Welsh Cong. ch.	4 00
Brooklyn, Central Cong. ch. (of wh.,	
m. c., 230),	856 87
Camden, Cong. ch. and Sab. sch.	54 75
Champlain, Pres. ch.	9 02
Fairport, Cong. ch. and so.	15 00
Flushing, 1st Cong. ch.	21 77
Gloversville, Cong. ch. and so. (of wh.,	
from Alanson Judson, 100; and from	
Mrs. N. M. Place, 100),	176 00
Harpersfield, Cong. ch. and so.	17 00
Jamesport, Cong. ch. and so.	10 00
Jamestown, J. V. H. Jones,	10 00
Lenox, Mrs. A. H. D. Johnson,	2 00
New York, Friends, through W. M.	
Taylor, D.D., for purchase of Eng-	
lish books for Japanese students,	143 00
Paris, Cong. ch. and so.	38 50
Patchogue, Cong. ch. and so.	21 30
Port Leyden, Cong. ch. and so.	5 00
Sayville, Cong. ch. and so.	17 00
Smyrna, Cong. ch. and so.	100 00—1,676 21
Woodhaven, Cong. ch. Miss'y Soc'y,	
10; incorrectly ack'd in Dec. <i>Her-</i>	
ald as from Woodbridge.	
Legacies. — Homer, Mary W. Keep,	
by Vernon T. Stone, Ex'r, 10,000, less	
exch., 12.50,	9,987 50

11,663 71

PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch.	8 00
East Smithfield, Cong. ch.	15 00—23 00

NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Closter, Cong. ch.	11 95
Montclair, 1st Cong. ch.	518 00
Orange Valley, Cong. ch. (of wh.,	
m. c., 10.44),	35 44—625 39

WEST VIRGINIA.

Huntington, Cong. ch.	12 72
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OHIO.

Berea, 1st Cong. ch.	13 37
Kent, Cong. ch., annual int. on \$1,000,	
from Austin Williams, deceased,	60 00
Strongsville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	69 24
Toledo, Edson Allen,	10 00—162 61

INDIANA.

Terre Haute, Mary H. Ross,	8 00
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ILLINOIS.

Bunker Hill, Cong. ch.	13 50
Cambridge, 1st. Cong. ch.	11 50
Chebanse, A friend,	5 00
Chicago, Union-park Cong. ch. (of wh.,	
m. c., 21.28), 229.31; South Cong. ch.,	
m. c., 10.43),	239 74
Dwight, Cong. ch., Ladies' Miss'y	
Soc'y, toward Miss Maltbie's loss,	10 00
Freeport, Rev. S. R. Weldon, proceeds	
of lot of land, by D. S. Brewster,	800 00
Hinsdale, Cong. ch.	40 00
La Grange, Cong. ch.	7 28
Lawn Ridge, Friend of missions,	25 00
Oak Park, Cong. ch., 142.16; do., A	
friend, 200,	342 16
Waverly, Cong. ch.	14 40—1,508 58

MISSOURI.

La Grange, German Cong. ch.	1 00
St. Louis, Pilgrim Cong. ch.	764 87—765 87

MICHIGAN.

Charlotte, Mr. and Mrs. B. Landers,	10 00
Grand Rapids, South Cong. ch., add'l,	2 50
Leslie, Mrs. Lucy Child,	10 00
Mattawan, 1st Cong. ch.	4 06
New Baltimore, Cong. ch.	25 00
Richmond, 1st Cong. ch.	1 50
St. Clair, Cong. ch.	25 00
Summit, Cong. ch.	9 56—872 62

WISCONSIN.

Platteville, Cong. ch.	37 75
Milwaukee, Mrs. L. C. Foster,	50 75—88 50
Legacies. — Fort Howard, D. C.	
Curtiss, by Edward C. Curtiss, Ex'r,	5 67
	94 17

IOWA.

Alden, Cong. ch.	12 20
Anamosa, Cong. ch.	31 25
Chester Centre, Cong. ch.	9 00
Des Moines, North Park Cong. ch.	3 62
Durango, Cong. ch.	4 70
Emmetsburg, Cong. ch.	7 00
Farragut, Cong. ch.	46 58
Le Mars, Cong. ch.	45 00
Maquoketa, Cong. ch.	12 06
Muscatine, German Cong. ch.	5 00—175 81
Legacies. — Maquoketa, William C.	
Boardman, by Charles E. Board-	
man, Ex'r,	1,000 00
	1,175 81

MINNESOTA.

Minneapolis, Pilgrim Cong. ch.	12 50
—, Addie M. Shumway, and pro-	
ceeds from sale of pearl and gold	
ring,	5 00—17 50

KANSAS.

Emporia, 1st Cong. ch.	118 37
Geneva, Cong. ch.	3 85
Great Bend, Cong. ch.	3 80—126 02

NEBRASKA.

Cowles, Cong. ch.	2 50
Crete, German Cong. ch.	2 30
Otoe Co., ———,	30 00
Plymouth, Cong. ch.	3 00
Sutton, Cong. ch.	7 00—44 80

COLORADO.

Denver, 1st Cong. ch., Ladies' Aid Soc'y,	34 00
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DOMINION OF CANADA.

Province of Ontario.	
Valetta, John Logie,	10 00
Province of Quebec.	
Montreal, American Pres. ch., 400;	
Mrs. R. A. Ramsay, 5,	405 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, De Witt C. Jencks,	66 50
Sandwich Islands, Maui, A friend,	10 00—76 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For the "Umzumbe Home" building, Zulu Mission,	2,700 50
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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	1,000 00
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MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Campton Village, Cong. Sab. sch., 44; Goffstown, Cong. Sab. sch., 5.53; Keene, 2d Orth. Cong. Sab. sch. Asso., 37.83; New Ipswich, 23d annual fair, 1,	88 36
VERMONT.—Hyde Park, Cong. Sab. sch., 5; Jericho Centre, A class in Cong. Sab. sch., 1.12; Townsend, Cong. Sab. sch., for Pasumalai Sem'y, 20.15,	26 27
MASSACHUSETTS.—Andover, West Parish Juv. Miss'y Soc'y, for North China, 35; Auburndale, Cong. Sab. sch., for school at San Sebastian, 50; Boston, 2d Cong. Sab. sch. (Dorchester), two classes, 1.70; Brookline, Harvard Sab. sch., for China, 18.26; Winchendon, North Cong. Sab. sch., 10; Woburn, 1st Cong. Sab. sch., for school at Cesarea, 40,	154 96
CONNECTICUT.—Hartford, 1st Cong. Sab. sch., 40; Meriden, 1st Cong. Sab. sch., for pupil in Turkey, 50; Winsted, Cong. Sab. sch., and others, for boys' school in Tung-cho, China, 42.43,	132 43
NEW YORK.—Smyrna, Cong. ch., for school in Harpoot, Turkey,	30 00
NEW JERSEY.—Plainfield, 1st Pres. Sab. sch., for support of "Socrates,"	20 00
ILLINOIS.—Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates,	18 00
WISCONSIN.—La Crosse, Cong. Sab. sch., for China, 16.25; Ripon, Cong. Sab. sch., 2.40; Boys' Miss. Soc., 1.60; Young Ladies' Miss. Soc. of the College, 3,	23 25
IOWA.—Denmark, Cong. Sab. sch., 18.50; Reinbeck, Band of Gleaners, 3; Winthrop, Cong. Sab. sch., 3.70,	25 20
CALIFORNIA.—Pacific Grove, George Ford, for support of a boy in India,	30 00
	548 47

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Gorham, Cong. Sab. sch.	2 25
NEW HAMPSHIRE.—Derry, 1st Cong. ch., 9.53; North Hampton, Cong. Sab. sch., 4; Swanzey, Cong. Sab. sch., 2.40,	15 93
MASSACHUSETTS.—Foxboro', Primary dept of Cong. Sab. sch., 7.75; Lawrence, Lawrence-st. Cong. Sab. sch., 10; Malden, Cong. Sab. sch., 10; North Middleboro', Cong. Sab. sch., 18.30; South Hadley Falls, Cong. Sab. sch., 16.65,	62 70
CONNECTICUT.—Fair Haven, 1st Cong. Sab. sch., 9.80; Greenfield Hill, Cong. Sab. sch., 200.; New Haven, Dwight-place Sab. sch., 6.25,	16 25
NEW YORK.—Camden, Cong. Sab. sch., 1.15; Flushing, Cong. Sab. sch., 20,	21 15
NEW JERSEY.—Woodbridge, 1st Cong. Sab. sch.	15 00
ILLINOIS.—Geneseo, Cong. Sab. sch.	3 70
MICHIGAN.—Richmond, 1st Cong. Sab. sch., 2.60; Stanton, Cong. Sab. sch., 10,	12 60
WISCONSIN.—Ripon, Cong. Sab. sch., 3; Boys' Miss'y Soc'y, 2,	5 00
IOWA.—Kellogg, Union Sab. sch., 1.70; Muscatine, German Cong. Sab. sch., 2.50,	4 20
MINNESOTA.—Wabasha, Cong. Sab. sch.	5 10
KANSAS.—Stockton, Cong. Sab. sch.	1 00
DAKOTA TERRITORY.—Fargo, Plymouth ch. Mission Band,	2 75
CANADA.—Cowansville, Cong. Sab. sch.	6 00
	173 63
Donations received in October,	16,576 05
Do. (Thank-offerings), received in October,	2,696 51
Legacies received in October,	10,301 02
	35,574 48
Total from September 1 to November 30, 1885: Donations, \$70,186.72; Legacies, \$25,418.14 = \$95,604.86.	

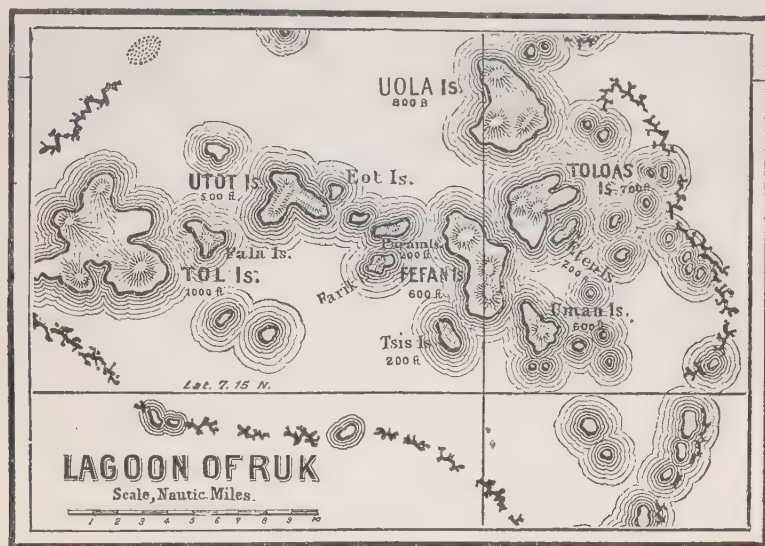
CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

ILLINOIS.—Prospect Park, Union Sab. sch.	25 00
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	470 00
Previously acknowledged,	495 00
	47,448 90
	47,943 90

FOR YOUNG PEOPLE.

THE FIRST YEAR AT RUK, MICRONESIA.

IT was in October, 1884, that Mr. and Mrs. Logan, the beloved missionaries whose health had failed in Micronesia and had been restored by a visit to America, reached the Ruk lagoon, resuming their work in a new place. Ruk is a few days' sail northwest of the Mortlocks, and, being of volcanic origin, it was hoped that it would prove more healthful than those low coral islands, which furnish little vegetable food and will not support cattle. Still, it was with intense sympathy and interest that we waited a whole year to know what had come of this brave and self-denying venture. The *Morning Star* has returned and brings glad



tidings. When the *Jennie Walker* had left Mr. and Mrs. Logan alone, with their little daughter, on the shore of Wola, an islet in the great Ruk lagoon, they came back to their temporary shelter in the church. The natives had built the church under the direction of Moses, the Ponape teacher, who had been on the neighboring island of Uman since 1879, but had now left. The timbers for a house had been brought from Honolulu, but only the frame had been set up and one door hung before the ship sailed. Mr. Logan knew little of carpenter's work, yet in twelve days the building was well advanced. Eisaia and Joni, two boys whom he had brought from the Mortlocks, proved very helpful, and Solomon, the teacher on Losap, forty miles away, came to their aid. The Ruk language is

nearly the same as the Mortlock, which Mr. Logan understands, and into which he had translated the New Testament. He could, therefore, begin evening meetings the very night that the ship left. The people around them were naked, filthy, and of habits indescribably vile, yet they were very kind to the strangers, bringing food and trying to help. One night it began to rain while all were at the church for evening service, and at the close they wanted to carry Mrs. Logan home. They wished, however, to monopolize the missionaries, saying they belonged to *them*, which was neither safe nor wise. So Mr. Logan called a meeting of chiefs and people from all surrounding places, and assured them that their mission was to all the islands. The natives assented, and promised to take Mr. Logan for their father.

In December terrible murders were committed by the people of Fefan, the island where Mr. Logan had at first intended to settle. He went in a canoe to see the chief, Atip, and show him the sin of such deeds. The natives who accompanied Mr. Logan would not take him to Atip's place, but turned aside, to make inquiries, as they said, of another chief. This chief did not let them go on, but sent for Atip to come to them. Atip came, but he no longer seemed the bright, frank, manly man who had urged Mr. Logan to live with him. They sat down, a crowd of Atip's men surrounding them. Atip talked calmly of the murders, and said they killed the men of Toloas in revenge for some of his own people. "I showed him," writes Mr. Logan, "that this system of revenge was an endless chain, and that God would judge them for such things. Atip assented, but his whole bearing was changed. I felt a little uneasy, but did not distinctly apprehend danger. A few days afterward I learned that Atip had planned to kill me. The chief at whose place we stopped had refused to join him in it, hence his action in keeping us from going on. This disconcerted them, otherwise Atip and his men would have killed me during the interview. I was much touched by the attachment of one of the natives. Eisaia sat by me, and he noticed one of our people making his way with difficulty through the encircling crowd to a position at my back. Eisaia whispered to him, asking why he did so. He said they were going to kill me, and added: 'Let us cover Mr. Logan's body with our own and die with him.' Later, we heard reports from all sides that these people were seeking an opportunity to kill me. The cause is, we suppose, partly anger and jealousy because we did not settle with them, and partly that they think our teaching will hinder them from engaging in war."

No harm, however, came to our missionary hero. He returned in safety to Wola, where, among friendly natives, and in their house locked at night, and under the loving providence of Him who dwells with them in "the uttermost parts of the sea," they were not afraid. They went on with their school and meetings, and no sound from the outside world reached them till February, when a trading schooner entered the lagoon, bringing letters from Ponape and Honolulu. They heard of the election of President Cleveland, and but little more from home. The captain cruised about the lagoon for a week, trying to trade, and finally anchored off Iras. A report was brought to Mr. Logan that the Iras people were preparing to seize the vessel, and he sent a letter to warn the captain, by Simeon, one of the native candidates for baptism, whose relatives

live at Iras. The vessel was saved, but Simeon had been seen giving the letter, and was attacked by the angry and disappointed natives. He barely escaped with his life, receiving a fearful wound in his neck. Under Mr. Logan's care it healed rapidly. Several times as he dressed it from day to day Simeon said very earnestly: "Mr. Logan, I love you." Others wished to revenge the attack, but when Mr. Logan asked Simeon if *he* wished it he answered: "No, for I love you."

Mr. Logan gave medical aid to all who asked it. He was very successful in the treatment of ulcers. One boy who had a terrible sore, which was dressed and bandaged every day for a long time, was charged to destroy the bandages, as they were exceedingly offensive. After a while it was noticed that he wore a



A MICRONESIAN VILLAGE, MARSHALL ISLANDS.

mantle, and it proved to be made of the cast-off bandages! The boy had washed them, sewed them together with bark, and was happy in the possession of a garment. A mantle worn over the shoulders seemed to the natives, at first, quite sufficient for clothing. Mrs. Logan began a sewing-school for both boys and girls, cutting, basting, and overseeing their work, and thus insuring them a decent covering. She also taught reading and singing, and had teachers' meetings for the Sunday-school. Teachers who could hardly read, and knew little of even the rudiments of Bible truth, must themselves first be carefully taught.

It is no wonder that in the winter Mrs. Logan became very ill. She had a high fever, and suffered much for some weeks with her head. Of one week she had no remembrance after her recovery. The lack of *cold* water was distressing, as her thirst was intense, and the lukewarm water was nauseating. Meanwhile

Mr. Logan was nurse, doctor, and housekeeper; also looking after the school and the general work. Eisaia and Joni were treasures now. They kept the school going, with only an occasional visit from Mr. Logan, whose strength was equal to his need. By March his dear wife was well, though not very strong. Her little daughter had a short run of fever, but has generally been well and happy. Mr. Logan had a bad foot for a time, and some other ailments, but has held out wonderfully, though very tired toward the close of the year.

As to the school, its regular sessions began about Christmas, at which time the house was finished. Soon there were eighty pupils. All who came were obliged



A SCENE ON RUK, MICRONESIA.

to wear a skirt to cover them, and to give up tobacco. They had a single session—from nine o'clock in the morning to twelve. Reading and writing were taught, with a little arithmetic and geography. The Mortlock primer, etc., which Mr. Logan had brought, served as textbook. The progress made was slow, but steady. Ten boys were adopted, and under Mr. Logan's direction they built themselves a house of native materials. Many more would gladly have come to them, and many wished to work on the plantation in order to earn cloth. Twenty candidates were awaiting baptism. (Further particulars will be found on another page, in extracts from Mr. Logan's letters.)

We can now think of our friends as living happily in their comfortable house, looking westward to the sea, a mountain rising eight hundred feet behind it. The *Morning Star* brought them their young son from America, as well as the precious letters of the year. And there they work, and wait, with eager hope and almost agonizing prayer for helpers to stay up their hands and enter into that whitening harvest.

THE
MISSIONARY HERALD.

VOL. LXXXII. — FEBRUARY, 1886. — No. II.

FOUR MONTHS. — The receipts, including special thank-offerings, for the first third of the new financial year are about twenty per cent. in advance of those for the corresponding months of the past five years. This is a favorable record, and indicates a determination on the part of the constituency of the Board that their expressions of gratitude for the history of the past seventy-five years shall not be uttered in word only. Should the record of "memorial thank-offerings" add to the amount thus far reported (a little less than \$6,000) only one cipher, putting it on the right side of this sum, it would suggest the amount recommended at the Annual Meeting — \$100,000 — a little more vividly than the present figures, which are excellent as far as they go. "A word to the *wise* is sufficient." Compare Daniel xii, 3.

THE AMERICAN BOARD ALMANAC for 1886 has been highly commended for its beauty and utility, and wonder has been expressed that the excellent plan had never been carried out before. Several persons, both pastors and laymen, have been so impressed with its value in presenting information needed in their churches that they have secured a supply by the hundred, to be placed in the pews. Will not others follow this example during the early part of the year? For this purpose special terms will be made to those who desire to distribute the Almanac, and any number not less than fifty will be sent at the rate of \$5 per hundred. The price of single copies is ten cents, postpaid, or \$1 per dozen. Address C. N. Chapin, No. 1 Somerset Street, Boston.

THE Central Turkey College at Aintab reports a year of prosperity, the whole number of students connected with the institution having been 142. Of those in attendance at the close of the college year, 115 were Protestant Armenians, the remainder being Gregorian Armenians. These students came from thirty different towns and villages, and of the whole number, 68 are church members. The receipts from tuition have exceeded those of any previous year. The medical department, though suffering much from the loss by death of Dr. Neal and Miss Arnott (the latter having been lady superintendent in the hospital), has been maintained in good condition. A new wing to the hospital has been completed, the entire expense of which has been met by a generous friend in London. The number of indoor patients has been as large as the hospital could accommodate.

As we go to press, the Woman's Board of Missions, Boston, is holding its Eighteenth Annual Meeting at Providence, R. I. Its report for the year shows that it has now on its rolls 98 missionaries, 98 native Bible-women, 27 boarding schools, and 182 day-schools. The total receipts for the year have been \$110,905.94, and a balance was left in the treasury, December 31, 1885, of \$1,331.01. The American Board may well use of these women the language of Paul: "These are fellow-workers unto the kingdom of God, which have been a comfort to us."

THE mails at these Mission Rooms have been burdened for many days with orders for the new publications of the American Board, including the Almanac, the Commemorative Volume, Mission Stories of Many Lands, and the pamphlet edition of the discourses of Rev. Drs. Storrs and Walker. The editions are not exhausted, though the sales are large. Further orders may be addressed to C. N. Chapin, No. 1 Somerset Street, Boston. The price of the Commemorative Volume, which includes the discourses of Drs. Storrs and Walker and President Hopkins, is fifty cents in boards; twenty-five cents in paper.

THE colored diagram illustrating the religious faiths of mankind, given in the last number of the *Missionary Herald*, has been called for as a leaflet for distribution, and an edition will be printed for this purpose, which can be sent, postpaid, at the rate of fifty cents per hundred. An edition will also be printed on stiff cardboard, the diagram being the same size, but with broad margin, suitable for hanging in the study and on the walls of Sabbath-school rooms. These will be sent, postpaid, at three cents each.

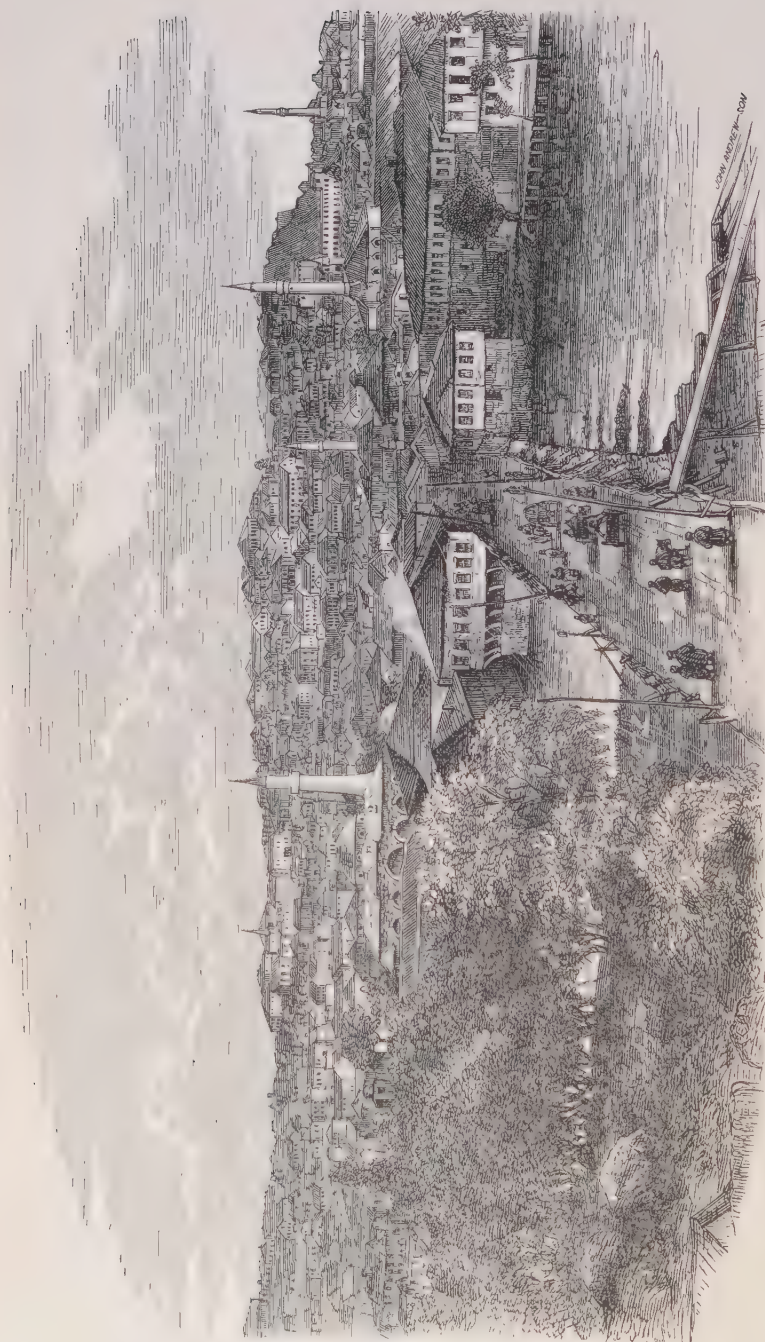
IN this number of the *Missionary Herald* will be found an acknowledgment of a legacy left some years ago by a Christian woman who, though intending it for the American Board, did not designate with sufficient clearness the foreign missionary society to which she desired her benefaction to go, on which account the bequest was set aside. Some of the heirs have felt it both their obligation and privilege to carry out the known wish of their deceased relative, and have placed the portion which fell to them by law in the treasury of the American Board. Such Christian honor deserves recognition, and should be more frequently exhibited.

THE Corean prince, Min, who received severe wounds in the late political outbreak at Seoul, and whose life was saved by the skill of Dr. Allen, of the American Presbyterian Mission, has been spending some months in China and has met several of our missionaries there. Mr. Pierson writes that the prince is a young man of about twenty-five years of age, who seems much interested in whatever pertains to the good of his country. Several calls had been exchanged. Prince Min proposes to spend three or four years in Europe and America, studying English and foreign science. On learning that Mr. Stanley, of Tientsin, was about to return to the United States for a season of rest, the prince invited him to change his plan of coming by way of California, and accompany him to England, at his charges. The invitation has been accepted. May a blessing attend their journey.

THE "MORNING STAR." — Captain Bray's report of the voyage of the new vessel with its auxiliary steam-power gives many illustrations of the value of steam in expediting the work of the mission. For instance, on May 26, when at Nonouti, there was a perfect calm, and, as it afterward proved in the case of another vessel, they would have been obliged to wait nearly, if not quite, two weeks for a wind to take them to Apamama. In 1878 this trip took twelve days, and a sail of 422 miles. With steam, however, they were able to reach Apamama on the evening of the 26th, and the day following to move on through the group. This passage through the Gilbert Islands, for the purpose of gathering the teachers for the Annual Meeting at Kusaie, occupied ten days, whereas the corresponding passages in previous years had been thirty, sixteen, sixty-two, twenty-four, and seventeen days respectively. Only eighty-eight hours of steaming were required for this work and but *seven tons of coal*. On Mr. Walkup's tour through the Gilbert group to visit the several stations, he was able to do more work in the six weeks of his late voyage than he accomplished in three months on the old *Star*. The islanders everywhere were greatly pleased with the vessel, examining it most curiously, and what is more, giving generously to the fund for its construction. They looked upon it with awe. While at Pingelap the engineer had occasion to blow off steam. Instantly, and as one man, the whole company of natives removed their hats, and stood in reverential attitude while the process of blowing off went on.

SINCE the Letters from the Missions were in type for this number, a mail from West Africa has arrived, bearing date of October 23, at Bailundu. The health report is excellent. The people received Mr. and Mrs. Stover on their return with much cordiality, though at the first those who had any part in the plundering came forward with some hesitancy. Mr. Stover reports that the king, whom he had been called to see, does not seem like the same man he was two years ago. The majesty of his bearing has all disappeared. Mr. Sanders was proposing to visit Bihé soon.

By way of Sidney, December 18, we have letters from Mr. Doane, of Ponape, dated October 16, and from Mr. Logan, of Ruk, October 6. These letters were brought by the German war-vessel, the *Albatross*, which called at these stations on her passage through the Caroline group, for the purpose of annexing the islands to Germany. This the captain formally did, at Ponape, October 16, fifty marines assisting while the imperial flag was raised. The five kings of the island concluded a treaty surrendering their rights, making no show of refusal, though some of these kings disliked the treaty. Ruk was annexed in the same way, and the same vessel had previously taken possession of Yap and Uoleai. From Ponape, the *Albatross* sailed to Kusaie for a similar purpose. The missionaries were pleased with the prospect of being under German authority. But all this happened in ignorance of what was going on in the cabinets of Europe, and our brethren at the islands are still unaware that Germany has yielded to Spain her claim to the Caroline group. They will be both surprised and disappointed at the change. These letters report the missionaries in good health and spirits. Mr. Logan was expecting to organize a church on Fefan soon.



PHILIPPOPOLIS, BULGARIA.

THE welcome announcement has been made that the union of Bulgaria and Eastern Roumelia has been assented to by Turkey, and will be acknowledged by the Great Powers of Europe. Since the defeat of the Servians by the Bulgarians, no other solution seemed possible; yet it is a relief to read that the union has been consummated. By the Treaty of Berlin, the Sultan was given the right to name the Governor-general of Eastern Roumelia, "with the assent of the Powers, for a term of five years." It was, however, stipulated that he should be a Christian. The Sultan has now exercised this right by naming Prince Alexander of Bulgaria, *with the right of inheritance*. This may be regarded as saving the dignity of the Sultan, while it relieves him from all future care in the matter, and gives to the Bulgarians and their able Prince all they wanted. We are confident that this union of the two principalities will prove to be in many ways favorable to the prosecution of missionary enterprises. Our readers will be glad to see, on the opposite page, a view of Philippopolis, which has heretofore been called the capital of Eastern Roumelia, but which we may now call one of the chief cities of Bulgaria.

A MISSIONARY conference of medical students was held on Sunday afternoon, December 13, in the parlors of the Young Men's Christian Association of New York, and was of a most interesting and promising character. Notwithstanding inclement weather, about seventy-five young men listened to addresses from Dr. Agnew, Dr. Sturge, of Siam, and others. Questions pertaining to medical missionary work were presented, and were answered by Drs. Agnew and Sturge, Rev. Dr. Happer, of China, Rev. Dr. Arthur Mitchell, Rev. William Kincaid, and Dr. Dowkott. In the evening a much larger audience assembled in Association Hall, and listened to earnest, eloquent addresses from Mr. Kincaid, Dr. Happer, Dr. Mitchell, Dr. Thompson, and Mr. Studd, of England. Dr. Mitchell especially emphasized the fact that medical missionary work must be a life-work and a spiritual work, having in view the salvation of souls. The after-meeting, held late in the evening, was well attended, and eight young men declared themselves committed to medical work in foreign fields. Others, including one practising physician, expressed their willingness to go and their deep interest in the work. This is the second annual convention of the kind, and it is with thankfulness that we observe the deepening interest among young men of the medical profession.

WE are indebted to Charles Seymour, Esq., United States Consul at Canton, for a copy of a memorial made in 1885 by the Imperial Commissioner Tso Tsung-T'ang to the Chinese government, in reference to the coast defences of the empire. This memorial was prepared in response to an imperial decree directing this commissioner, who had been commander-in-chief of the army, to present propositions on the subject named. With the usual formalities, the commissioner drew up seven propositions calling for war-vessels, naval regulations, the drilling of troops, the unification of authority, the raising of funds, the encouragement of students in the arts, and the building of railroads. The memorial is remarkable as indicating the progress of thought in China. On the subject of railroads the commissioner is specially emphatic. He alludes quietly to the opposition of the people, though he does not denounce their superstitions which stand in the way of all engineering projects. It will be

remembered that the Chinese theories as to the disturbance of the earth-dragon have made them intensely hostile to any mining operations, and their other theory of *fung-shui*, or good luck, has been equally opposed to the construction of railways. But in reference to the railways, Tso Tsung-T'ang says: "That there is every advantage and no detriment is only too obvious. The comments of the masses are multifarious, but there is no necessity to argue with them and explain everything. As the analects have it, 'The people can be made to follow, but cannot be convinced.' Take, for instance, the telegraph and steam-navigation — things China never had before; yet once they are initiated they become indispensable. If railways are introduced, the benefits that will be derived are of still wider scope." The memorialist is of opinion that the first railroad should be laid from Tung-cho to Ching-kiang-fu, so as to connect the pivots of the north and south. The road thus recommended would practically connect Peking and Nanking, and would be about six hundred miles in length. Shortly after preparing this memorial the commissioner was called to face death, and from his sick-bed he addressed "valedictory words" to the emperor, whom he thanks for his kindness to him, describing the fatal illness under which he was then suffering. He then, as his dying charge, calls upon the emperor to "let railways and mines, and the construction of ships and guns, be undertaken at once as a means of insuring our national prosperity and strength." The day of deliverance for China from many of its most obstructive superstitions will have come when the exhortations of this enlightened official shall be heeded; and this day is not far distant.

In the farewell address of the late commander-in-chief of the Chinese armies, alluded to above, there is a sentence which is inexpressibly sad. Though one of the most enlightened men among the Chinese, when he knew that his end was near he found nothing to cheer him. His Buddhistic faith not only gave him no comfort, but added to his pangs. After speaking of his benumbed hands and feet and the hot phlegm in his throat, he says he can never again set his eyes upon the emperor's countenance, "but must wait until, as a dog or a horse, he may discharge his debt in the life to come." A sad outlook was his in the hour of death.

THE pleas for an interest in the prayers of Christians coming to us from various missionary fields are very touching. Here is what Mr. Doane, of Ponape, says: "Do please ask the Lord's children, as far as you may be able, to remember us in their prayers"; and he adds, while referring to the special need of the presence of the Holy Spirit: "You cannot give us this blessing, but you can ask the churches, the ladies in their Board meetings, the humble followers of Christ, to pray for the work on Ponape, for the self-denying, heroic women who are in the school, and for the girls, now so careless-hearted and so long educated in all the way of sin." Let this request be heeded.

EVERY mail from Japan brings some item showing the friendliness of government officials toward the Christians. The latest report is that certain prison officers have approached the native pastors, saying, "The prisoners laugh when the Buddhist priest preaches, they go to sleep when the Shinto priest preaches, and so we would like very much to have you Christians come to try it." The invitation has been accepted.

MEMORANDUM ON RELIGIOUS LIBERTY IN TURKEY.

[The following memorandum has been prepared by the Constantinople Branch of the Evangelical Alliance, to be presented to the foreign embassies at the Turkish capital, and also to the Turkish authorities. Accompanying the memorandum are enclosures giving detailed statements and evidence respecting the case of the Nusariyeh converts, the persecution and punishment of Moslems converted to Christianity, and the denial of rights to Protestant Christians.]

It has long been the boast of the Turkish government that the principle of religious liberty is a fundamental principle of the Ottoman Empire. This principle has been illustrated by the preservation, among the Christian churches of Turkey, of a full religious autonomy and many other precious privileges. It has been consecrated by imperial edicts, by solemn declarations, and by recognition in the treaties with the Great Powers of Europe.

The Christians of Turkey have much reason for gratitude to their sovereign for the respect shown to their religious rights and susceptibilities. Of late years, however, the acts of certain officials have seemed to show a less liberal spirit toward Christians than would be expected from officers of a government whose boast it is to give every religious privilege to all the peoples of the empire.

The object of the present paper is to call attention to certain official acts and measures affecting Christians in Turkey, which are at variance with the principle of religious liberty, and, therefore, with the *hatti-humayoun* of 1856, and the declaration of the imperial government at the Congress of Berlin in 1878.

The examples here cited are taken from the experiences of the Evangelical, or Protestant, subjects of the empire, as more directly under the observation of this Alliance, and may be classed under three heads, namely : —

(A) Denial to Moslems of the right to embrace Christianity.

(B) Punishment by persecution of converts from Islamism to Christianity.

(C) Needless hindrance of Christian subjects of His Imperial Majesty in the enjoyment of such ordinary rights as the right to educate their children ; the right to worship God in public assembly in any building of their own ; and also the right to freely construct houses of worship on their own property, etc. etc.

(A) The denial to Moslems of the right to embrace Christianity.

The only illustration of this wrong which will now be presented is the case of the Nusariyeh, a tribe inhabiting the region of Latakieh in North Syria. There are some two hundred thousand of these people who, although really pagans, are reckoned as Moslems in the official registers. Many of the Nusariyeh have become Christians and have been known as such for many years. During the recent census of the population, the enumerating officers came in contact with the Nusariyeh Christians. The fact of the existence of Christians among them was reported to the governor of the province (Damascus), and he gave orders to register the men according to their race, not permitting them liberty of choice in matters of faith. In consequence of this order several Christian Nusariyeh of long standing have been registered as Moslems in spite of their protests. Under the recent call for the army reserve, three of these Nusariyeh Christians were taken for military service. They do not object to serving in the army, but they are registered as Moslems. Hence they are prevented from worshiping according to their consciences, besides being liable to the penalties inflicted by military law for non-observance of the Moslem religious rites.

It will be evident to all that these men are subjected to an unjustifiable denial of rights in having the authorities choose for them the faith by which they shall live.

(B) The punishment by persecution of Moslems who have embraced Christianity.

Cases have not been rare of the arrest and imprisonment of converts from Islamism to Christianity, under charges that leave small room to doubt that such charges have been designed to cover the fact of religious persecution. The methods followed in Turkish tribunals render it very difficult to produce evidence of this fact, other than the promise made in some cases of release on condition of abandoning Christianity or the use of Christian books.

One case can here be cited which is of the gravest importance as showing clear religious persecution. This case is that of Feizizade Mehmed Effendi and his fifteen pupils, who, as belonging to the literary class, were not liable to the conscription, but who, on becoming Christians, were arrested and forced into the army as private soldiers. Since these men, if Moslems, could not be drawn for military service, the fact becomes evident that they were so conscripted merely as a punishment for embracing Christianity. In fact, they were told, on protesting against the illegal procedure applied to them, that they had forfeited the right of exemption by becoming Christians.

These men arrived in Constantinople from Nev Shehir in Asia Minor, in November of 1884. They were immediately arrested and put into the army, as stated, and the leader of the party, Mehmed Effendi, after being separated from his wife and children, was taken to some place unknown before any Christian had conversed with him. Communication was had with less prominent members of the party; but, in July, 1885, they too were sent to some unknown place, after a most touching appeal to all interested in the rights of man, to use means to deliver them from their unjust detention.

(C) Hindrance of Christian subjects of his imperial majesty in the enjoyment of ordinary rights.

1. The Protestant community was recognized by *hatti* of His Majesty Sultan Abd ul Medjid, in the year 1853. By that document the community was assimilated to the other Christian nationalities of the empire. It thus received the privilege of administering its own affairs without molestation, of choosing its own civil head, or *vekil*, etc. etc. During the last ten years the community has met with increasing difficulties in the transaction of its business at the Sublime Porte.

The representations of its civil head have remained unanswered, questions of great importance have been allowed to remain unsettled, privileges formerly enjoyed have been disputed, and the affairs of the community have been allowed to fall into confusion. Nearly two years ago the *vekil*, or civil head, resigned. The application of the community for permission to elect a new *vekil*, under the terms of the fundamental *hatti-sherif*, has received no notice. In fact, the Protestants of Turkey are restricted in rights which naturally belong to them under the charter of religious liberty.

2. An essential part of the existence of the Protestant community is the enjoyment of freedom to educate its children. Within the last few years restrictions have been put upon this right. In several places schools have been closed

without reason ; permits to open new schools have been denied, and difficulties have been thrown in the way of erecting new schoolhouses or repairing existing structures. A recent law claims for the Turkish authorities the right to decide whether or not Christians shall be allowed to have schools at all ; and Christians, even in the remotest parts of the empire, are required to send to the capital for a permit that must be sanctioned by His Highness the Grand Vizier himself, before they can open the most elementary school in the most insignificant village. On recalling the pressure of general business in all the departments of the central government, and the difficulty of communication with remote parts of the empire, all may see that the application of such a rule to the case of peasants who wish to have their children taught to read, is, in itself, and from the nature of the case, equivalent to a prohibition of village schools. But as if this was enough, the humble petitions of Christians for permission to establish schools for their children have remained unnoticed for years, to the needless hurt of the community.

It is hoped that means may be taken to convince the imperial government that its claim to decide whether a Christian community may, or may not, have schools of its own, being contrary to the principle of religious freedom, is inadmissible under the treaties, and that, in putting obstructions in the way of the Protestants of Turkey who wish to educate their children, officials are guilty of a wrong that cannot be regarded without emotion.

3. The right of public worship has never been interfered with since 1856, until quite recently. Lately, in some of the provinces, Protestant places of worship have been closed by government officials, who have claimed that permission must be obtained from His Imperial Majesty himself before the poor village congregations may meet on their own premises to worship God.

It is hoped that serious remonstrances may be addressed to the Sublime Porte on the subject of interference with the quiet worship of Protestant Christians in their own houses, or in such other places on their own premises as they are able to provide, it being understood that such interference is an innovation entirely at variance with established usage, and an unwarrantable restriction of privileges implied in declarations of religious liberty.

4. Freedom to build churches, as is well known, has been promised more than once to the Christians of Turkey. The Protestants of Turkey are not in the enjoyment of this freedom. No place of worship can be built in Turkey without the special firman of His Imperial Majesty. In the case of distant and poor communities, this is nearly the same as a prohibition of the building of churches, as of schools, owing to the difficulty of communication and the pressure of business in all the departments of government in Constantinople. Even in the capital itself Protestants have vainly sought during several years to obtain the necessary authorization to build a church on property bought for the purpose. After years of patient waiting they are still denied the right to build the church which they need. The granting of the firman can injure no interest public or private, while the refusal of it, or even the delay during years to grant it, from the standpoint of this Alliance, can only be called intolerance and a violation of chartered rights.

Cases of similar hardship endured in matters of religion by Christians in various parts of the land afford cause for real alarm, and serve as our sufficient excuse for an earnest petition to the Great Powers of Europe, to use their good offices with the imperial government in the direction of obtaining for Protestant Christians, whether Protestant born or not, the right of conscience as to matters of belief, the right of educating their children without needless hindrance, and the right to construct such buildings as are necessary, whether for churches or for schools, hospitals, or other community purposes, believing that this is contemplated by any treaty or assurance that promises religious liberty to the Turkish Christians.

Full details of the cases on which the above statements are based, are enclosed with this paper.

In behalf of the Constantinople Branch of the Evangelical Alliance.

(Signed)

ALEXANDER THOMSON

GEO. W. WOOD.

JOHN SEAGER.

G. P. KAZAKOS.

HENRY O. DWIGHT.

CONSTANTINOPLE, November 27, 1885.

GLAD TIDINGS IN THE "HILL COUNTRY" OF JAPAN.

A FAMILIAR LETTER TO FRIENDS IN AMERICA, BY "A FELLOW-LABORER."

ABOUT twenty miles southeast of Osaka are two or three ranges of low mountains whose tops in several places seem to have been shaped by the hand of man. "What are those clean-cut places up there?" I inquired of the two Japanese brethren with whom I was traveling. "Those forts? They are the ruins of the seven castles of *Kusunoki*."

Now this name may not be familiar to Americans, but it is an illustrious name in the history of Japan. The story of his brave and loyal life, and of his sad suicidal death, is one of the most soul-stirring that the past has given to the world. But it is not my purpose now to tell you about this ancient warrior and his castles. What I wish to speak of concerns one of his descendants now living on the mountain-side below one of the ruined forts.

This family is thirty-three generations old. The mother, still living, has twelve children, the oldest of whom grew up to be a proud, dissolute, and worthless man. His large and beautifully situated home, with his family property, came into his possession, but the cities with their theatres and singing-girls drew him into every form of self-indulgence. In the first part of his evil course he happened to be in Kobe one Sunday, and hearing that the "Jesus way" was being taught there, went out of curiosity to hear Mr. Atkinson preach. There is no doubt that he heard a good sermon, but he was not after that kind of teaching. On another occasion he fell into Mr. Neesima's hands, and heard the gospel from as earnest a heart as ever preached it in Japan, but it was all like water on a duck's back. He was seeking for pleasure only. He threw his

whole soul into its pursuit until his ancestral home was covered with debts, his mother alarmed and grieved, his friends angry, his bride burdened with her lot, and himself filled with disgust and loathing of life. "Nothing remains but suicide," he said to himself late one morning as he was lying in bed. And while there meditating what method of self-destruction would be the best, his bride, thinking to divert him for a little while, brought a handful of books and spread them out by his side so that his eye could run over the titles. It happened that among them was a little book of mine, with its subject standing out in large Chinese characters, "SUICIDE, REVENGE, AND WAR." He instantly seized it and began to read. And when he arose from his bed it was with the thought that he had been a consummate fool, and would be so no longer. He soon put himself under Christian instruction in Osaka, was baptized, and returned a happy and open believer.

His generous house was thrown open at once, and every night the ignorant farmers, who had heretofore feared him, were now invited in to hear the glad tidings. He read Matthew through twice with thirteen or fourteen of these men, Mark and Luke once, and is now in John. He has taught them to sing and to pray, and has devoted a little farmhouse of his to be the chapel, where regularly the Sabbath-school and preaching-services are held.

And what has it amounted to? Six weeks ago he sent me an urgent invitation to come right out the next Sunday and baptize seven or eight converts, on the ground that they had received a real baptism of the Holy Spirit, had repented of sin, and were in a great hurry to be admitted to the church. I sent back a message of joy and thanksgiving over the good work that he and one or two students from our Training School had been blessed in doing, and, at the same time, I assured them that if the work were truly that of the Holy Spirit it would keep, and that I could not come for a month at least, at which time I should be most happy to be with them.

When the time came, the active little Fourth Church here in Osaka sent out four of their number with me to witness the confession and baptism of the candidates, to welcome them to the Christian brotherhood, and to help in preaching. The trip was attended with one of the pleasantest incidents of my residence in Japan.

For the first time in my life I preached in a Buddhist temple, and at the invitation of the priest himself. I feared it was an impulsive action, the full meaning of which the priest did not understand, and I hesitated to do an act that might embarrass him and produce strife. But one of the Christians with me said: "I've already preached there once, and the priest knows what he's about. He personally owns the greater part of the temple, and says that he is getting along in years and cares very little what people think; and if there's any thing better than what he has learned heretofore, he wants to know it." So we rode to the village, took tea on the mats in a romantic parlor shaded with a Japanese maple that would have made an American nurseryman green with envy, and then we started for the *Temple of the Three Monkeys*.

It may not be known that in Japan there are a few Buddhist temples called *Koshindo*, in which the symbol is three monkeys, having their hands, one over his

mouth, another over his ears, and the third over his eyes. These monkeys are made to teach the admirable truth, "There are some things that should not be seen, some that should not be heard, and some that should not be said." But we had a better truth than that to offer, and the people had gathered, as willing as the priest, to hear what we might say. The gods, however, were supposed not to favor the new doctrine, for they had been carefully concealed from sight. First, our fat, jolly merchant arose to say "only a few words," but when he told them how he once thought Christianity all nonsense, yet now believed it to be the gladdest thing he had ever known, his witness to his personal experience was very effective. Then the speaker who had spoken there once before called their attention to the fact that there is but one God, and asked them to listen while he should pray for a blessing on the message he had from this God, after which he told "the old, old story of Jesus and his love." I followed, on the unhesitating and emphatic teachings of Jesus concerning the two great themes, *God* and *Man*, showing how far Christ had distanced all the great intellects of all lands, and how he had left his truths, not for any one race, but with the avowed purpose of teaching all mankind. The temple-hall was crowded, and the attention from first to last was excellent.

The next morning we tramped across a range of low mountains, enjoying to the full the bracing air and the Sunday quiet. The Christians were all at Sabbath-school when we reached the *Kusunoki* mansion, but as soon as their lesson was over, they came in to greet us. And oh, such greetings! Said one of the pastors here to me: "When I go where there are a dozen or fifteen Christians they almost kill me with bowing. I have to reply to each one separately, giving, on an average, three bows clear to the floor with my head, and when it comes to forty or fifty such bows, it really is too much of a good thing." Well, the bride and her sister came first, and bowing their heads till they touched the mats, thanked us for coming. Then came the mother, who was baptized a year ago, bringing an elderly lady, and saying, "I have gained a sister," at which point our heads all went down again. There were also a young school-teacher and two farmers whose words of salutation were followed by some more bows. After a while we ended our polite gymnastics, had our dinner, and met to examine the candidates. I purposely took no part in this, leaving it entirely to the Christians. The points emphasized were the observance of Sunday, abstinence from *saké*, clean marriage relations, and the personal experience of each one in respect to repentance and faith in the Saviour. No one of the audience paid better attention than did the priest at whose temple we preached the night before.

In the evening the house was literally jammed full to see three men and three women publicly promise to follow Jesus all their lives. Though I was the only ordained person present, the services were carefully divided, and something allotted to each of the four Christians. One gave out hymns, prayed, and read the Scriptures. Another preached. Another read the confession of faith and the covenant. Another delivered an address of welcome to the converts, while the pleasure of baptizing them into the Name of names — *Father, Son, and Holy Spirit* — fell to me.

Our work ended late that night. The priest, with many thanks, started home alone across the hills with his paper lantern in one hand, and in the other a copy of Dr. Martin's "Evidences of Christianity" — a gift to help light him on a path as yet untrodden by him. Since then I have noticed that a native newspaper had in its column of news the statement that in front of a temple near Osaka was a great signboard on which was written: "*Christianity taught here.*"

I will only add, in closing, that Buddhism in Japan is breaking down much faster than Christianity can take possession of the wrecks. In a village where two of our Christian brethren and I were recently preaching, there were four priests in the audience, three of whom were bright and thoughtful young men. At the close of the preaching they remained to question me, and a large part of the audience stopped to witness the contest between the foreigner and the priests. I confess it was hard work for me. They pushed me with skill on such questions as, The nature of sin, The worth of Faith, and The meaning of "day" in Genesis. And when an hour had thus been spent, I begged to question them a little, to which the leader replied that they had not come to be questioned. "But," said I, "after answering you for an hour, you can hardly deny me the favor of one question. Do you believe there is a God or not?" The frank reply was: "*Whether there is a God or not, we do not know.*" The old priest nudged the speaker and earnestly began to qualify the statement, but the young man with a commanding look and a word quieted the old Buddhist teacher. These three young men came three miles the next day, at my invitation, to continue the talk, at the close of which the leader remarked: "My doubts still remain." I was not surprised at that, but I take it as a strong evidence that God is preparing this land for a mighty moral revolution, when, among the priests of Reformed Buddhism, there are those who openly say: "We know not whether there is a God or not." Such statements mean deserted temples, and countless sheep without a shepherd. "Pray ye, therefore, the Lord of the harvest that he send forth — many more — laborers into his harvest" — his harvest, for it is *his* now, as never before.

MISSIONS IN INDIA NOT A FAILURE.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

My attention has just been called to a letter in the *New York Tribune* of December 2, in which the value and success of East Indian missions are denied. The writer of that letter bases his opinion on three grounds: (1) Because "the East Indian officials, as a class, have no faith in the work of the missionaries"; (2) because "the character of the Indian native and the state of his society render it just as impossible for him to give up his caste and the religion of his fathers as it would be for Christians to become cannibals"; (3) because "it is not only a waste of good materials to send missionaries to the sticks and stones of India so long as we have such frightful fields for missionary work in our great cities, but it is a sin against sinners worthy of salvation."

I. The letter leaves the impression on those uninformed that the East Indian

official class has but one opinion on the subject. The writer may not have known that a large and the most influential section of East Indian officials has often and publicly testified to the value and success of missions in India. If so, his lack of information shows how little qualified he is to speak on the subject. If he knew it and still neglected to acknowledge it, his lack of fairness disqualifies him for his task. Writing now from a place where I have no books for reference, I cannot give quotations; but any person informed on East Indian missions knows that every viceroy, from Lord Canning to Lord Dufferin, — with the *possible* exception of Lord Lytton, — has often expressed sympathy with missions and gratification at their results. The same is true of many governors and prominent officials. In general, year by year it is increasingly true that the higher and the more experienced officials become, the more do they feel and express gratification at the results of Indian missions. The position of many Anglo-Indian officials of to-day, as illustrated by such men as Lords Lawrence, Northbrook, and Dufferin, Sir Bartle Frere, Sir William Muir, Sir Richard Temple, Sir Henry Ramsey, and others equally authorized to speak, and the position of even Anglo-Indian officials as a class, is very different from the position of their predecessors who tried to prevent missionaries from entering India, and predicted absolute failure. It is *not* the failure, but the success, of missions which has brought about such a change, and is yearly winning more doubting officials to friendship.

For those who are not informed on this point I give the only quotations which I have with me, the first coming from the last Parliamentary Blue-book, the highest authority possible: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the five hundred missionaries whose blameless life, example, and self-denying labors are infusing new vigor into the stereotyped life of the great populace placed under European rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." Sir Richard Temple, who has been connected with the India Civil Service for a quarter of a century, and who as Governor of the Bengal and of the Bombay Presidencies had special opportunities for understanding Indian character, says of the native converts: "The native Christians are no longer obscure and unknown, but they are numbered by tens of thousands and occupy whole tracts and districts of country. You should see them in their rural homes, though such a visit involves time and trouble and is seldom undertaken by those who disparage missions. It would be well if all white Christians contributed as well as the native Christians for the support of the gospel and their religious institutions." Another convincing proof of the faith of many Anglo-Indian officials in missions is the fact that a large part of the directors of English missionary societies are retired officials of this class. Still there is a large body of Anglo-Indians — official and non-official — who question or deny the value and success of missions. I will undertake to account for this.

(1) Many of these Anglo-Indians do not know, and do not take the pains to know, the facts about missions. Here is a specimen case: In Ahmednagar, 150 miles east of Bombay, where I have lived the past eleven years, the grounds of

the collector — that is, the chief English official — and of the American mission touch at one side. Not a collector who ever took the trouble to visit our church and schools has failed to express wonder and delight at the results which he saw. But collectors have lived there who knew almost nothing of our work. Some years ago when Sir Richard Temple, then Governor of the Presidency, came to Ahmednagar, he visited our church, accompanied by the collector. When the latter saw a large church in a small city, filled with about eight hundred Christians, he said to me: "Here I have been living next door to you for months and had no idea of what your mission had accomplished." Also the following story is fairly representative: On a steamer from India to England an Anglo-Indian remarked to a company: "I do not believe that there are any native Christians in India. I have lived there twenty years and never came across one." A missionary on board said nothing then, but when the man began to tell how many tigers he had killed, the missionary said: "I have lived twenty years in India and never saw a single tiger. Why would it not be fair for me to say there are no tigers there? Not being interested in tigers, naturally I never saw any. You have seen what you were interested in, and I the same; but just as I am not a competent witness on tigers, so you are not a competent witness on the native Christians of India."

Many Anglo-Indians never read missionary reports nor accept invitations to see mission work. Last year when a leading Bombay paper had expressed disbelief in missions, I sent the editor a courteous invitation to visit Ahmednagar at his convenience, or to send an intelligent reporter to do so, and to permit me to show him the results of our work. No notice was taken of the invitation. Even friendly officials know but little of what missions are accomplishing.

(2) Many Anglo-Indians see only the worst side of professing native Christians. There are unworthy persons among Christians in India, as everywhere else. When these lose standing in their own Christian community, it is hard for them to rejoin old faiths and friends, since they have lost caste. So they naturally drift to places where Englishmen are numerous, and seek sympathy or employment on the score of being Christians in trouble. When they again prove unworthy it is naturally reported at regimental messes and through the Anglo-Indian community that the native Christian is a fraud. If any one never visited a community and only judged it by tramps who came to him, he would naturally have a poor opinion of it.

(3) A third reason is found in the theological and ethical position of some Anglo-Indians. With the correspondent in the *Tribune*, some hold that the natives of India are "sticks and stones." They believe it useless to educate, much more to Christianize, such. Others are liberals in faith and politics, who sympathize with the Indians, but hold that Christianity is an exploded superstition. Hence they naturally disbelieve in missions, and even oppose them.

II. Now as to the general position, that the character of the people of India makes it idle to try to lead them to appreciate Christ's love and help, these points may be taken:—

(1) This position is in opposition to that of Jesus Christ. Christians naturally prefer his estimate of the inherent dignity of man to that taken by this correspondent.

(2) I do not hesitate to say that those who best know the people of India put their mental and spiritual position much higher than that of our ancestors, 1,500 years ago, when Christian missionaries began to teach them in Britain. What the gospel has done for the Anglo-Saxon, it can do for the people of India.

(3) The sufficient answer to the statement that it is impossible to Christianize Hindus and overcome caste is that the thing *has been done* on a considerable scale and is being done more and more rapidly. A missionary census is taken in India every ten years. From 1851 to 1861 the rate of increase in the number of baptized persons in India, Ceylon, and Burma was fifty-six per cent. ; from 1861 to 1871 it was sixty-seven per cent. ; from 1871 to 1881 it was eighty-four per cent. That is, in the last decade the Protestant Native Christian community nearly doubled, and in 1881 numbered 528,000 baptized persons. The increase in the intelligence and strength of the community was probably at an equally high ratio. The majority of these early converts are from the lower classes, as history shows to have been the case in all countries that have been Christianized. Yet a goodly and distinguished section, represented by such men as K. M. Banerjea, LL.D., and K. C. Banerjea, barrister, of the Calcutta High Court, are from the higher and highest classes. Rev. Narayan Shashadri and Mr. Ramchandra Bose, who have visited the United States, have been living witnesses to thousands in this country as to the mental acumen and spiritual elevation of representative East Indian Christians. In some missions native Christians give a tenth of their incomes for the support of their Christian institutions. In short, missionaries are encouraged and hopeful. Many of the older ones say that the results far exceed their most sanguine early anticipations.

(4) One more point on this subject. Missionaries feel that men who take the position of this correspondent are unfair—very likely without intention—in failing to measure the results of missions by the difficulty of the standard which these critics themselves set up. India missionaries know that it is very hard to Christianize India. They have no reason for underrating the obstacles. From their everyday experience they ought to know, and do know, the difficulties better than outsiders. And critics in India like this correspondent have all along intensified the difficulties. An English education almost always causes the Hindu to lose faith in his old religion. At this stage of his experience his attitude is naturally one of suspicion toward all religion; not that of receptivity for a new religion. But at this critical time he is told by the press and orally that Christianity is an exploded superstition and that missions are a failure. No one outside of the work can estimate how such statements from the countrymen and co-religionists of missionaries prejudice the educated Hindu against Christianity.

Nevertheless, all that we say to our critics is, if you would be fair, measure our results by the surpassing difficulty of the standard which you yourselves set up. For three quarters of a century you have been saying that the obstacles made it impossible for missions to accomplish anything. You have yourselves increased the obstacles which you previously called insurmountable. But we show you 528,000 baptized persons, caste breaking down, churches multiplying, self-support growing—every sign of prosperity in the native Christian community increasing. These are not paper statistics. On the contrary, even Hindus

testify that thousands outside of the churches are convinced of the truth of Christianity. Our figures are too small instead of too large. Judge us by your own standard. You have said that we could accomplish nothing. We ourselves have expected to accomplish something in this time. We have not only accomplished something when you predicted that we could not, but have accomplished more than even we expected in such a short period. When a cause progresses faster than the forebodings of critics and the expectations of friends, it has gained success.

III. As to the mutual relations of Home and Foreign Missions, it is enough to say that the best friends of the former testify that the latter are a help, and not a hindrance, to that cause.

Letters from the Missions.

Micronesian Mission.

THE GILBERT ISLANDS.

LAST month we gave Mr. Logan's report of his first year on Ruk, reserving the account of the Gilbert Island work, brought by the *Star*, until this number. Mr. Walkup sends the following report of the Training School for Gilbert Islanders and of the General Meeting of the teachers and preachers of the group who were brought together at Kusaie in June:—

"We have had four terms (twenty-five weeks) of school, proper, since the sailing of the *Jenny Walker*, November 7, 1884. Mrs. Walkup had her classes the first two terms, but I was alone teaching the last two. Our classes were not as many as if we had had a new set of scholars from the islands in 1884. The fewness of books in the Gilbert Island language is the great drawback. English is only acquired by use of the dictionary, and our dictionaries are the work of our hands; but this, as well as their work, daily gives them a drill needful for lazy islanders. At the General Meeting six Hawaiians and nine of the twelve Gilbert Island teachers, with their families, forty all told, were with us for eighteen days. Schoolhouse, boathouse, one Kusaian house, as well as the scholars' houses, were used in accommodating. With a good supply of native food and extra cooks, they had a real 'feast of tabernacles.'

"The exercises consisted of social wor-

ship, reports of the work at the islands, and the consideration of plans for the improvement and enlargement of the work throughout the group."

After this General Meeting the *Star* took Mr. Walkup and *fifty-one* natives (making, with those already on board, a total of seventy-two souls), for the annual visit to the stations of the Gilbert group, leaving the teachers and preachers at the several islands. Concerning the work on these islands, Mr. Walkup makes the following notes:—

"*Makin*. — There was no safe anchorage, and we stopped with a boat while the vessel steamed into the lagoon at Butaritari. Rev. Mr. Maka has made a start here, having a good church-building with bell and parsonage, the latter his individual property. Several of the people are members at Butaritari. All the traders and people give a good report of Te Kaure, the teacher, who was with them from 1882 to 1884, and were anxious for his return. Jeremia Kabane, a scholar, was left with them, and he made an eloquent speech to them. Some said I was the first white missionary to visit them, and all paid close attention to my remarks. A strict prohibitory law is in force.

"*Butaritari*. — We visited Kuma Maka's place on Butaritari and many natives gathered, on our landing, but soon scattered, and when the bell rang for worship and speaking in the little old church-building only ten women and eight men came

in, while the children kept on playing. The next day, at the king's village, Butari-tari, only about fifty attended the weekly prayer-meeting besides our *Morning Star* boat-load. Here, two years ago, about four hundred attended the weekly meeting; this, with the falling off of the contribution of \$160 for 1882-83 to \$80 for 1884-85, shows a low ebb in the work. The king, Non Teitei, is dead, but his brother, a church member, takes his place, and peace and law continue to reign.

"*Marakei*. — I was on shore all day and went half around the island and held two meetings, but found only a few who seemed interested in missionaries or missionary work. The teacher, Kabure, had built a church with the help of three men. No contribution in 1884 from the people, and only a few books sold the last year. No prospect of any scholars for Kusaie until they get a school-teacher. Altogether the visit was very discouraging.

"*Apaiang*. — Twenty-eight years of battle and still heathenism is active, the sound of the native dance being heard from on board the *Morning Star*, No. 4, since the anchorage is close to the shore. Many church members have been enticed into evil and have lost their interest in missionary work. But others come forward to take their places, and other old members seem wide awake and bound to 'hold the fort.' It was good to be with this old church on the Sabbath and have communion and take two couples and one boy from them to the Training School. The books were all sold, but contributions were somewhat less than usual. The natives showed their appreciation of a 'steam-vessel,' by giving \$31, while traders made up the sum to \$61.

"*Tarawa*. — Rum and war are engaging the attention of most of the people. They have had a prohibition law, but it has proved ineffective so far, though prohibitionists are in the majority on the other Gilbert Islands just now. Maine, Kansas, and Iowa are not alone in fighting this gigantic evil. The war is on account of a son of the old king who returned from Honolulu, and one battle has been

fought, and they were collecting forces for another onset to decide the chieftainship. At Mr. Haina's place I did not see much change, and the natives had broken into his house again in his absence.

"*Maiana*. — The people seemed pleased at Mr. Lono's return, after three years' absence. Of the forty-six admitted two years ago, most have stood firm, and some forty or fifty wish to be admitted at the first opportunity.

"*Apamama*. — This is the island whose king, Binoka, tells the people to attend Sabbath-school, and worship, and become Christians, and where the majority seem disposed to mind him, in form at least. This king still has his thirty or more women about him, and knows his sin in this and other things, but he is very egotistical and thinks to serve two masters. He came on board the *Morning Star*, but did not attend our meetings with the church (where we baptized and admitted 372, and baptized twenty-seven children), but sent his boat for Captain and Mrs. Bray and myself to come to see him. His object seemed to be to ask me to baptize his adopted children. Perhaps he was ignorant of our usage, but I had an opportunity, which I embraced, to teach him a personal lesson, and also to speak of the relation of king and church.

"*Nonouti*. — The conspirators on this island, two years ago, were subdued by the king of Apamama, who took possession of the whole island, killing and enslaving the people, driving them away to labor, and taking control of the trade. An English man-of-war put an end to this despotism and returned all the Nonouti people found at Apamama. Now the people are quiet, and books and school are what they ask for. Two hundred and twenty New Testaments were sold — all I could spare them. One hundred and seventy-eight were admitted to the church. I took one couple and three boys for scholars at Kusaie.

"*Tapiteuea* is in a bad condition. There was great excitement since Mr. Kapu had taken into his house a boy seven years old, and saved his life: for he had killed his playmate while engaged in

a game, and the law, just revised, was that a murderer should be killed. When I explained the difference between an intentional and an accidental killing, the people still blamed Kapu for not telling them this when the law was made. Other complaints were made. The books were not all sold and there were no advanced scholars, while but eight schools are reported. I took one boy for the Training School."

TWO NEW ISLANDS.

The *Star*, having auxiliary steam-power, was able to visit the two new islands — Ocean Island, or Banaba, and Pleasant Island, or Nawaro. These belong to the Gilbert group, though some 400 or 500 miles west of Tapiteuea. Of Ocean Island Mr. Walkup says: —

"It is about 200 feet high, nearly flat on top, and sloping to the sea. It seems to be an elevation of the coral or limestone formation. The vegetation is nearly all of a new growth, for the drouth a few years ago destroyed all the trees except a few hundred cocoanuts. The young cocoanuts and pandanus are beginning to bear, while mummy-apples, sugar-cane, melons, and pumpkins are in abundance. Bananas grow in sheltered places. There are over 200 natives, men being entirely nude. Married women have the fringe worn in the Gilbert Islands, while girls and unmarried women wear leaves, generally suspended around the neck. The natives seemed delighted to see so many who could talk with them, for my scholars went ashore with me.

"When told our errand, they said they wanted a teacher, but told us to wait till the king and all the people came. One old man, the most zealous of the number, having got on a woman's fringe, said to me, in broken English, 'You come, and we go find king.' We passed up the slope by several houses with nicé graveled door-yards, until the old man came to his own house, where he put on a shirt and showed me a pair of trousers and said again in broken English: 'You see I like clothes and missionaries — long time

ago me go on whale-ship to Nantucket and then to New York; no, not New York — Boston.'

"The king's village was on a flat spot about 100 feet above the beach in a grove of cocoanut-trees; beside his house was a playground, reminding one of school-days. The king listened to us, and then asked abruptly: 'What good will it be to us?' When answered, he said the other chiefs and people would be called to decide. I proposed that they assemble in the village on the beach, where most of the people were collected, and there decide. In the public assembly, after much palavering, they admitted four public sins, namely, stealing, quarreling, drunkenness, and adultery. They did not seem to have any appreciation of a future life, or of anything in this life beyond getting clear from the above sins. I told them the Bible would tell them how to do this and more, if they would obey its teachings. They accepted a teacher and promised to treat him well and feed him. One man and his wife said they prayed to Jehovah and were Christians, for a man from Apamama had been on the island several months and had a book and taught them."

PLEASANT ISLAND.

This island is about five miles in diameter and is covered with vegetation. Many Gilbert Islanders live there, so that their language is to some extent understood by the natives. The following is Captain Bray's account of the visit of the *Star* at Pleasant Island. Writing August 6, he says: —

"Our vessel is one year old to-day. A year ago we were launched with her into the Kennebec. On this, her first anniversary, she was visiting a new island with the messengers of the gospel. We reached Pleasant Island at half-past seven in the morning. Seven white traders came on board, and quite a number of native men. Mr. Walkup went on shore and endeavored to persuade some of the native boys to go to his school, but did not succeed.

"Most of our information in regard to the island was obtained from the traders.

Pleasant Island well deserves its name. It is fifteen miles in circumference, 100 or more feet high, well-covered with coconut and other trees, and has 1,200 inhabitants, divided into twelve tribes. They are constantly fighting. Some of the interior natives have never ventured to the sea. The men are above the average, both in size and in general appearance, and all were covered with the malo. The women were so much delighted with the appearance of the well-dressed Gilbert Island students that they very unceremoniously began to embrace the blushing young men, proposing a dance with them at once. This island is in latitude 0° 27' south; longitude 167° east.

"Both natives and traders seemed favorably disposed to receive a teacher whenever one can be brought."

FROM PONAPE.

Mr. Doane writes, August 1, of many things which gladden and many things which sadden them in their work on Ponape. Both good and evil are present. Among the saddening features Mr. Doane mentions the following: The fact that there is still much heathenism on the island; that there is a spirit of independence amounting quite to obstinacy on the part of many who bear the Christian name; that many of the Christians have fallen away; that so few of the youth are willing to attend school; and, lastly, that there is such an increase in the use of the native narcotic root, the *ava*. Mr. Doane says that whatever may be said by English officials in other climes of this root, its use by a Ponapean is defiling and degrading, tending to the utter clouding of mind and spirit. "It puts him to sleep and keeps him there for a whole day; such a man is hard to be reached with any mental stimulus." On the other hand, Mr. Doane speaks of some bright features of the work. Among these he mentions:—

"(1) There are true Christians here, growing in their Christian life. They love the kingdom. It would be next to an impossibility to wrench them from it. They stand firm amid the defection of

others who yield to the craze of *ava*-drinking, and to other sins, and seem only to be made the more resolute. But a few Sabbaths since, some eighty members sat down at the Lord's table—not one of them, it is believed, takes the pipe. And this means a great deal for a Ponapean. In his home, on his canoe, in his feast-house, there are many who are saturated with the weed, and seem only to live for it; but on these who live right among such scenes hardly the smell of smoke passes. Ministering now to such a people, with such fixedness of purpose, is a happy service.

"(2) It is gladdening to see the truth still spreading in most of the churches. At my Kenan church during the past year, some half-dozen have been received; at two out-stations as many more. So it is in other parts of the island.

"(3) It is gladdening to see how well the Sabbath congregations keep up the weekly prayer-meeting and the monthly contributions. These last are not large, but the people hold on."

Of his personal labors during the past year Mr. Doane makes the following brief record:—

"I have given much time to the translation of Revelation, 1 Timothy and 2 Timothy, Titus, and in revising Galatians. These are now ready for the press. I have revised a translation of the New Testament in simple story form, and in chronological order. This is meant for a school-book. I have, for five days in the week, maintained a school of native youth, taking the best part of the forenoon. From thirty to forty pupils have attended.

"Each morning at about sunrise I have held a meeting, and another just at lamp-lighting. These have been more than simple prayer-meetings, and perhaps less than preaching-meetings, yet often it has been a full sermon which I have given to the people, always on some new topic. I have felt that instruction was called for. Of course, the Sabbath services, the prayer-meeting at mid-week, and the monthly concerts, have all been faithfully kept up, either myself present or some one to take my place.

"I have itinerated not a little. At no time have I been around the whole island, yet as often as once in two months, usually more frequently, have I visited my out-stations, held communion-service, and preached at other places. At two out-stations the work is in a healthy state, at one other ava-drinking and planting have nearly destroyed the church, while at another, the high chief, though a church member, has been so money-loving and rapacious that the spiritual fires have burned very low."

Zulu Mission.

AN AWAKENING AT LINDLEY.

MR. PIXLEY, under date of November 9, sends good news:—

"Christian friends will rejoice to hear that the work of the Lord is advancing at this place. Mr. Russel, an evangelist from Pietermaritzburg, kindly consented, two weeks ago, to come and hold a series of meetings with our people, and the Lord has accompanied his labors with his rich blessing.

"Mr. Russel was only able to be with us a portion of the week, but even in that short time his plain, practical sermons made a powerful impression, and it was evident, before the series closed, that the Spirit of God was with us, and, as soon as an opportunity was given, a large number of inquirers came forward, expressing a determination to serve God. The last sermon was on temperance, based on the fact that 'self-denial and sacrifice' are the law in the kingdom of Christ. The effect of the preaching of this sermon was such that a number of our old church members, who have been under discipline on account of beer-drinking and other sins, were led to confess their sins, give up the beer-pots, and take the blue ribbon.

"The good work is still going on, and we hope the result will be to drive out all intemperance from this church and add to its membership a large number of young and promising Christians. The work is extending to places outside of the station,

and I hear of inquirers at some of the out-stations. Yesterday was a good day. I preached upon the words of the Prodigal Son, 'I will arise and go to my father,' etc., urging that many would make the same resolution, immediately leave the ways of sin and go with words of confession to the heavenly Father. The people seemed to listen with deep interest. Such was the attention given and so deep the silence that in the intervals of my talking the ticking of the little clock could be heard in the room. Some of the girls in the Boarding School are among the number of earnest seekers. We are praying that the work commenced may go on and spread on every side and find its way into the kraals away from the station. The temperance movement seems deepening and widening around us. It is now no strange thing to have a man come from the kraals, saying he has given up beer and asking for the blue ribbon.

"I know you will rejoice with us in these indications of progress. I am glad also to have something of encouragement to report. We hope that all the brethren in this field will gather at their meeting next month for a 'jubilee meeting' in very truth. We all are looking forward to that meeting as a time of rejoicing. Fifty years of missionary labor! How much have we to be thankful for!"

REVIVAL AT UMSUNDUZI.

Since Mr. Pixley's letter was in type, the following has been received from Mr. Tyler, of Umsunduzi, showing the progress of the revival:—

"I feel truly glad and thankful that I can, after a long season of spiritual darkness and declension, report a better state of things. Mr. Russel, the Scotch evangelist from Pietermaritzburg, after having spent a few days at Lindley, came here and began to hold meetings. It was not long before there was perceived the 'sound of a going among the mulberry-trees.' Some of the natives who have for a year or more been undecided on the subject of religion, came out boldly and expressed a desire to serve Christ. I was obliged to

go to Maritzburg and supply Mr. Russel's pulpit, and could not attend all the meetings, but those I did attend were deeply interesting. I had not strength enough to interpret for Mr. Russel, but Mr. Rood kindly left his station, and did that work for me. He also assisted in examining the inquirers. About thirty resolved to begin a new life, and although we hope with trembling, knowing, as we do, the temptations by which they are surrounded, we believe that they will persevere. The meetings we have held since Mr. Russel left have been well attended and most solemn. Brethren, pray for us."

East Central African Mission.

A CATECHUMEN'S CLASS.

MR. WILCOX, writing from Kambini, October 19, gives joyful tidings of a promising class of inquirers:—

"I have felt for some time that some of our boys were sincere inquirers, and I thought it would be helpful to them, as well as to the cause in general, if they should be distinguished in some way among their fellows. I did not think it best for them to be baptized yet; but it seemed to me that it would be proper and helpful for them to form an inquirers' class, with the definite understanding that they are to belong to Christ, and to be all that that implies. So, a week ago last Sabbath, after explaining the object of the class, I invited all who wished to join to give me their names. Immediately three of my most trustworthy young men expressed their earnest desire to join the class, and I took their names. After a few words of appeal to the others to unite with these three, we knelt in prayer and each prayed in turn. I noticed that their prayers sounded like the prayers of humble penitents. They prayed for their friends, and they confessed their own sins and asked forgiveness. These three boys have all been with us for more than a year, are all able to read and write, and are just those we would have chosen to exemplify the effect of Christian teaching.

"Last Sunday night these three boys were joined by seven more sober, earnest

young men, who have been with us three months or more, except one who has been with Cetewayo, our Zulu helper. Tears of joy and gratitude come into my eyes as I write these things; for before this, only one thing was lacking to make our satisfaction with the progress of our work here complete, and that was evidence that souls were being born into the kingdom. Now we have it, praise the Lord! I know the weakness of these people and the temptations which they must encounter; and when I look earthward I would say that there is scarcely a chance that one of these ten young men will persevere. But then, thank God! we do not look at it from an earthly point of view. God can save these weak and ignorant heathen just as easily as he can any one in our own enlightened land. But I am thankful that we have just such a place as we have here, where they can be screened from some of the greater temptations."

THE OUTLOOK AT KAMBINI.

Mr. and Mrs. Ousley, at Kambini, having finished their houses, are devoting much of their time to the acquisition of the language—the Shitzwa. Mr. Ousley writes, October 19:—

"The people, and especially the children, appear to like the hymns in their own tongue. A number of the children have learned the Lord's Prayer in Gitonga. Some of the children from the kraal are quite regular in their attendance upon our religious services. At our three services held yesterday (Sabbath) we had more than fifty from the kraal. Thus far I have done but little in the way of inviting the people to come, because I cannot speak to them when they come. I have a small bell which I ring for our services. When the children hear it they come as if it were rung for their special benefit. Thus we hope they will continue to do.

"There are four houses, namely, our own house, a large native hut which was first used as our temporary house to live in, a barrack 20 x 10, made of native material, and a mill and cook-house for our boys. The large circular hut is twenty feet in diameter, and we expect to use this

for our schoolhouse. I have decided not to build a chapel till it becomes evident that our schoolhouse is too small to accommodate those who come to our services. Then I hope to know enough of the language to lay the matter before the people, with a view to getting some of them to volunteer to help me build a larger native house or barrack, to be used as a chapel.

"Little by little we obtain more knowledge of the habits and customs of this people. Some of them appear to have a vague notion of a superior spirit. Two cases have attracted our attention. The first was that of a little girl who was very sick. It seems that after the native medicine-man failed to relieve the child's suffering the father came to see whether we could do anything for her. In going to see the child we were almost certain that the father and a medicine-man were praying over the matter. The child finally died. The father seemed to take the death of his child in a rather matter-of-fact way, as something that was inevitable.

"A few days since, a man came to get some medicine for his wife, who had cut her foot. He waited four or five days ere he came to us. Then Mrs. Ousley went and began to poultice the foot. She surmised that they were going through some form of prayer. A native doctor was present, who seemed to think that he had better pray over the matter, since he did not know what else to do. So, after Mrs. Ousley had returned several times with poultices, the woman wanted to know if she could cure her foot, saying that they had prayed to *Inungungulu* (God), but he had refused to heal it. Thus it appears that they have at least a selfish, though a limited and imperfect, knowledge of God. We long to be able to give this people a correct knowledge of Him they now blindly seem to worship."

European Turkey Mission.

THE EFFECTS OF THE WAR.

THE letters received from our missionaries in Bulgaria since the outbreak of the war are very brief. They report that amid

all the stir there is good order, and perfect safety for all citizens. Since the battles there has been great call for aid to the wounded, and all houses are opened and all hands are busy. The people are united and enthusiastic. Mr. Sleeper writes from Samokov:—

"A hospital is being set up here, in which Dr. Kingsbury is greatly interested. Our ladies are busily sewing hospital garments. We are hoping to do something in the way of relief work. Certainly the poor Bulgarians will need all the help and sympathy they can get. Our army is very poorly provided with necessaries—have not tents even against this wintry weather. They are brave soldiers. A division from Samokov was 'double-quickened' for eight hours, and then plunged into battle. It is said they were terribly cut up, and no wonder! But brave deeds will be recorded. The Servians have many cannon, which mow down the unprotected Bulgarians."

Mr. Marsh writes from Philippopolis:—

"In some of our out-stations our congregations are quite diminished by the absence of the young men called to the frontier. But in some of the cities—especially Philippopolis and Yamboul—our congregations have been unusually large during the past two months. Large military forces have been stationed in these two cities. Our chapel here has been filled to overflowing, and that with many choice hearers. A students' battalion, composed of students from the high schools and theological seminaries all over the country, has been organized here; and these are the men who have packed our modest chapel.

"Much of the time the last two months we have had daily prayer-meetings. Not a few of these men have attended them in the early morning or in the evening. I need not tell you that they have received a good many new ideas in regard to *applied Christianity*. Whatever they may have thought before, they now know that there are some who believe and preach that Christianity is designed to mould the domestic, social, and political life of a people. These student soldiers started on

the march for the Servian frontier this week—where battle is raging to-day. God keep them in the hour of danger and guide them in their future career!"

Eastern Turkey Mission.

ACROSS THE RUSSIAN BORDER.

MR. W. N. CHAMBERS, writing from Erzroom, November 21, reports a six weeks' tour through the Caucasus, accompanied by the native pastors of Erzroom and Passen. In passing through the districts of Alashgird, Kara Kelisseh, and Byazid, where Baron Ghazaros is working as an evangelist, they found many signs of progress. The social and political condition of these districts, however, is very sad. There is little protection for life or property. Robberies and murders are frequent, and wheat standing in shocks in the field had been burned in large quantity, apparently out of mere lawlessness. Passing from these districts across the Russian border, Samaghar was reached, about which Mr. Chambers writes:—

"The old gentleman, Baron Marderos, who is the father of Protestantism in that district, and is looked up to and respected as a father, was ordained as deacon. We found very encouraging signs of progress in the community, and as on former occasions, it was very refreshing to us to visit those brethren.

"There is a great change noticeable in the attitude of both Gregorians and the authorities toward the Protestants. Two incidents illustrate this change. Early in the year the son of Baron Marderos (the deacon above referred to) died in Etchmiadzin. As a test it was decided to invite the preacher from Samaghar to conduct the funeral, and several of the brethren to attend. A crowd collected at the house, where a service was held; the body was borne through the streets of the town, the brethren singing hymns all the way to the grave, where a long service was conducted. A crowd of about three hundred collected which was very quiet and respectful, and nothing of note occurred to mar

the harmony or solemnity of the occasion. Two years ago such a thing would not have been thought of. The governor called one or two of the leading men to answer a false charge concerning the funeral, but nothing came of it. However, the new catholicos was to be ordained shortly after our visit, and it remains to be seen what his attitude toward Protestantism will be.

"The other item is this: When we reached Samaghar, the chief man of a group of three villages, Baron Geragos (see *Herald* for February, 1883), a leading Protestant, a most simple and earnest Christian brother, urged us to go to Etchmiadzin, to show our passports. We said we believed the governor would prefer not to see us. This is the same governor who three years ago warned us against preaching, and threatened to send us out of the district under escort. Baron Geragos urged on the ground that it was the law, and we would be safer. We went and met Daniel Beg, a brother from Erivan, in Etchmiadzin. He was of the same opinion as ourselves. However, we went to the governor's house, and not finding him there, Daniel Beg took the papers, and finding the governor in another part of the town, said to him: 'We tell no lies, and fear no evil. These men have come to preach the gospel and will preach it to-day in Samaghar. They have come according to law to present their passports. Do you wish to see them?' The governor, after some conversation, said: 'I know these men preach the gospel, and I know it is necessary that they should. Let them preach and go, and let me know nothing about it.' This man is a violent opponent, and formerly took every opportunity to use, or misuse, his power against Protestants. His spirit is not changed, but he sees it is useless to fight against the inevitable."

HAGOP OF BYRAKDAR.

This interesting man is described in the *Herald* for April, 1884 (p. 149). Mr. Chambers now writes of him:—

"Hagop is in very truth a *byrakdar*

(standard-bearer). He continues to read the Book, striving to conform his life to its teachings and regulate his family according to its precepts. His influence for good is very marked in the village. Even the priest who excommunicated him and was so opposed to him two years ago, is now persuaded that Hagop's way is the right way. God grant that not only the priest, but many in the village, may be led to adopt it! Hulijan was also visited, where a young man who studied in our school has been teaching and preaching, and doing very good work."

FRUIT OF AN OLD MISSION.

Mr. Chambers visited the brethren in the neighborhood of the Caspian Sea, stopping at Shamaki, Baku, and Shushi. Baku is the centre of the oil interests of Russia, the oil-wells being remarkably productive. Wealth has come suddenly to this place, which is now very rich and quite European in style, having a population of over 100,000, chiefly the growth of the last twenty years. Shushi is the chief city of the district and an important centre. Here the visitors found a very interesting and promising work. It seems to have sprung remotely from the labors of a Mr. Zarembo, who was born of noble parentage in Poland, in 1794. Having been converted while a high officer in the government service, he prepared for the ministry at Basel; and having resolved on missionary work, received the permission of Czar Alexander I to preach in Russia, and settled in Shushi in 1823. He remained there for fifteen years until, under Czar Nicholas, the expulsion of missionaries was decreed. One native convert, Sarkis, went to Dorpat in Russia for his education, and returned to Shushi as teacher; but he was afterward persecuted, and suffered exile for two or three years. The work, however, prospered in his hands. Mr. Chambers writes:—

"There is now a large evangelical community of over sixty families in Shamaki, with a branch at Baku, both under the supervision of the Lutheran Church. The Lutheran pastor has formerly been quite

liberal, and the Armenian Protestants enjoyed much liberty, having their own preacher and acting to a great extent as an independent Congregational church. Lately, however, the pastor has changed, and the people begin to feel restive under his assertion of authority. They also feel that general baptism and communion have a baneful influence on the spiritual life of the Church. The fact is, the people are not in hearty sympathy with Lutheranism, and asked to be taken into the Lutheran Church only to escape persecution and enjoy the liberty accorded to the Lutheran Church in Russia. They are ready to unite with the people of Samaghar and Etchmiadzin in case they succeed in getting recognition before the government as the 'Armenian Evangelical Church.'"

Mr. Chambers says that when Mr. Zarembo was expelled from the country there was very little to show that his work was of permanent value, but the seed sown has borne fruit, and an earnest Christian community has been formed without pastor or preacher. This little community has recently suffered violent persecution. Mr. Chambers writes:—

"The Gregorians demanded the expulsion of the Protestants from the city, and they were preparing to flee for their lives. Each night they retired in great fear and trepidation, and if the morning dawned and all were safe, their hearts burst forth in deep and joyous gratitude to God for his merciful care during the night. Nightly they expected attack by the mob of persecutors.

"There was one Gregorian in the city—a lawyer—who rendered the brethren great service, encouraging them and exhorting them to stand firm. He told them the right was on their side, and on one occasion, after the colporter had been very roughly handled in the streets, this man took him by the arm and walked with him through the markets. He cast all his influence on the side of the Protestants. This man attended all the services while we were there, and was an eager listener and questioner. He verily seemed not far from the kingdom of

heaven. Finally the authorities took cognizance of the persecution, and called upon the Protestants for testimony. Although they were ready to testify against only five men, yet eighteen were arraigned and fined to the extent of 3,550 roubles, and strict orders were issued for the protection of the Protestants. Shortly after that there was a death among the brethren. They, fearing a mob should they carry their dead through the streets to burial, applied to the chief of police for escort. He replied that it was not necessary, and they buried their dead without the slightest molestation.

“There are five families in the community, while there is an average attendance at chapel of forty men — the women not attending chapel at the same hour with the men, mainly because of the smallness of the meeting-place. Up to the present time the brethren in turn have conducted the services. A short time ago a very earnest young man came to the city and is trying to open a private school, and preaches for the people. The opportunities for work in this city are very great. Now, because of the severe measures taken by the government, many have taken courage to come to service and inquire after the truth. These brethren have cast in their lot with the brethren of Samaghar and Etchmiadzin, to work for their recognition before the government as an independent evangelical church. To this end progress has been made. The answer to their last petition was more hopeful than they expected, and they feel very much encouraged to hope that as their numbers increase, or even if all the Protestants of the Caucasus should unite, their petition will be granted. They work with zeal and hope.”

Mr. Chambers reports that over all this region which Mr. Zarembo traversed more than fifty years ago, there are now many signs of progress. He also found at Kars and Alexandropol Christian communities giving promise for the future. At Kara Kala, the Protestant village that was established a little more than two years ago (see *Missionary Herald* for April, 1884,

p. 149), the Protestant community holds together but is without a preacher, and greatly needs the instruction of some faithful Christian pastor. The people ardently desire such a pastor, but one cannot be found. There is no molestation by the government, and when, a year ago, the Armenian schools were closed, the Kara Kala people were told that they were at perfect liberty to keep their school open. And this they have done. The community has selected a young man to be sent to Erzroom and trained as their teacher.

Ceylon Mission.

HEATHENISM STILL POWERFUL.

SOME cheering items of news reach us from Jaffna, but the following extract from a letter of Mr. Smith shows that the great majority of the people still cling to their superstitions: —

“I have been impressed during the past three months with the strength that heathenism still has in the land. There is a great temple at a village one mile north from this station. It is connected with the famous sacred spring on the sea-shore, one mile west from the temple. This spring is covered by the sea at flood-tide, but the ebb lays bare a basin three feet in diameter and two feet deep, filled to the brim with water as sweet and soft and fresh as can be found in any well in Jaffna, and pouring out such a stream that the whole sea for rods around is little more than brackish. The heathen say that this spring is the water of the sacred Ganges, bubbling up again for their healing; and they have made it the sacred bathing-place for all Jaffna. Thousands resort to the temple and the spring throughout the year, especially on Friday, the most sacred of all the days of the week to Hindus. Several wealthy, educated men drive out twelve miles from Jaffna town every Friday morning to bathe in the spring and worship at the temple, bringing with them a weekly offering.

“At the time of the annual festival in August, the number of visitors increases

more than a hundred-fold. There is an almost constant stream of pilgrims then for nearly three weeks, passing our compound at all hours of the day and till long past midnight, and when the festival culminates on the special bathing-day, great numbers flock to the spring, and all day long the sea surrounding it is black with a throng of eager bathers of all ages and both sexes, jostling each other in an indiscriminate crowd, as they vainly try to wash away their sins. During the festival at the temple, every night has its special spectacle, each ending in a procession of the *swami* round the temple grounds, riding on the back of some one of his especial *varhanums*, or vehicles, the peacock, the horse, the rat, etc., preceded and accompanied by a brilliant display of fireworks, nautch dances, and recitals by famous singers, with various instrumental accompaniments of lewd, mythological songs. Each night's entertainment is given by some individual or family or caste, as the goldsmiths or the blacksmiths of some one village club together to give the show. The average expense for each night is not less than \$60 or \$100, and sometimes a single spectacle costs \$250, and the income to the temple from the offerings of the crowd is so great that the managers are becoming notoriously rich.

"Probably the number of those who attend these festivals from sincere religious motives is not increasing, but the wealth and popularity and attracting power of the larger temples certainly are increasing, and the change of motive from a desire to propitiate the deity and secure his favor to a vain delight in brilliant spectacles, or a vile itching for lewd sights and sounds, is scarcely a gain for Christianity.

"This temple is only one of at least a dozen of nearly equal size, and wealth, and popularity, in Jaffna, each one of which has some special attraction and holds an annual festival, and the festivals are held at different times of the year that they need not interfere with each other, but may afford a succession of attractive *fêtes* to the people, and a constant source of income to the proprietors and priests.

These temples are thus popular and prosperous because the great mass of the people are still heathens, and are well content to remain such, and look upon the Christians as an insignificant minority not likely to amount to anything."

Japan Mission.

REINFORCEMENTS NEEDED.

MR. CARY writes from Okayama that, in the absence of his associates, several of the native pastors have broken down in health, so that at present he is able to do little more than hold the fort. He says:—

"All these drawbacks have been especially perplexing because there ought to have been a forward movement this fall. There are several new places where the people are asking us to commence work, but we have been able to do very little for them. Meanwhile, the Greeks and Romanists are exerting themselves to draw away the persons who are becoming interested in the truth. The former seem to have but little success. The Romanists, however, have just made a change of missionaries, the priest now here being apparently a more talented man than his predecessor; and their work is making considerable headway. They are glad to get any persons who have been previously connected with us. One young man who was excommunicated from the Kasaoka church, for violation of the seventh commandment, went to the Romanists and at once was sent out to do missionary work.

"Is our mission to have no reinforcements? I hear that there were over 200 applicants for the United States consulate at Kobe, a post that is already excellently filled. Our mission has some vacant places, offering excellent opportunities to Christian young men. Where are the 200 applicants from whom to make the choice?

"Notwithstanding drawbacks, our work is more than holding its own. Meetings are now held in the new church-building, though it will not be dedicated till next month. The audience is gradually increasing. On November 1 there were nine addi-

tions by profession. If, as we hope, Mr. Kanamori is able to resume work next month, the indications are favorable for a great advance in the city. The work in new places must now largely be postponed until spring. I hope that we can then have a stronger force for carrying it on."

— FUKUOKA. — NOKEMURA.

Mr. O. H. Gulick is to be located, for a while at least, at Okayama, but on October 28 he wrote from Fukuoka:—

"We have now been for two weeks in this city doing such missionary work as health would permit. Mrs. Gulick has visited the thirteen or fourteen believing women, with one exception, meeting them both in their own homes and at a women's meeting at the home of the pastor last evening.

"At a meeting held yesterday at Nokemura, an out-station of this church, five

miles distant, there were present 120 children and 100 adults. At this place there lives one of the deacons of the church, a man of prayer and exemplary life, who, though a farmer of humble means and small learning, holds an enviable position of influence and respect among his fellow-villagers. He is one who made his first acquaintance with the gospel while held as a political prisoner in the Kobe prison under sentence for connection with the Satsuma rebellion, which convulsed this island seven or eight years ago. His position and character render this little Nokemura a hopeful spot for evangelistic effort. The bright faces of a hundred well-dressed, healthy, restless, and inquisitive little farmer children was an inspiring sight. It was one of those sights which so often make the missionary in Japan feel that the last place visited is the most attractive and hopeful of any."

Notes from the Wide Field.

BURMA.

THE formal annexation of Burma to Great Britain was proclaimed on January 1. There seem to be few who object to this act and none to oppose. The king, Thebaw, was despised by his people, not for his atrocities, strange to say, but for certain weaknesses, especially his yielding to the wishes of his queen, Soopayah-lat. When Thebaw slew seventy princes and princesses under circumstances of the most revolting cruelty, many of his subjects approved of his course on the ground that such deeds were customary, and that he could not insure his own safety or the peace of the kingdom unless he put out of the way all other possible claimants to the throne. Aside from the king's cruelty, he was grossly intemperate. The British rule in Burma will not be resisted by the people, and will doubtless prove an immense benefit to them. Already a British force occupies Bhamo, only about forty miles from the Chinese frontier, the city which was sacked a little more than one year ago in a conflict between Chinese and Burmese troops. Both from a commercial and a missionary point of view this occupation of Burma by the English is of vast importance, as it not only secures a clear field for operations in the annexed territory, but opens a safe and easy route into the interior provinces of China.

AFRICA.

UGANDA. — Our last news from Uganda was connected with the martyrdom of the three lads and the subsequent good conduct of the young king. The Church Missionary Society has received letters down to July 30 — letters which reached England in eighty-nine days between Rubaga and London, the quickest mail on record. There had been no renewal of the persecutions, and Mr. Mackay writes: "We have finished a large hall for church and school. Our work is growing. On Sunday the place is

packed. Our weekday school is also so well attended that we cannot do justice to all." On the Sunday previous to the sending of these letters (July 26) there was a congregation of 173 souls, and thirty-five communicants.

BISHOP HANNINGTON. — Letters from this intrepid missionary traveler have been received, dated August 10, at which time he was some distance north of Mt. Kilama Njaro. It will be remembered that he is seeking a new route from the coast to Victoria Nyanza, and at the time of writing he was about half-way on his journey. He reports excellent health, in spite of many difficulties and trials, and that he has been carried safely through all his experiences.

P. S. — Since the above was written, a dispatch has been sent from London saying that a native king in the interior has seized Bishop Hannington, and will probably put him to death. There is much reason to fear that the dispatch is true, for the Bishop was well aware that he was to pass through a region full of perils.

EXPLORATIONS EAST OF THE TRANSVAAL. — *L'Afrique* for December reports a journey of the Swiss missionaries in the Transvaal from Spelonken to Delagoa Bay. MM. Berthoud and Thomas left Spelonken on the twenty-eighth of May last, accompanied by eight Magwamba Christians, taking with them a wagon drawn by oxen. After two and a half days they reached the Olifant River, and on the fifth of June the Tabi River. On the eleventh of June they passed a region ruled by a Basuto chief-tain. On the sixteenth of June they crossed the Olifant River and passed through a number of Magwamba villages where exactly the same language was spoken as at Spelonken. On the twenty-ninth of June they reached the village of Magoud. From this place they passed by land to Lorenzo Marquez. On their return the two missionaries separated for the purpose of making a better exploration of the region, and going by the more direct southern route, M. Thomas went to Lydenburg by way of Seco-coeni's kraal. M. Berthoud expresses the hope that he will be able to prepare soon a complete map of the region between the Transvaal, the Limpopo, and Delagoa Bay. In this connection it is interesting to learn that the Geographical Society of Lisbon has received from an engineer plans for a railroad between Lorenzo Marquez and Pretoria. This engineer, M. Joaquim, gives an interesting description of the region traversed, and of certain important towns on the way, founded by the Boers, and where many elements of civilization are to be found.

JAPAN.

PRESBYTERIAN MISSIONS. — Under the title of the "United Church of Christ in Japan," three missionary organizations laboring in the empire — the American Presbyterian, the American Reformed, and the Scotch United Presbyterians — are banded together, and in November last held their third general assembly. The churches represented numbered forty-four, with a membership of over four thousand. The meeting was held at Tokio, sixty delegates being present, and at some of the sessions there was an audience of not far from one thousand. A native pastor was chosen moderator of the assembly, and the reports received of Christian work throughout the empire were full of encouragement. The advance in church members within two years has been about seventy per cent.

MADAGASCAR.

TREATY WITH FRANCE. — The announcement of the signing of a treaty of peace by the French and Malagasy plenipotentiaries will be hailed with gladness by the civilized world. The terms of the treaty are not clearly indicated by the telegram which announces the fact that it has been signed, and there is some dispute as to these terms. The authority of the Queen over the whole island is acknowledged, but a French Resident at Antananirivo is to be the medium through which the foreign affairs of the island are to be conducted. The claims of foreigners for losses incurred before, and by reason of, the war are to be paid by Madagascar. From what now appears, no advan-

tage is given to the Roman Catholics by this treaty, and the English missionaries will be free to prosecute their good work.

COREA.

A REMARKABLE AWAKENING. — Rev. Mr. Sprague, of the American Board's mission at Kalgan, while on a journey for the sake of his health, has visited Neu-chwang and Mookden — cities nearly four hundred miles northeast of Peking, Mookden being the capital of the province of Leao Tong, the province of China which borders upon Corea. In these two cities the Scotch United Presbyterians have established stations and are doing a good work. The special interest, however, connected with their labors arises from the fact that they are making preparations for entering Corea. Rev. Mr. Ross has translated the New Testament into Corean and prepared several tracts in that language. The following interesting account of recent success among the Coreans is given by Mr. Sprague in a letter dated Neu-chwang, November 2, 1885: —

“It seems that some Corean colonists, possibly partly refugees, have settled in the sparsely settled wooded valleys of Manchuria, about three hundred miles east of Mookden. Mr. Ross sent an evangelist among them with his tracts and some gospels in Corean. These fell into the hands of a leader among them who was an able scholar. After a while this leader came to Mookden and sought out Mr. Ross, being anxious to learn more of this good doctrine. He found the truth and heartily embraced it, and then carried it back to his friends. They readily believed what he taught them. The truth spread like a contagion among them. This leader went again to Mookden to get Mr. Ross to come to baptize the believers. He went, and Mr. Webster went with them. They had great difficulty in reaching this out-of-the-way place, and they were told a part of the road was dangerous from robbers. One of their servants left them in fear and turned back home. One day they had to go thirty miles with only one residence — a temple — on the road. But after some perils they neared the place, and found they were expected. A watchman gave the notice, ‘The foreigners are coming’; and soon they saw approaching to meet them a great procession of the chief men of the main village, in their best robes, who on meeting saluted them as they would princes, and escorted them to their best house. Great pains were taken to entertain them in the best manner. Nothing was too good to set before them. They literally killed the fatted pig for their distinguished guests. One man carried a bag of potatoes five miles to give them. Then all were gathered together to hear further instruction in the way of worshiping the true God, though many had been studying the Gospels and praying to Jesus for months. It seems a genuine work of God's Spirit in their hearts. Morning, noon, and night they listened to the preaching. Very many were desirous of baptism. After careful examination and many days' acquaintance with these simple believers, Mr. Ross baptized some eighty of them and left scores waiting for further instruction. Twenty more have since received baptism.”

Miscellany.

BIBLIOGRAPHY.

Vahl's Missionary Atlas. — The first two portions of this valuable work were noticed in the *Herald* for November, 1883, and August, 1884, respectively. We now have Part III,¹ devoted to America, and containing six maps (11–16), three devoted to our Northern continent and three to the West Indies and South America. The execution is in the same excellent

style with the preceding numbers. We notice a few inaccuracies of detail, yet far fewer than might be expected where personal, local acquaintance cannot be brought to an author's aid. The accompanying volume of descriptive matter has 367 pages.² The thanks of all Christian lands are due to the Danish Missionary Society, by which this work is published.

¹ *Vahl's Missions Atlas*, 3 die Hefte, Kjobenhavn, 1885.

² *Forklaring 3 die Hefte af Missionsatlas*, 1885.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Important supplications should be presented, especially that the Lord of the harvest would send forth laborers into his harvest, in view of the present need of missionary helpers, and of the small number offering themselves for such service.

Let not the Day of Prayer for Colleges (Thursday, January 28) be forgotten or neglected.

ARRIVALS AT STATIONS.

October 14. At Madura, Rev. James C. Perkins and wife, and Miss Mary P. Root, M.D.; also Mr. David Scudder Herrick, who is to render assistance in the Pasumalai Institution.

October 20. At Pao-ting-fu, North China, C. P. W. Merritt, M.D., and wife.

October 21. At Tai-ku, Shanse, China, Rev. J. B. Thompson.

November 7. At Foochow, China, Henry T. Whitney and wife.

November 28. At Harpoot, Eastern Turkey, Rev. O. P. Allen and wife, Rev. James L. Barton and wife, and Miss Mary L. Daniels.

DEPARTURES.

December 29. From San Francisco, Miss Linda A. J. Richards, to join the Japan Mission.

January 16. From New York, Rev. I. F. Pettibone and sister, and Miss Isabella F. Dodd, to rejoin the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

December 19. At San Francisco, Rev. M. L. Gordon, D.D., and wife, of the Japan Mission.

MARRIAGES.

October 29. At Tientsin, North China, Rev. Henry P. Perkins to Miss Estella L. Akers, M.D., late of the American Methodist Mission.

November 5. At Foochow, Rev. Charles Hartwell to Mrs. Harriet L. Peet.

DEATH.

December 7, 1885. At Hilo, Sandwich Islands, Mrs. Sarah Joiner Lyman, widow of Rev. David B. Lyman. Mr. and Mrs. Lyman were of the fourth missionary band going to the Sandwich Islands, embarking in 1831, and never visiting their native land during their prolonged lives. Mrs. Lyman was born in Royalton, Vermont, November 29, 1806. A mother in Israel.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The success of missions in India. (Page 53.)
2. Glad tidings from Japan. (Page 50.)
3. Report from the Gilbert Islands, Micronesia. (Page 57.)
4. Light and shadow at Ponape. (Page 60.)
5. Effects of the war in Bulgaria. (Page 63.)
6. Heathenism in Ceylon. (Page 66.)
7. The gospel in Russia. (Page 64.)
8. The gospel among the Coreans. (Page 70.)
9. Revival in the Zulu Mission. (Page 61.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MAINE. — Castine, Mary F. Cushman, 1; Portland, C. A. Brown, 20, 51.

NEW HAMPSHIRE. — Concord, Moses R. Emerson, 5; Pelham, Mrs. E. W. Tyler, 5.

VERMONT. — Burlington, Rev. F. T. Perkins, 25; New Haven, A widow's thank-offering, 1; Rutland, Cong. ch. and so., add'l, 8.

MASSACHUSETTS. — Ashburnham, Rev. J. D. Crosby, 5; Attleboro', 2d Cong. ch., 30; Bernardston, Orth. Cong. ch., 8; Boston, 2d ch. (Dorchester), 160; Rev. W. E. Fay, 5; Clinton, C. L. Swan, 50; Deerfield, "H.", 965; Gloucester, Nancy E. Brooks, 50; Hatfield, "H.", 10; Holbrook, Winthrop ch. (of wh. from Miss S. J. Holbrook, to const. Mrs. E. J. HOLBROOK, H. M., 100),

161, 06; Littleton, Friends, 5; Lowell, Highland Cong. ch., 20; Monson, Mrs. N. M. Field, 75; E. F. Morris, 50; Mrs. C. O. Chapin, 5; South Framingham, Cong. ch. and so., 100; Southville, "L. B.", 1; Wellesley, M. A. Stevens, 2; West Springfield, Mrs. Lucy M. Bagg, 25; —, A friend, 3, 774 71
CONNECTICUT. — Birmingham, A former missionary, 25; Columbia, A friend, 2; A friend, 2; Hartford, A friend, 10; Middletown, 1st Cong. ch. (of wh. from Charles A. Boardman, 25, and from Selah Goodrich, 10), 105; Wethersfield, Cong. ch., special, 75, 219 00
NEW YORK. — Brooklyn, Julius Davenport, 300; Buffalo, 1st Cong. ch., A few members, 16; do., Young People's Asso., 10; Pekin,

Lawrence, Lawrence-st. ch.	100 00
Methuen, 1st Parish ch.	7 02
North Andover, Cong. ch. and so.	43 00—227 02
Essex county, North.	
Byfield, Cong. ch. and so.	30 00
Haverhill, Centre Cong. ch., to const. JOHN S. TITCOMB, H. M., 100; West Cong. ch., 38,	138 00
Newburyport, North Cong. ch.	29 00
West Newbury, A friend,	10 00—207 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington-st. ch., to const. CHARLES F. SYMONDS, H. M.	115 82
Essex, Cong. ch. and so.	40 00
Lynn, 1st Cong. ch.	27 33
Salem, Tabernacle ch., m. c.	14 96
Topsfield, Cong. ch. and so., to const. DANIEL WILLEY, H. M.	114 25—312 36
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch., 51.23; 1st Cong. ch., 12.50,	63 73
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch., 68.76; 3d Cong. ch., 5.10,	73 86
Holyoke, 2d Cong. ch.	60 36
Longmeadow, East Cong. ch.	31 00
Monson, Cong. ch. and so.	28 77
Springfield, North Cong. ch.	60 31—254 30
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	60 00
Chesterfield, Cong. ch. and so.	15 00
Easthampton, Payson ch.	364 01
Enfield, Cong. ch. and so.	39 38
Hadley, Russell ch., m. c.	15 50
Haydenville, Cong. ch. and so.	11 00
Northampton, Edwards ch. Benev. Soc., 18; "A steward," 40; Rev. H. L. Edwards, 10; A friend, 1,	69 00
South Hadley, 1st Cong. ch.	25 50—599 39
Middlesex county.	
Bedford, Cong. ch. and so.	13 50
Burlington, Cong. ch. and so.	11 60
Cambridgeport, Pilgrim ch., m. c.	17 48
Framingham, Plymouth ch. and so.	100 00
Holliston, Cong. ch. and so.	174 41
Hopkinton, Cong. ch. and so.	14 00
Lexington, Hancock ch. and so.	17 73
Lowell, John-st. Cong. ch., 19.77; Eliot ch., m. c., 11; J. Skilton, 25,	55 77
Malden, 1st Cong. ch.	117 50
Marlboro', Mrs. Lucy A. Patch,	1 00
Medford, Mystic ch. and so.	200 04
Newton, Eliot ch.	152 57
Newtonville, Central Cong. ch.	102 85
Reading, A friend,	5 00
Somerville, Mrs. Henry Howard,	50 00
South Framingham, A friend of the cause,	25 00
Wakefield, Cong. ch. and so.	170 01
West Somerville, 1st Cong. ch.	10 00
Winchester, 1st Cong. ch., 113.38; Mrs. Elizabeth Smith, deceased, 5,	118 38
Woburn, Cong. ch. and so.	550 00—1,906 84
Middlesex Union.	
Maynard, Cong. ch. and so.	150 00
Norfolk county.	
Brookline, Harvard ch. and so.	285 80
Cohasset, 2d Cong. ch.	79 70
Dover, Cong. ch. and so.	5 54
Norfolk, Cong. ch. and so.	5 18
North Weymouth, Pilgrim ch.	9 63
Quincy, Evang. Cong. ch.	72 00
Randolph, 1st Cong. ch., m. c.	97 98
West Medway, C. Albert Adams, 5; Mrs. Patience Shumway, 5,	10 00—365 83
Old Colony Auxiliary.	
Lakeville, Precinct ch.	10 00
Plymouth county.	
Abington, 1st ch. and so.	34 41
Campello, Cong. ch. and so.	75 00
East Marshfield, Cong. ch. and so.	9 30
Hingham, Evang. Cong. ch.	25 00
Scotland, Edith Leonard,	10 00—153 71
Suffolk county.	
Boston — Summary for 1885: —	
Old South church,	7,382 89
do. to Woman's Board,	521 00—7,903 89

Mount Vernon church,	5,146 67
do. to Woman's Board,	208 00—5,354 67
Park-street church,	4,258 28
do. to Woman's Board,	820 00—5,078 28
Central church,	3,220 48
do. to Woman's Board,	517 00—3,737 48
2d church (Dorchester),	1,346 07
do. to Woman's Board,	1,044 44—2,390 51
Shawmut church,	1,709 96
do. to Woman's Board,	440 00—2,149 96
Eliot church,	1,650 29
do. to Woman's Board,	432 94—2,083 23
Phillips church,	613 29
do. to Woman's Board,	803 75—1,417 04
Union church,	824 81
do. to Woman's Board,	577 72—1,402 53
Walnut-ave. church,	700 30
do. to Woman's Board,	211 07—911 37
Winthrop ch. (Charlestown),	458 11
do. to Woman's Board,	179 50—637 61
Berkeley-st. church,	254 98
do. to Woman's Board,	255 90—510 88
Evang. ch. (Brighton),	200 00
do. to Woman's Board,	255 00—455 00
South Evang. ch. (West Roxbury),	360 64
do. to Woman's Board,	40 00—400 64
Immanuel church,	215 00
do. to Woman's Board,	159 29—374 29
Central ch. (Jam. Plain),	5 00
do. to Woman's Board,	339 36—344 36
Highland church,	190 81
do. to Woman's Board,	151 00—341 81
Village ch. (Dorchester),	127 16
do. to Woman's Board,	147 00—274 16
Maverick church,	5 66
do. to Woman's Board,	222 00—227 66
Pilgrim ch. (Dorchester),	60 00
do. to Woman's Board,	65 54—125 54
1st church (Charlestown),	
do. to Woman's Board,	35 00
Trinity ch. (Neponset),	23 00
E-street church,	
do. to Woman's Board,	20 00
Miscellaneous to Woman's Board,	179 70
Legacies	5,000 00
"An Old Contributor," 100; "For new missionaries," 5; Chinese Sab. sch., add'l, for Hong Kong, 5; Cash, 2; Com. of Arrangements for 75th Anniversary, bal. of funds provided for expenses, 1,127.64; Other donations and legacies, particulars of which have been ack'd, 4,179.59,	5,419 23
Acknowledged elsewhere,	46,797 84
	44,671 59
	2,126 25
Chelsea, 1st Cong. ch.	50 25
Revere, Cong. ch. and so.	2 81—2,179 31
Worcester county, North.	
Athol, Evang. Cong. ch.	48 35
Phillipston, Cong. ch. and so.	45 14
South Royalston, 2d Cong. ch.	19 00
Winchendon, North Cong. ch.	26 23—129 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Clinton, 1st Evang. ch., 83.66; C. L. Swan, 100,	183 66
Northboro', A friend,	20 00
Shrewsbury, Cong. ch. and so.	31 00
Sterling, Cong. ch. and so. (of wh. from Dea. Keyes, 25),	34 37
Worcester, Union ch. and so., 224.36; Plymouth ch. and so., 123.17; Old South ch., 21.10,	368 63—637 66
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Upton, 1st Cong. ch.	36 00
Westboro', Evang. Cong. ch.	143 85—179 85
	8,951 25
Legacies. — Ashfield, Lucy T. Howes, by Josephus Crafts, Ex'r,	100 00
Belchertown, Jona. Webber, add'l, by P. Shearer, Ex'r,	1,000 00

Lee, Mrs. Cornelia H. Hyde, by
Wm. J. Bartlett, 150 00
Monson, Andrew W. Porter, by E. P.
Morris, Ex'r, 1,100 00
Nahant, Henry Knox Thatcher, by
Eugene B. Hinkley, Ex'r, bal. less
expenses, 446 28—2,796 28

11,747 53

RHODE ISLAND.

Central Falls, Cong. ch. and so. 55 50
Providence, North Cong. ch. 38 00
Tiverton, Cong. ch. and so. 9 31—102 81

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. 200 00
Munroe, Cong. ch. and so. 37 50
North Greenwich, Cong. ch. and so.,
with other dona., to const. OBE-
DIAH M. KNAFF, H. M. 61 94
Norwalk, 1st Cong. ch. 64 94
Stamford, 1st Ch. of Christ, 5 53—369 96

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. 15 44
Burlington, Cong. ch. and so. 5 00
East Avon, Cong. ch. and so. 30 00
Hartford, 4th Cong. ch., 25.50; A
friend, 10, 35 50
Kensington, Cong. ch. and so. 26 61
New Britain, 1st Ch. of Christ, 51.99;
South Cong. ch., "Banyan Seeds,"
74.44, 66 43

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Plantsville, Cong. ch. and so. 181 16
Poquonock, Cong. ch. and so. 21 02
West Hartford, Cong. ch. and so. 144 42
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Wethersfield, Cong. ch. and so. 60 77
Windsor, Cong. ch. and so. 59 73
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Litchfield co. G. M. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 30 00
Canaan, 1st Cong. ch. 7 05
Falls Village, Cong. ch. and so. 5 30
Goshen, Cong. ch. and so. 82 05
New Preston, Village ch. and so. 40 31
Plymouth, Cong. ch. and so. 46 50
Sharon, Cong. ch. and so. 131 32
Woodbury, 1st Cong. ch. 47 26—389 79

Middlesex co. E. C. Hungerford, Tr.
Cobalt, Cong. ch. and so. 11 00
Deep River, Cong. ch. and so., 48.01;
Mrs. Asahel Watrous, 4, 52 01
Essex, 1st Cong. ch. 34 30
Middletown, 1st Cong. ch., 177.27;
South Cong. ch., 55.55, 212 82
Westbrook, Cong. ch. and so. 18 80—349 08

New Haven co. F. T. Jarman, Ag't.
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H. G. Harrison, 10, 20 50
Cheshire, Cong. ch. and so. 28 00

East Haven, Cong. ch. and so., to
const. Rev. D. J. CLARK, H. M. 50 00
Fair Haven, 1st Cong. ch. 66 66
Madison, Cong. ch., m. c. 8 50

New Haven, Humphrey-st. ch. (of
wh. from H. P. Shares, to const.
ANDREW BRYDEN, H. M., 100), to
const. Rev. S. H. BRAY, H. M.,
159.75; Davenport ch., to const.
HENRY SMITH, H. M., 100; Cen-
tre ch., m. c., 4.50; Rev. Burdett
Hart, to const. Rev. CHRISTIAN W.
WÜRRSCHMIDT, H. M., 50; Nelson
Hall, 50, 304 25

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North Haven, Cong. ch. and so. 50 00
South Britain, Cong. ch. and so. 13 50
Wallingford, Cong. ch. and so. 10 53
Wolcott, Cong. ch. and so. 5 40—674 34

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H. C. Learned, Trs.
Colchester, 1st Cong. ch. (of wh.,
m. c., 38.72), 172 72
New London, 1st Ch. of Christ, 14 40
Norwich, Park Cong. ch. 462 82—649 94
Tolland county. E. C. Chapman, Tr.
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Ellington, Cong. ch. and so., to
const. Rev. S. C. KENDALL, H. M. 89 80
Mansfield Centre, 1st Cong. ch. 51 00
North Coventry, Cong. ch. and so. 35 51
Rockville, 2d Cong. ch. 64 23
Somers, Cong. ch. and so. 73 89
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Windham county.
North Woodstock, Cong. ch. and so. 12 00
Putnam, 2d Cong. ch. 81 43
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3,667 37

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7,670 37

NEW YORK.

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Brooklyn, Pilgrim Cong. ch. (of wh.
from estate of R. P. Buck, 200; from
W. F. MERRILL, to const. himself
H. M., 100; from I. P. Wallace, to
const. JULIET WALLACE, H. M.,
100; from A. BAXTER, to const. him-
self H. M., 100; from JOSEPH E.
BROWN, to const. himself H. M.,
100), 1,111.39; Central Cong. ch.,
Chinese Sab. sch., Thanksgiving
offering, for work of Rev. C. R.
Hager, Hong Kong, 50; Central
Cong. ch., for special catechist, Ma-
dura Mission, 36; do., m. c., 26.18;
South Cong. ch., 34.71; Park Cong.
ch., 8; Harriet Hasford, 5, 1,271 28

Canaan Four Corners, Mrs. A. Barstow, 15 00
Canandaigua, 1st Cong. ch. 75 00
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Claverack, Rev. M. L. Berger, 10 00

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Cong. ch. (of wh. from L. C. Warner,
to const. HENRY W. HUBBARD,
H. M., 100), 2,380.64; S. T. Gor-
don, 150; H. R. Munger, 100; Mrs.
U. B. Humphrey, 50; "H. E. B.,"
1, 2,081 64

Norwich, Cong. ch. and so. 45 68
Poughkeepsie, 1st Cong. ch., 26.79;
Mrs. Anne S. Banfield, 66, 92 79
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Holdredge, by C. Pearsall, Ex'r, 67 45

4,416 73

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Vineland, Cong. ch. 10 00—169 33

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 Swayze, 2, 57 38

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 1,935 24

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 India, 2 75
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 155.13; South Cong. ch., 33.51;
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 4 67, 405 00
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 Quincy, 1st Union Cong. ch. 85 92
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 Thomasboro', "G." 5 00
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 China, 27, 178 03

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	490 05

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	471 19
Donations received in December,	36,566 07
Do. (Thank-offerings), received in December,	1,521 72
Legacies received in December,	8,982 94
	47,070 73
Total from September 1 to December 31, 1885: Donations, \$108,274.51; Legacies, \$34,401.08 = \$142,675.59.	

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

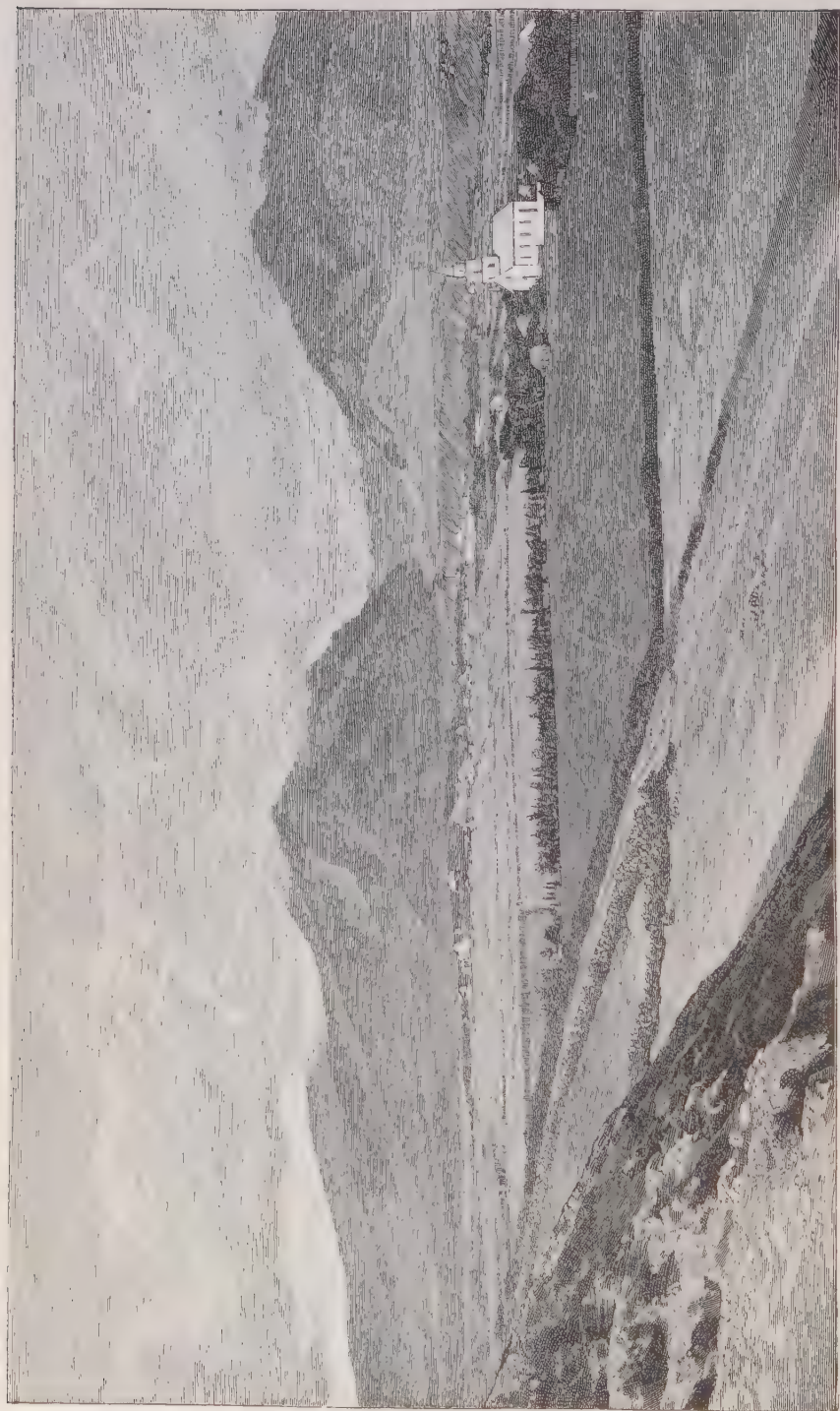
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	183 39
Previously acknowledged,	47,943 90
	48,127 29

FOR YOUNG PEOPLE.

KEOPUOLANI, QUEEN AND CHRISTIAN.

WHEN our American missionaries first landed at the Sandwich Islands, in 1820, they found the people without any religion. The very year before, the high-priest of Hawaii had expressed his wish to give up their system of idolatry. The chiefs had confessed their dissatisfaction with it, and it had been abolished by general consent. It was a set of senseless and cruel practices, the most inconvenient and annoying of which was the *tabu*, or prohibition. For instance, at certain times nobody except a priest or a chief must presume to eat a cocoanut, no fishing-canoe must be seen in the water, nor any man out of his house; men and women must not eat together, nor even from the same dish. The penalty for breaking *tabu* was death. Human sacrifices were offered to the gods, and when no criminal could be found, a new *tabu* was imposed; and perhaps it was done secretly, so that some one might break it unawares. Men on the watch would then seize the victim and hurry him away to be slain at the idol-shrine. A foreign resident told the missionaries that on one of the days of prohibition he "saw a canoe sailing out in front of some houses on the shore and upset by the surf. One of the men afterward appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, hurried to the idol-temple, and there sacrificed. Meantime, the man apparently drowning jumped into his canoe and rowed away."

In that entangling network of observances a prominent part was a superstitious reverence for the persons of the chiefs. Queen Keopuolani was the mother of the king reigning over the islands at the time when our missionaries arrived. She had always been considered particularly sacred. Her family had governed the island of Hawaii for many generations. She was herself born in 1778,—the year after Captain Cook was murdered there,—and was brought up by her grandmother, as it was not customary for chiefs to bring up their own children. From her birth she had a train of attendants wherever she went: a nurse, a man carrying a fly-brush, another man a fan, another an umbrella, and another a pipe; besides a great company of other servants, all of whom anxiously waited the nod of the child. When she was twelve years old she had become a celebrated beauty. At that time Kamehameha, a warlike chief who had made himself king of all the ten islands, took her captive, and afterward made her his queen. She reigned with him from 1791 until his death, in 1819. In her childhood she had been held so sacred that a part of the time no one must see her. She never walked out except at evening, and then every one who looked at her prostrated himself to the earth. As queen, she went with her husband into all his battles,



WAILUKU, ISLAND OF MAUI, SANDWICH ISLANDS. From Report on Hawaiian Volcanoes in Report of U. S. Sec. of Interior, 1883.

because her sacred presence did much to awe the enemy. At one time ten men were bound, in order to be slain at the idol-temple, because she was sick. She rallied quickly, and only three were really put to death.

According to the heathen custom, Keopuolani had three husbands, so that she was not left alone at the king's death. Her son Riho-riho became king, but she was still high in authority. Riho-riho had reigned a year when the missionaries appeared at the islands. They had left America without knowing anything about the wonderful way in which God had prepared for their coming. They were kindly welcomed, as there were now no idol-worshippers to oppose them. Keopuolani was friendly, but it was two years before she devoted herself to learning the truth. She then asked to have a teacher to remain with her household, and soon accepted the good news of a Saviour, with the simplicity of a child. A high chief to whom she was greatly attached tried to hinder her, saying, "Let us two drink wine together again, as formerly. Enough of this new word. Let us cast it away and attend to it no more." But Keopuolani turned to her teacher and said: "My heart is much afraid I shall never be a Christian." He replied: "Why, what is in the way? Do you not love God?" She answered: "Oh, yes! I love — I love him very much." The teacher then explained more fully the way of salvation, and Keopuolani said, at the close of the conversation: "Your word, I know, is true. It is a good word, and now I have found, I have obtained a Saviour and a good King, Jesus Christ."

She soon asked her teacher what she should do about her two husbands. He told her that Christian women never have more than one husband. She said: "I have followed the custom of my country, but we have been a people of dark hearts. I wish now to obey Jesus Christ and to walk in the good way. Hoapiri is my husband — my only husband. The other man I will now cast off." She then called him and said: "I have renounced our old religion — the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no longer. In future you must neither eat with my people nor lodge in my house."

So decided was her stand in favor of Christianity that many of the chiefs and people were displeased. "The new teachers are not good," said they; "they bind us too close." "Our old religion is good for nothing," replied Keopuolani. "The missionaries' ways are all good and ours are bad. I will follow their instructions, and will never again take my dark heart."

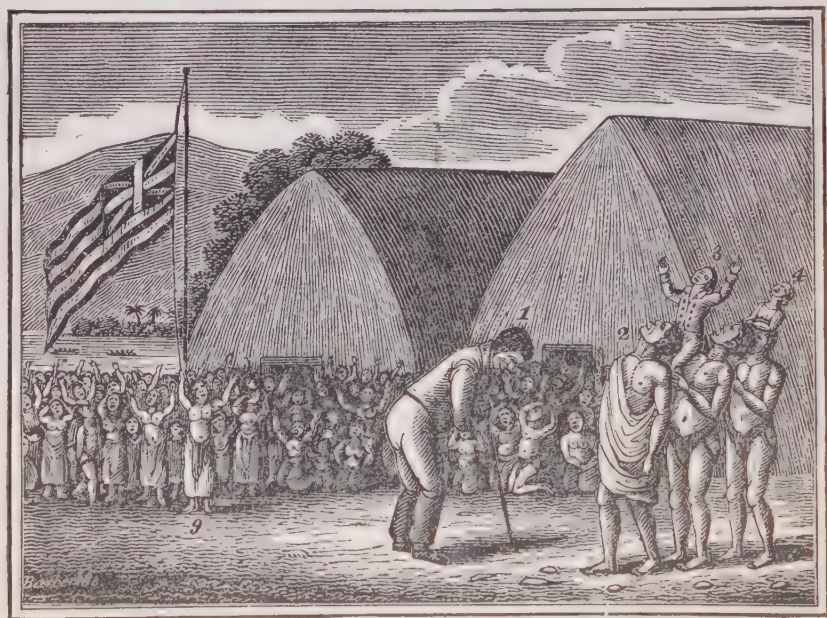
The chiefs argued with her. "We find," they said, "that a part of what the missionaries tell us is true. It is well to attend to reading and writing; but prayer and preaching and Sabbaths are of no consequence. These will never increase our riches."

Keopuolani answered them with spirit: "If you wish to be heathens and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die go to Satan and the world of misery; but trouble me no longer."

She showed constant attention and kindness to the missionaries, seeking and obeying their instructions as to prayer and Christian duty, and ripening fast for the world of light, whither she was soon to go. She became slightly ill, and

vessels were sent to all the islands, that the chiefs might gather, according to their custom, and wait the result. The missionaries came too, and Keopuolani received them with a smile, saying, "I love the great God. I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised; let not my body be disturbed. Let my burial be after the manner of Christ's people. I hope he has loved me and will receive me."

As she grew worse, the king — her son — desired that she should be baptized, saying, "I know that this is only an external sign, but my mother gave herself away to Christ before her sickness." She, too, requested it; and when it was done, the king said: "Surely she is no longer ours. . . . We believe she is Christ's, and will go to dwell with him."



WAILING SCENE AT THE DEATH OF KEOPUOLANI.¹

Keopuolani was the first Hawaiian convert who received this sacred rite, and an hour after it was administered she fell asleep in Jesus. It was the sixteenth of September, 1823. The people collected from every quarter to join their tears and cries. Over three thousand — some said five thousand — people assembled at the funeral, and ceased their wailing while a Christian service was conducted. They listened with deep interest while Rev. Mr. Ellis preached from the words: "Blessed are the dead who die in the Lord." Blessed, indeed, was Keopuolani, the first-fruits of Hawaii unto Christ.

¹ The above cut is a reproduction from a picture in a "Memoir of Keopuolani," in pamphlet form, published by the American Board in 1823. It presents the scene at the meeting of Kuakini, Governor of Hawaii, and the relatives of Queen Keopuolani, just after her death. The figures indicate several prominent persons: (1) Kuakini; (2) Hoapiri, husband of the queen; (3) Prince Kanikeouli; (4) Prince Nahienaena.

THE
MISSIONARY HERALD.

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THE receipts, including memorial thank-offerings, for the first five months of the financial year have advanced, over those of the corresponding months of the preceding year, about \$14,000. The call for a much larger advance continues, and will continue so long as the Lord of the harvest continues to bless the laborers upon the field. The call for additional men, which is growing more imperative every day, still fails to receive the prompt and hearty response: "Here am I, send me." Let the prayers of the Lord's people concentrate in this direction. For those prayers, united and sustained, Japan, China, India, Turkey, Africa, the Pacific Isles, and Papal Lands, are all waiting, more than for anything else. Whatever you do, or decline to do, during this critical hour through which the missionary work is now passing, do not fail to pray continuously and earnestly.

A VALUABLE GIFT. — A complete set of the *Missionary Herald* from the beginning, including the *Massachusetts Missionary Magazine* and *The Panoplist*, the whole substantially and uniformly bound; also, in bound volumes, the Annual Reports and the Annual Sermons, with but one omission, preached at the Annual Meetings, — about one hundred volumes in all, — was the recent Christmas present to the library of the American Board from Rev. David Garland, who for thirty-seven years has been the industrious and faithful pastor of the Second Congregational Church of Bethel Maine, and who still remains in active service. The gathering together of these volumes at a considerable expense both of time and money has been on the part of the donor a labor of love, which is heartily appreciated at the Missionary Rooms. Such volumes as these increase in value every year, and will be consulted with profound interest a century hence.

WE are glad to say that many clubs of new subscribers for the *Missionary Herald* in various parts of the land are availing themselves of the opportunity to secure the Board's Missionary Map of the World, or the volume "Mission Stories of Many Lands." Clubs now forming will do well to complete their lists as rapidly as possible.

WITH deepest gratitude to God we refer to the tidings of revivals coming from a great number of churches throughout the United States. It is indeed a time of refreshing which should make all Christians alert, watching unto prayer. What joy will there be among missionaries in foreign lands over these tidings! The influence of this revival wave will be felt across the Atlantic and the Pacific.

MANY persons in Japan will be deeply affected by the tidings of the death of Mrs. Harriet S. Janes; which occurred at Chicago, December 30, at the house of her father, Rev. Dr. Henry M. Scudder. Though the daughter and granddaughter of East Indian missionaries, having been born in Madras in 1847, Mrs. Janes's special Christian service was rendered while residing in Kumamoto, Japan. At that place she was able to reach a large company of Japanese young men, and largely through her influence they were brought into the Christian life. Fifteen of these young men afterward removed from Kumamoto, forming the nucleus of the Training School at Kioto, and they are now occupying the foremost places as pastors and instructors in Japan. Not until the day when all things shall be revealed, will be known the far-reaching influence of the work done by Mrs. Janes in Japan.

THE Woman's National Christian Temperance Union sends us information that their agent, Mrs. Mary C. Leavitt, after her visits at the Sandwich Islands, New Zealand, and Australia, is about to proceed to Japan, China, and India, for the purpose of organizing branches of the Woman's Temperance Union wherever practicable. Mrs. Leavitt will doubtless find a welcome from the missionaries of the American Board in these countries, who will rejoice in any aid she can render them in promoting the temperance principles they have from the beginning of their labors sought to inculcate.

MR. TRACY reports that the High School at Marsovan has at present as pupils ninety-three young men, representing thirty-two towns and villages between Smyrna and Sivas, and the Black Sea and the Taurus Mountains. The Girls' School has also between sixty and seventy pupils. This High School is one of the most promising Christian institutions in Turkey.

AN appeal for aid comes from Osaka, Japan, where four Christian denominations are working side by side in the spirit of unity, and where, to meet the demands of the evangelistic work of a great city, a Gospel Hall is needed larger than the edifice which any one of the churches requires. To meet this need, the Young Men's Christian Association of Osaka, with the coöperation of all the missions laboring in the city, have planned to build a union hall. Christian Associations in various parts of the world have contributed generously: from London, \$1,500 have been sent; from Australia, \$300; New York and Connecticut have pledged \$900; \$600 are asked from Boston and other parts of New England. Several contributions of \$25 each have been sent to these Rooms, and others are invited. Such a hall in Japan, aside from its serviceableness as an evangelistic agency, would be a grand testimony to Christian union.

REQUESTS have been received for an enlargement of our colored diagram exhibiting the religious faiths of mankind, so that it can be hung upon the walls of chapels. We would refer our friends to a similar chart presenting the same statistics, though in a somewhat different form, which has been issued by William B. Jacobs, of Chicago. This chart is large enough to be seen across a chapel, is mounted on rollers, and will be sent, postpaid, at sixty cents per copy, by addressing Mr. Jacobs, 148 Madison Street, Chicago, Illinois.

SEVERAL inquiries have been made of us as to the nature of *cobra*, sometimes spelled *copra*, a cargo of which we reported in our January number as secured at Ruk by a certain trading vessel. We are surprised to find that the word is not in the dictionaries. It has often been used in our magazine, and is the name given to the dried meat of the cocoanut. It is almost the only article which the natives of the coral islands can raise and sell. Large quantities are sent to Germany and other markets of the world, where the oil is expressed.

THE American Board is not a society designed for the purpose of raising up in foreign lands home missionaries for the United States, yet as matter of fact it is now serving this excellent end. Not only has it fitted Messrs. Schaffler and Adams, by their missionary service in Austria, for the work they are now doing among Bohemians in Cleveland and Chicago and other parts of the country, but this month two members of our mission church in Prague, trained under the care of Rev. Mr. Clark, are to come to Chicago to help Mr. Adams. Mr. Clark may well say that "the Board's work in Bohemia is home missionary work for America." In this connection we may refer to an incident reported in the *Home Missionary* for January. A city missionary passing along a street of New York saw two Spanish children, and on addressing them in their own language, they led her to their home. The mother, though a Roman Catholic, was quite ready to send the children to Sunday-school, and gave as a reason therefor, that she has a sister in Santander, Spain, who has attended the meetings held in that city by Mr. and Mrs. Gulick, and this sister has so ardently commended the work of these missionaries of the American Board, that she was glad to entrust her children to the care of Protestants. Home and foreign missions are strangely but inseparably united.

IN a plea for reinforcements for the Northern Japan Mission, Rev. R. H. Davis, of Niigata, says that if the people of the province in which he and Dr. Scudder are the only ordained missionaries should come to them at the rate of one thousand a day, it would require four solid years to tell the story of salvation *once* to each company. Though these people cannot be expected to come in this way to the missionaries, yet they are all accessible and would readily hear the truth if brought to them. Does not such destitution as is here indicated make the strongest appeal to all who wish to preach Christ to men? It is a fact that the work at important stations in Central Turkey and elsewhere is threatened with collapse unless aid is speedily sent them from this country. Where are the candidates for missionary service?

MANY of our subscribers are careless in sending their communications, not indicating their places of residence and sometimes even failing to give their names. For instance, two letters have recently been received, each enclosing \$1, but giving no clew to the writers' names or addresses and nothing to show whence they came except the postmark, "New Haven, Conn.," upon the envelopes. Of course the publisher cannot tell to which of the many subscribers in that city to credit the amounts. Such cases are not uncommon. Please be explicit in giving names and post-office addresses.

MR. WALTER, of Benguela, reports that arrangements have been completed by which the Cape steamers from London, *via* Lisbon and Madeira, will stop at Banana, Loanda, Benguela, Mossamedes, on their way to Cape Town. This will shorten the journey for our missionaries in West Africa, besides giving them more frequent mails. If the project for a telegraphic line down the West Coast is carried out, as now seems probable, Bailundu and Bihé will be in easy communication with the outside world.

THERE is progress even in Turkey. Mr. and Mrs. Allen, on their return last autumn to Harpoot, found a fair road for wagons all the way from Samsoon, on the Black Sea, to Harpoot. Heretofore the journey inland had to be made on horseback. Over the new wagon-road our friends were able to travel 360 miles in fifteen days; and though they remembered the six thousand miles from New York made in sixteen days, they yet rejoiced in the improvement seen in Turkey since they first went to Harpoot. But good roads do not make good citizens. This new highway to Harpoot is infested by robbers, no less than six robberies occurring while our friends were on the road, either just before or just after they passed.

THE utterly demoralizing character of the traffic in intoxicating liquors was well illustrated the other day when a member of the German Parliament defended himself from the charge of sending poisonous brandy to the negroes of Africa, on the ground that he had never sent bad brandy to any of the German colonies, but *only to the French colonies*. He admitted that to these latter districts he had shipped rum of the very worst quality. Cannot civilized nations do something to put a stop to this crime against humanity? It calls for intervention as loudly as did the slave-trade years ago. We are glad to chronicle the fact that the delegates of German missionary societies, at a conference in Bremen, addressed a manifesto to the German people and also a memorial to the minister of foreign affairs, asking for restrictions upon the sale of spirituous liquors to native Africans. It would be a great advance if Christian nations should put a stop to the exportation of spirituous liquors to Africa.

IN a kindly notice of our magazine contained in the *Missionary Record* of the Cumberland Presbyterian church, it is affirmed that the *Herald* "pays for itself tenfold in what it adds to the mission funds of that great society" (the American Board). We believe this is true. The *Record* also says with great truth: "The value of missionary papers is not in what they get from their subscribers but in their influence upon the cause."

THE *London Missionary Chronicle* comes to us with its January number in enlarged form and greatly improved in every way. We are glad to find in both the *Chronicle* and the *English Church Missionary Intelligencer*, two of our most valued exchanges, a new department corresponding to our Notes from the Wide Field. We trust that the trepidation to which the *Intelligencer* alludes, in reference to this attempt to give notes on other missions, will not be sufficient to prevent it from carrying out its purpose.

THE character of the work which devolves upon missionaries in certain sections may be learned from the statement of Dr. Farnsworth, of Cesarea, that in a recent survey of the out-stations of Cesarea, during which he visited every place where there was a permanent laborer, he was absent from home seventy-nine days and traveled 906 miles. Probably the rate of travel was not more than three miles an hour — a fact which suggests the amount of labor involved in the supervision of such an extensive missionary field.

A CORRECTION should be made of a date given in the "Condensed Sketch of the American Board" in the *Herald* of October last, in reference to the commencement of the North China Mission. Dr. Blodget arrived at Tientsin September 28, 1860 (not 1861), taking up his permanent residence in that city November 8 and commencing his missionary work immediately. Thus to a missionary of the American Board belongs the honor of being the first Protestant missionary to enter the province of Chibli, containing the capital of the empire, Peking, and having a territory larger than all New England, with a population of twenty-eight million souls.

THE same post which brought us the *Japan Mail* of December 5, containing the editorial article relating to the Kioto Training School, — given entire on another page, — brought us Mr. Learned's account of the tenth anniversary of that institution. Our readers will thus have at one view the testimony of one connected with the Training School and that of an independent observer to the character and value of this institution.

WE chronicle with great pleasure the progress of the movement to promote coöperation between the various branches of the Presbyterian Church in their mission work in foreign lands. Under the direction of a committee appointed at the Belfast session of the Alliance of Presbyterian Churches, a meeting was held in New York, January 12, at which addresses were made by Secretary Ellinwood and Dr. Happer, of the Presbyterian Church North, Dr. Houston, of the Presbyterian Church South, Dr. Jacob Chamberlain representing the Reformed (Dutch) Church, and others. Dr. Chamberlain pleaded earnestly that the thirteen different organizations in India holding the Reformed faith and the Presbyterian polity should unite to form one ecclesiastical organization which should cover the field, after the manner of the Presbyterian churches in Japan and Amoy. We can see no good reason why this might not be done, provided the native Christians are left free to form their own church organization after such models as they themselves, under the guidance of the Word and Spirit of God, may deem best suited to the characteristics of the people and to the promotion of the kingdom of God within the vast Indian Empire.

IN the editorial paragraphs of last month, we referred to the memorial of Tso-Tsung-Tsang, the great Chinese statesman and general, made just before his death, in favor of the building of railroads and the opening of mines. We have now an account of this eminent man's funeral, or at least of a portion of the ceremonies which occurred at Foochow October 16, from which place the body was carried northward to his ancestral city. We have not room for the

account of the long procession ; immense crowds gathered for about four miles, and the funeral cortège consisted of mandarins and soldiers with their banners, fans, umbrellas, and decorated placards, followed by a white chair containing a portrait of the deceased, carried by eight bearers. Large amounts of gold paper were scattered broadcast ; the funeral-car was immediately preceded by one hundred officials drawing an immense dragon which formed the support of the casket—the latter a present from the empress. The official bearers numbered ninety-six, dressed in white. After the ceremony was over, tables loaded with food were quickly unloaded by the hungry crowd. The Chinese regard a grand funeral as the greatest good a man can desire. But this eminent general, buried with such pomp, had no other prospect—as he said just before his death—than that, “as a dog or a horse, he might discharge his debt in the life to come.”

THE death of Rev. John Cornelius, native pastor of the East Church, Madura, is a great loss to the churches of the Madura Mission. Mr. Cornelius was for many years the head-master of the Madura Girls' Boarding School and in that position was above reproach. He has been the only pastor ordained over the East Church and has so conducted himself in that position for the past fourteen years as to win the confidence and esteem of his own people, the missionaries, the Hindus, and the European residents. One of his native brethren from a rural church, once spending a Sabbath in Madura, was deeply impressed by the sight of this good pastor gathering his children about him after the day's labors and having family prayers. Rev. John S. Chandler, of Madura, now in this country, speaks of the loss which the native churches have sustained in the death of Mr. Cornelius as like that which the churches of Missouri and the West have just experienced in the death of Rev. Dr. C. L. Goodell. The Maratha Mission also has been afflicted recently in the death of Shahu Dagi Kuhadé, the native editor of the Christian newspaper, the *Dnyanodaya*. He was a most valued helper, an earnest and humble Christian.

MUCH has been said recently of the testimony of officials in foreign lands concerning the progress of missionary work, and it has been affirmed that they have little faith in missions. This is doubtless true of many officials, and it is equally true that they have little faith in Christianity or any other religion. But other officials bear witness of another sort. There has just appeared a witness in China, where Mr. J. P. Donovan, of Shanghai, who has filled an important position in the empire, says : “ Missions are not only not a failure—they are a grand success. Many of our countrymen in China are too indifferent to inquire or examine for themselves the work that is being done ; the character and conduct of others is such that they studiously avoid missionaries. But those who will take the trouble to go and see soon discover that a great work is going on. I have seen it myself in Shanghai, Tientsin, Hankow, and Peking, and can speak of it from personal knowledge and observation. Indeed, the ignorance of Christian people here at home about this great work simply amazes me. The influence of China in the world is destined to be very potent, and *it rests mainly with British and American Christians to say what that influence is to be.*”

TENTH ANNIVERSARY OF THE KIOTO TRAINING SCHOOL.

BY REV. DWIGHT W. LEARNED, OF KIOTO.

TEN years seems a short time in comparison with seventy-five, but it is long enough for a great deal of progress to be made in Christian work in Japan. Ten years ago, in November, 1875, Mr. Davis and Mr. Neesima opened the Dôshisha School in a few hired rooms in Kioto, with six scholars, amid the ridicule of nearly all who heard of the undertaking and the doubts and fears of its friends. The end of ten years finds this school one of the best known and most honored of all non-official educational institutions in Japan, with a faculty of ten besides assistant teachers, with 230 students, and with commodious and substantial buildings for its work.

The celebration of this anniversary, delayed a little to await Mr. Neesima's return from America, took place with great success on the eighteenth of December, the day after his arrival. In the morning the corner-stones of two new buildings were laid, with an address by Mr. De Forest, of Osaka. One of these is a new and spacious chapel, the old one being already outgrown; the other is a large building to contain the library, cabinet, laboratory, and additional recitation-rooms. Both are built of brick, with stone trimmings, and their plans were drawn by Rev. Dr. Greene. It was fitting that the corner-stones of both should be laid on the same day, a symbol of the union of religion and learning which is the great aim of the school.

In the afternoon the anniversary exercises were held in the gymnasium, the largest room among the present buildings of the school, and, although the most of the audience sat in Japanese fashion, and thus greatly economized space, the spacious room was none too large. It was adorned with evergreens and chrysanthemums, and the grounds were decorated with colored lanterns. Conspicuous among the audience was the respected governor of the prefecture. Dr. Davis gave an historical address, and there were several addresses of reminiscence and congratulation. In the evening the room was again thronged to honor the return of Mr. Neesima. Representatives of the students, of the Kioto Christians, of the churches in this region, and of the faculty, made addresses of welcome, to which Mr. Neesima replied with his usual modesty and tender feeling. On the following day the graduates of the school formed an alumni association, and the deacons present from the various churches held a sort of deacons' convention.

In reviewing the history of these ten years, those who have been here from the beginning, and have seen the difficulties and dangers which the school has had to overcome, may well say "the Lord hath done great things for us, whereof we are glad." More than once it has seemed that nothing but divine aid could save the school from destruction, but the same Power which guided the founding of the school has watched over its progress. One great element of the success of the school has been the influence of its president. Utterly renouncing all self-seeking, casting away all desire for worldly power and honor, seeking only the good of the school and of all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The per-

vative influence of his faith and unselfishness has been no small part of the educational work of the school. Another great element has been the influence of the older students over the younger. It was a great blessing that early in the history of the school it received a class of earnest young men into the theological department; and their influence has been continued by the older students since then. Older and younger students are intimately associated in their rooms, their meals, their sports, and their meetings, and the older students are the leaders of the younger and the co-workers of the teachers.

Few of the students know much of Christianity when they enter the school, and no attempt is made to force religion upon them, even attendance on the Sunday services being entirely voluntary: but there are few who pass through the school, or even attain to the higher classes, without feeling the power of Christian truth. Of the forty-six graduates of the academical department all but three have been professing Christians. The course of study extends over five years and includes nearly all the subjects taught in American colleges except the languages, the place of which is taken by English and Chinese. It is the hope of the teachers to make this department more and more thorough, and before many years to lengthen the time given to it. The theological course for those who have learned English is three years in length, and there is also a four years' theological course in the vernacular. This vernacular department is comparatively new, but it already numbers eight graduates and twenty-six students. Many leading citizens of Kioto and vicinity are becoming interested in the school, and funds are being raised for the endowment of new departments, with the hope of making a true university. One interesting feature of the evening reunion was the reading of a telegram from the vicinity of Mr. Neesima's old home, announcing a gift of 700 dollars. It is the hope and prayer of all connected with the school that it may prosper even more in the future than in the past, and that the earnest Christian atmosphere which has always characterized it may never become less. Among the pastors and evangelists connected with the Congregational churches of Japan there are very few who have not been students in this school for a longer or shorter time, and the need of strong, well-equipped preachers was never greater than now. God grant that the school may do more and more to supply this need, and may abound more and more in all good works!

MISSIONARY METHODS IN JAPAN.

FROM THE JAPAN WEEKLY MAIL.

[The following article appeared in *The Japan Weekly Mail* of December 5, 1885. We learn from a private source that it was prepared by the editor of the *Mail*, after a visit to the *Dôshisha*, the Training School of the American Board at Kioto. Our readers will be glad to see this account of the Training School given by an intelligent observer resident in Japan, and will relish his trenchant comments upon those who criticise missionaries.]

THE question as to the best method of conducting missionary labors has not yet been settled to every one's satisfaction. The missionary is not a favorite with foreign communities in the East. It is the fashion to abuse him, and the majority of people follow the fashion. To connect such subservience with any exercise of the reasoning faculties would, perhaps, be a little illogical. Our

grandmothers did not harass their intellects to discover the scientific basis of powder and patches ; neither do their granddaughters stop to consider the sense of converting their skirts into sweeping-brushes. The subjects of fashion are impelled by the same instinct which induces sheep to follow their leader over a precipice : no one has the moral courage to be different from his fellows. With regard to the missionaries this explanation is not, perhaps, exhaustive.

There is another motive for the general attitude toward them. Since scepticism has come to be associated with science in popular estimation, a vicarious halo of knowledge surrounds the sceptic. Just as it is deemed by some persons a sign of weak sentimentality to admit that an Oriental can be anything but a degraded rascal, so it is secretly believed — generally by the same class of philanthropists — that to speak well of a missionary or of the creed he propagates is to range one's self on the side of the unenlightened and unscientific. To these honest thinkers it naturally makes very little difference how the missionary conducts his campaign. Whether he goes out into the wilderness without scrip or staff, or whether he locates himself within easy reach of a civilized centre, he is equally to be denounced as a sham and a false teacher.

And there is another species of critics who, while they do not openly condemn the missionary's cause, are never satisfied with his methods. The minds of these people are curiosities. They avow the most utter contempt for cant and sanctimonious observances. Yet they will condemn the hunting and fighting of Synesius just as roundly as the asceticism and self-denial of John Nelson Darby. If a missionary eats tender beef and white bread ; above all, if he happens to have a wife who knows how to make his home bright and to surround him with little comforts, he is spoken of as a man who trades upon his religion and makes a livelihood out of his Bible. How he ought to behave, whether he should wear a sackcloth shirt, sleep on bare boards, and turn his wife into a scullery-maid — these are questions not seriously considered. But if he makes any large city the scene of his labors, and if he eats, drinks, and dresses himself like other mortals, he may be sure of being abused. Probably this abuse does not hurt him much. The calling he has chosen offers rewards which are independent of shallow-headed scoffers. But it does concern him greatly to determine whether the cause of religion may be better advanced by divided efforts which touch, but touch lightly, a wide area, or by a system of centralization which, while its direct sphere is limited, may count on sowing seeds of steady and permanent development. We have never, for our own part, experienced much difficulty in choosing between the two plans. The missionary's great and most efficient weapon is education. It is through the minds of its youth that he must look to reach the convictions of a nation. Especially is this true of Japan, where the exaggerated traditions of former times still survive, more or less, in the hearts of the adult generation, and where the desire for Western knowledge is at present paramount. To provoke a fruitless conflict with these traditions, and to neglect the opportunities offered by that desire, would be a poor exercise of the wisdom which the Founder of Christianity recommended his disciples to exercise.

These considerations doubtless have had much to do with the establishment of the numerous educational institutions throughout the country, over which mis-

sionaries preside. At least one such school is to be found in each of the principal cities. As a type of the better class, we may instance the Dôshisha in Kioto. The Dôshisha is beautifully situated. It lies immediately behind the imperial palace, sheltered by picturesque hills, and just sufficiently removed from the bustle and gayety of the city. Of course the missionaries would have done better to choose some weird and charmless site, where nature herself might have opposed their success. But in Kioto it is not easy to find weird and charmless sites. Even a Christian must be content to live amid delightful scenery. The Dôshisha is a veritable little colony. The school itself is a substantial building of granite and brick, erected from plans supplied by Rev. D. C. Greene, at a cost of some eight thousand dollars. It contains eight large lecture-rooms, in which instruction is given by six American and six Japanese gentlemen, the course embracing history, mathematics, logic, natural philosophy, chemistry, English language and literature, astronomy, geology, botany, zoölogy, and theology. The theological part is optional. The student, if he please, can receive a purely secular education. In the majority of cases, however, whether or no theology be among the subjects selected, graduates leave the school professing Christians. This is true of fully eighty per cent. Boarders alone are admitted. Good substantial buildings are provided for their use, but their commissariat arrangements are managed by themselves, the missionaries interfering only when excessive economy appears to be exercised. It must not be supposed that the Dôshisha is fully completed. A large church and a library and museum, all in brick and stone, are in course of erection, and some of the dormitories are still of a temporary nature. But the work of instruction goes on steadily, and that its value, even at this early stage, is appreciated will be understood when we say that 130 applicants presented themselves for 80 vacancies at the last entrance examination. The ground occupied by the various buildings, including the missionaries' houses, which are of the simplest and most inexpensive nature, is about six acres. It belongs to the Japanese gentlemen who constitute the legal founders of the institution. One of these, Rev. J. H. Neesima, an ordained pastor who spent many years in America, is the president. The American Board's mission supplies the funds, and wisely provides that the school shall in all respects be subject to the regulations of the department of education in Tokio. The Dôshisha may therefore be described as a combination of foreign capital and intelligence with Japanese administrative facilities — one of those combinations the multiplication of which is to be so much desired in the interests of this country's progress and prosperity. Of course there are folks who condemn the American Board missionaries for settling down in Kioto, and attribute their choice of locality to motives not prompted by unselfish devotion. But there cannot be much doubt about the influence the Dôshisha exerts through the numbers of educated Christians whom it sends out yearly, as compared with any results that could be attained by the isolated efforts of the twelve gentlemen who constitute its staff. And though on an exceptionally large and well-equipped scale, it is but one of many similar institutions all working in the same cause. People who are impatient of the apparent slowness of missionary success in Japan probably forget these powerful factors, or fail to estimate the widespread effects they must ultimately produce.

A LETTER TO NATIVE PASTORS IN JAFFNA, CEYLON.

[It is the custom of the native pastors in the Ceylon Mission, eleven in number, to forward to the Secretaries of the Board an annual report of their several churches and of the missionary work under their care. The following extracts from a letter addressed by the Senior Foreign Secretary to these native pastors, in response to their reports for the last year, will show that these men are situated much as are pastors in the home land, that they need the same counsels and encouragements, and that they and their work should be constantly remembered in the prayers of Christians.]

I MAY say once for all that your letters have given me much satisfaction, as the record of labor on the part of faithful men who love our Lord Jesus Christ and are seeking to promote his Kingdom, not only in the care of churches to which they minister, but among the heathen in outlying districts. I am glad to notice that, aside from your efforts as pastors of churches, your thoughts go out to the heathen around you who, though enlightened in the essential truths of the gospel to a large extent, are yet strangers to its power, and unwilling to enroll themselves as Christ's professed followers. Social influences restrain some, indifference to all truth restrains others; many still are evidently persuaded of the truth, yet hesitate to take the final step.

There is considerable difference to be noted in the condition of the different churches over which you minister, yet the work is substantially one, whether it be over a compact congregation or scattered through several villages. I note in one or two instances that about as many heathen are in attendance on public worship as Christians. This shows a good degree of interest on the part of those that are without. I notice also that some parents, while feeling that they cannot well embrace the gospel, in view of social ties and want of moral courage, are yet content that their children should become Christians.

One of the missionaries in a recent letter speaks of a number of temples which are abundantly sustained by offerings of those who are yet strangers to the truth; yet one of you writes of a region in which every family has been made acquainted with the truth. I have understood in former years that the gospel has in some way been brought home to every household by personal visitation and conversation, or by means of Christian books and tracts. Hence there has been sown a great amount of gospel seed. A great many precious influences have been exerted to awaken the heathen to a knowledge of the truth, and to convince them of their personal duty. What seems to be needed now, as some of you have suggested, is a baptism of the Holy Spirit upon your entire mission field, to awaken Christians to new life and more earnest activity in behalf of neighbors and friends, and to enlarge their voluntary efforts to make the gospel known in the neighborhood where they live. It is such voluntary work — the freely offered service of men and women in your churches who know what the gospel is in their own experience — that is most effective in reaching those that are without. They cannot charge their neighbors and friends who thus give their time and strength in endeavors to win them to Christ with any other motive than that of love to their souls. Paid labor they may regard as of little moment; but the honest endeavors of those whose hearts are touched will not be without effect.

I have noticed with great pleasure that in some of your churches quite a number of men and women are thus endeavoring to commend the gospel to

their neighbors and friends. Mission schools, too, seem to be very happy agencies for making known the gospel. One of your letters speaks of a number of leading Christians of your churches as having been brought to the knowledge of the truth in mission schools.

I cannot but hope that the same blessing which has attended Jaffna College and other educational institutions, in making them centres of Christian influence and leading the youth in them to the acceptance of the gospel, will still continue and in larger measure. Let there be earnest prayer always in behalf of these institutions, and a special remembrance of Jaffna College.

Let there be, dear brethren, a united effort to bring men at once to decision—to bring those already enlightened and knowing their duty to take the final step and declare themselves on the side of the Lord. This is the one great need at the present time. It is needed for Jaffna; it is needed for the cause of missions throughout the world. Could we learn of such a great advance movement, doubling and quadrupling the number of your churches during the next one or two years, beginning with the Week of Prayer, you cannot estimate the great impulse that would be given to missionary work throughout the world. A field that has been occupied by missionaries so long as yours has is certainly ripe for a great ingathering.

REV. DWIGHT BALDWIN, M.D., OF THE SANDWICH ISLANDS.

BY REV. C. M. HYDE, D.D., OF HONOLULU.

AFTER a good old age this missionary of Christ has passed from earth. Dr. Baldwin was born in Durham, Conn., September 29, 1798. His parents removed, when he was four years old, to Durham, N. Y. Having fitted for college, he went first to Williams, where he spent two years; then to Yale, whence he was graduated in 1821. He spent several years in teaching in Kingston, Catskill, Durham, studying at the same time for the medical profession. The faithful preaching of Rev. Dr. Seth Williston so deepened his religious convictions that, on uniting with the church in Durham, he gave up his original intention of being a physician and entered Auburn Theological Seminary, whence he was graduated in 1829. During his last year in the seminary he offered himself to the American Board as a missionary. He was accepted but advised first to complete his medical studies, which he did, receiving from Harvard University his diploma as "M.D."

Leaving from New Bedford in 1830, he arrived at Honolulu the following year and was first stationed at Waianea, Hawaii. Three years of labor and hardship resulted in such breaking-down of health that he was obliged to give up the work there. Recovering his health partially on a voyage to Tahiti and back, he was in 1835 stationed at Lahaina, where his health was fully restored. There he remained till 1868, when he was obliged to give up that work on account of partial paralysis. He removed to Honolulu and for a few years was one of the teachers in the Theological School. Increasing feebleness compelled him to give up this work also, and for the last few years he has had his home with his

daughter, Mrs. S. M. Damon, interested in the welfare of the Hawaiian people, for whom he had given so many of the best years of his life, but not engaged in any specific work.

Dr. Baldwin was specially interested in all movements to diminish the use and sale of liquor and tobacco, as he had been from the very first of his active missionary life. An essay that he wrote on this reform received the prize offered at one time in the United States for the best article on this subject. Sturdy and fearless, methodical and active, Dr. Baldwin had the respect and confidence of all classes. When he lived at Lahaina, it was a winter rendezvous for the Pacific whaling fleet, and his house was open with hospitable welcome to all sailors. His death was the result of an apoplectic seizure, his strength gradually weakening till on Sunday, January 3, 1886, he quietly ceased to breathe. The funeral in the Kawaiahao church was largely attended, the services being conducted in both English and Hawaiian. He was buried by the side of his wife in the Mission graveyard, back of Kawaiahao church. His wife, Charlotte Fowler, of Northford, Conn., died October 2, 1873. They were married December 3, 1820.

CONDENSED SKETCH OF THE CEYLON MISSION OF THE A. B. C. F. M.

BY REV. SAMUEL W. HOWLAND.

LOCATION. — The Ceylon Mission of the American Board is confined to the peninsula of Jaffna which is the northern part of the island of Ceylon, and connected with it by a sandbank on the east. Its length is forty-two miles from east to west, and width fourteen miles from north to south in the widest part. The people of southern and central Ceylon are of a different race and religion, speaking the Singalese language and professing Buddhism. The country for a long distance south of Jaffna is very sparsely settled, while the peninsula itself is very populous. Jaffna town is in latitude $9^{\circ}47'$ north, and longitude $80^{\circ}9'$ east.

THE COUNTRY AND CLIMATE. — Jaffna is of coral formation, and rises from seven to thirty-five feet above the level of the sea. In general the coral has been solidified into hard limestone. The soil is good, in some districts slightly clayey, in others sandy. There are no streams. The salt river is an estuary, which in the wet season is largely filled with brackish water, but in the dry season its bed furnishes a deposit of some thousands of tons of salt which is exported by the government. Wells fifteen to thirty feet in depth abound, and are very necessary for irrigation in the dry season. The nearness of the sea tempers the heat, in the house the mercury rarely going above 93° , or below 76° . The heat of the direct rays of the sun, as measured by the vacuum thermometer, varies from 148° to 164° . There are two hot seasons, April and August, when the sun is directly overhead. The rainy season comes with the north monsoon in October and November, followed by the dewy season. When the south monsoon blows, from May to July, is the pleasantest part of the year, with very little rain. The annual average rainfall is forty-five inches. The climate is generally healthful, though in certain localities fevers prevail, and about once in eleven years cholera comes in from India and carries off its thousands. The longest active service of any missionaries of the A. B. C. F. M. was in Jaffna, that of Dr. and Mrs. Spaulding from 1820 till 1873 and 1875.

PRODUCTS.—Millions of the palmyra-palm growing in groves cover “many a palmy plain.” The people call this “the tree of life,” and with many it supplies almost all their needs, food and drink, bed, house-timbers, thatch, doors, fence, etc. One fourth of the food of the district is derived from it. Its timber and sugar are exported in considerable quantities. The cocoa-palm is also abundant. Tobacco is the principal cultivated product, estimated at over 6,000,000 pounds yearly. Rice constitutes the principal food, but not enough is raised for the use of the population. The villages touch one another, each house having a large yard with gardens and numerous shade-trees, so that the country is well wooded. All the usual tropical fruits are found, the most abundant being plantains, mangoes, and the jak, which is the largest edible tree-fruit in the world. The gardens furnish a great variety of products for home consumption, especially tapioca, egg-plant, peppers, and the like.

POPULATION.—While the census of the whole island of Ceylon gives 2,761,390 inhabitants, Jaffna has less than 300,000. The people of the peninsula are Tamils, having come over from the near coast of India about 200 B.C. They have straight black hair, and generally good features, and, though dark brown, would be classed as Indo-Europeans, did their language permit. The Tamil is the leading member of the Dravidian group of languages, spoken by the peoples who occupy all southern India, and who evidently came into India from the northwest long before the Aryans, who brought in the Brahman religion. The majority of the people are agriculturists, the low castes being less numerous proportionally than in India. The Brahmans or priests are also comparatively few. There are about 5,000 Mohammedans, all of whom are traders. The government is well-administered by the English, Ceylon being a Crown Colony. The village officers and a few in higher offices are Tamils.

CUSTOMS.—The houses of the people are usually built with mud walls about six feet high, and covered with a thatch of palm-leaves, the wealthy having brick walls and tiled roofs. A mat forms the bed, though a corded frame bedstead is now coming into use. Most of their life is spent out of doors, the yards being shut in by hedges made close by palm-leaves. The dress of the women is graceful, consisting of seven yards of cloth wrapped around the waist, reaching to the ankles, and carried over the shoulder. Many wear also a short-sleeved jacket. Jewels are an important part of their dress. The men wear a piece of four yards around the waist, with a colored piece to throw over the shoulder, and a turban on the head. The zenana system does not prevail, and the women go freely to any place, yet they are usually busy at home in preparing their meals, pounding the rice, and grinding the curry stuffs, taking much time. Men and women eat at different times. They use their fingers for eating, and never touch a drinking-vessel to their lips. Some of the more strict Hindus will eat nothing that has had life, but most of the people eat a little fish. The caste system is substantially the same as in India, originating in part in race distinctions,—the Brahmans and Pariahs being of different race from the Tamils, and forming the two extremes of society, and in part in occupation—fishers, artisans, barbers, etc., keeping distinct. All are married at an early age, from fifteen to eighteen, and even widows are remarried, registration being required by government. Palm-sap, fermented, or distilled to arrack, is used to a considerable extent, although drunkenness is not often seen in public. Their farm implements are simple, and the people are very conservative and do not respond readily to attempts to introduce improved plows and the like. Custom rules with an iron hand.

RELIGION OF THE PEOPLE.—The Dravidians were originally devil-worshippers, and this form of religion still prevails to some extent, especially in outlying districts. The Brahmans, however, centuries ago, thoroughly engrafted their religion on the people, and idolatry holds them with a grasp that must be seen to be understood. As distinct from some in India, the Jaffnese are Sivites, asserting that the third member of the



triad, Brahma, Vishnu, and Siva, is the one only and original god, basis and source of all other deities or manifestations of divinity. They nevertheless worship incarnations of Vishnu as well, and, in general, the largest attendance is at the temples where there is the greatest attraction in the way of car-drawing, fireworks, etc. A belief in transmigration and fate deadens their sense of sin, and elaborate and mystical systems of philosophy sustain their pride in their religion.

THE MISSION OF THE AMERICAN BOARD. — Jaffna was occupied by the Portuguese in 1617, and they used every means to propagate Roman Christianity. The peninsula was divided into thirty-seven parishes, and large churches erected. Many of the people are still Romanists. After forty years, the Dutch took the place, and, by government influence and almost compulsion, filled the large churches with nominal Protestant Christian congregations. But the Christianity of the people was only outward, as shown by the fact that when the English took possession in 1796, and the government was declared neutral in religion, the attendance on the churches immediately ceased, and when the American missionaries came, in 1816, all traces of Protestant Christians had disappeared and, except the Romanists, the whole community had relapsed to heathenism and naturally believed that Protestant Christianity is merely a matter of form. Mr. Newell, of the first company of missionaries sent out by the American Board and afterward located in Bombay, visited Jaffna and strongly recommended it as a place for a mission, both because of the favorable attitude of the government and because of the relation of the island to India.

In 1816 the mission was begun by Messrs. Richards, Meigs, and Poor, with their wives, and Mr. Warren. In 1820 they were joined by Messrs. Spaulding, Winslow, Woodward, and Scudder, with their wives. But no more missionaries were permitted by the government to come until 1832. Permission was given to repair and occupy the ruined churches and parsonages left by the Dutch, and seven of these became mission stations. From the first the most feasible method of work seemed to be by schools, and in 1826 the Batticotta Seminary and the Oodooville Female Boarding School were started. The former continued until 1856, doing a grand work educationally as well as religiously. Its legitimate successor is the Jaffna College, begun in 1872, suggested by native Christians, and supported by endowments of \$30,000 raised in the United States of America, and not far from \$8,000 given in Jaffna. It has about seventy students, who are all boarders, and who pay their own expenses, the institution receiving no aid from the Board or the government, yet being thoroughly missionary and having none but earnest Christian instructors, two of them from the United States, besides the Missionary President. When the Seminary closed in 1856, a self-supporting English High School was started by a native Christian and has been maintained with an attendance of about 300, part of the time under an American principal. The Oodooville Girls' Seminary has had a history with no parallel in a heathen land. A thousand girls, mostly from heathen homes, have been trained for the Church. Miss Agnew was the principal for forty years. It has now a beautiful building, a gift from the Woman's Board of Missions, accommodating its one hundred pupils, and has become self-supporting, depending on its endowment and the tuition of pupils to supplement the government grant-in-aid. The Oodoopitty Female Boarding School with thirty pupils has been doing a similar work since 1867.

Dr. Scudder began medical work, but the medical department was fairly started by Dr. Ward in 1833, and carried on by Dr. Green with aid from the government. Over one hundred students have been trained in Western medical science, using the same textbooks as students in America, latterly in the vernacular, Dr. Green having translated them into Tamil. A Training School for Teachers is nearly supported by government grant. Nearly 9,000 children in 140 village schools form an encouraging feature not equaled elsewhere. These schools, although almost entirely supported

locally, are under the control of the missionaries, and are a powerful auxiliary in the work. The first native pastor was ordained in 1855. There are now ten, two having died.

The first native church to become self-supporting was Batticotta, in 1867. Now there are thirteen independent churches, only three of them receiving a little aid from the mission. At nine out-stations a part of the preacher's salary is paid by the people, and in each of these places it is hoped that churches may be started before long. The total membership is about 1,200. The contributions of the people average over \$3 each per year, which is the equivalent of the ordinary wages for thirty days' labor. The general rule among the Christians is to give one tenth of their income. They have their Foreign Missionary Society, which supports three preachers in the islands to the southwest of Jaffna, among a population of 28,000. The Theological School is not continuous, but classes are taught when a sufficient number of suitable candidates are found. The mission enjoyed the services of a missionary printer for twenty years; first Mr. Minor and then Mr. Burnell, some of the time with four presses in constant operation. The press has been a very important auxiliary and has done a great work. During those twenty years 172,000,000 pages were printed, nearly one third being the Word of God. From that time, under native management, it has continued to render important service though not quite as extensive as before. *The Morning Star*, a semi-monthly paper, has been kept up since 1841. The Ceylon Mission has always given much attention to different forms of educational work, but village preaching has by no means been neglected, and a good force of catechists and Bible-women has been employed for direct work among the heathen. Tent work and moonlight meetings are carried on in the villages, and house-to-house visitation to such an extent that every house has been visited repeatedly.

Although heathen temples are thronged more than ever at the great festivals, it is largely as holiday affairs, and there is a very general expectation that Christianity will prevail. The soil is prepared, the seed is sown. Jaffna was the basis for beginning the Madura Mission in 1834, and at all times Jaffna men have held positions of influence in India. The first convert of the American Board from heathenism was in Jaffna. Nowhere else in a heathen land has Christianity so strong a hold on the whole community. There are now five missionaries and their wives and four single ladies connected with the mission, two of the families having joined the mission forty years ago. Although the native church is independent, the work of evangelizing the heathen cannot be left to it until the time of great ingathering, which we hope is near.

OTHER MISSIONS IN JAFFNA. — When the American missionaries arrived they found the English Wesleyans already in the field, and the agreement was made that the Wesleyans take the towns of Jaffna and Point Pedro, and the Americans take the country population. Two years later the English Church Mission also entered the field and took up some unoccupied districts. These three missions work harmoniously side by side, each in its own portion. The C. M. S. have a population of 50,000 in their field, the Wesleyans 52,000, the Americans 155,000. The two former have missions in the main part of Ceylon, but the Americans have not extended their work in that direction.

Letters from the Missions.

Mission to Austria.

OPPOSITION YIELDING.

MR. CLARK writes from Prague, December 30:—

“On the 20th inst. I received to the

Tabor church two more souls, one of whom is a young man of much promise and ought to enter our training school. A Roman Catholic teacher was present at all the services in Tabor on the 20th, and was much interested. Just now he has a few

days' vacation, and so last Sunday he attended our chapel services in Prague. The Lord has evidently commenced a work in his heart. Next Sunday we welcome seven more souls to our Prague church; one of them is a poor organ-grinder with one arm.

"The work at the new out-station, Lieken, is very interesting. God is helping us wonderfully in that place of no good reputation. Over one hundred Romanists attend the services there. It is not far from Prague, so that Friday and Sunday evenings some one of us goes to Lieken to help our brother who lives there. Last Sunday a young man attempted to disturb the meetings, but he was promptly arrested by a policeman who had partly concealed himself in the court. God be praised that the local authorities see that our work helps them and that they are ready to protect us!

"A brother who started some meetings in his house in a new suburb was called before the authorities. 'Is your work in connection with Mr. Clark?' 'Yes.' 'All right, you can go home; we know that his work is good.'

"Next month two of our members start for Chicago to help Mr. Adams in his Bohemian work in that city. Yesterday came an unexpected application from a Baptist source for a colporter and evangelist for America—for what place was not said. With twenty-five meetings each week in Prague and suburbs, I cannot well spare another helper until we have, with God's help, trained others to take their places.

"A few weeks ago I received the following unexpected testimony from a choice Bohemian pastor: 'I greatly rejoice over the success of your work, and pray for more of it. It is a fact that your work is a blessing to us. Its very existence is to us a certain stimulus; and it often seems to me that my superiors would have hindered my work far more if they were not afraid of a free church.'

European Turkey Mission.

WORK IN WAR TIMES.

OUR brethren in this mission are apparently too busy to write at length con-

cerning the present state of affairs in Bulgaria. The letters we have received were written prior to the consent of the Porte to the union between Bulgaria and Eastern Roumelia. Mr. Marsh writes from Philippolis that while the people are hopeful and full of patriotic devotion, the usual business is so interrupted by the war that the people are very poor and trade is at a standstill. He fears much concerning the ability of the young Protestant community to carry out their purposes in the support of evangelical work. Opportunity is found for labor among the soldiers; Mr. Marsh and other missionaries having joined in the distribution of tracts and Scripture cards in the hospitals and among the soldiers. They have scattered some 30,000 in all, and have found evidence that they are doing excellent service. In this and in other ways they hope to prevent the decay of morals which attended the Russo-Turkish war. Miss Stone writes from Sofia:—

"The Bishop of Sofia has refused to allow the distribution of the gospels among the soldiers, and yesterday I was told that the government would probably send no wounded soldiers to the hospital which Dr. Kingsbury has prepared for them in Samokov. The bishop in that city has anathematized the enterprise, and the entire priesthood seems to be extremely suspicious that the readiness which all Protestant Christians have shown to aid in this emergency of the nation must have some sinister motive, as the Bishop of Sofia—Clement—plainly said: 'This is not the time for the circulation of the Scriptures, and for attempts at proselyting.' Meanwhile, I find no hindrance, save in the matter of distributing Testaments. About this we use care not to arouse an opposition which should make futile all our attempts at work. A few Testaments which were presented to the Red Cross Society, of which Bishop Clement is president, have been circulated, having received its stamp. This week Miss Stewart—a special nurse sent hither by the Queen to express Her Majesty's sympathy with Prince Alexander

and this Bulgarian nation—arrived, together with Mr. Barrington, a commissioner of the National Aid Society, and an English surgeon. At the request of the wife of the English Consul-General here, I have been with Miss Stewart for two days to inspect most of the hospitals in the city, and be of any assistance to her which was possible for me to render. Now she has with her one of the teachers of the Samokov school as an interpreter.

“It is fully time, I think, that Russia should see, what the rest of the world has been more ready to acknowledge, that the ‘Bulgarians are the stuff that nations are made of,’ and to be willing to allow them to enjoy the liberty which God has put within the grasp of their heroic hands. I would love to write you of the brave deeds of which we hear, done both by prince and peasant; of the heroic endurance of the wounded in the hospitals under the most excruciating tortures; of the recognition of God’s hand leading prince and nation during this campaign, which we hear very frequently, and sometimes from lips unused to acknowledge God.”

Western Turkey Mission.

SAMSOON.—INTERESTING CONVERTS.

DR. HERRICK wrote from Marsovan, November 30:—

“Our theological class of twelve members had their examination on the 11th inst. and the next day scattered for their long winter vacation, to be spent in evangelistic work. This opportunity was at once seized to go to Samsoon for the dedication of the new chapel. It had been proposed to organize a branch church at the same time, and so the pastor and a delegate from the Marsovan church accompanied me to Samsoon. We gave several hours to the examination of candidates for admission to the church.

“There were four Greek and four Armenian candidates, including two Greeks from Ala Cham. These two hold regular meetings on Sunday, in their village, with four companions. The examination of

the candidates on their Christian belief was conducted all together, while each one met the committee privately for conversation on points of personal Christian experience. The knowledge of Christian doctrine, in each case, was creditable, and the conviction in regard to the truth learned was clear, and the tenacity with which sound doctrine was held was marked. But it was when we came to converse on personal experience that we met incidents to warm the blood.

“One first came to the knowledge and acceptance of the truth four years ago in Constantinople, held to his conviction afterward almost alone, while residing in Bafra, and had evidently grown in both knowledge and character since I knew him at Bafra. Another meets with constant opposition in his own home, and this opposition is evidently keeping his knowledge of the truth ever on the increase and giving depth and clearness to his Christian experience.

“Another, a son of a Greek priest, obtained a Bible more than three years ago, which he read with much interest, and afterward received a box of books from Samsoon to place on sale in his shop. This roused opposition and he was bidden, by authority of the government, on a certain feast-day to close his shop. ‘I will do so,’ he replied, ‘provided you close the wine-shops, coffee-shops, and tobacco-shops on Sunday. To keep Sunday holy is the command of God; to keep the feast-day is the command of men: if it is an offence to you for me to keep my shop open on feast-days, it is an offence to me for you to keep these shops open on Sunday, and you see I have the weightier reason.’ About a year ago the young man gained greater boldness and declared himself a Protestant; and when all were satisfied that he could not be dissuaded from the new confession, the people of the village said to his father: ‘You must turn your son out of your house or we will turn you out of the priesthood.’ The poor man had no other means of support and reluctantly turned his son, with his young wife and child, from his home.

The young confessor was in pressing want and real distress till he found substantial help, in the way of business, from a townsman of means, now residing in Constantinople—one of the few well-known evangelical Greeks there.

“When, in the course of the examination, this young brother was asked in regard to his readiness to suffer for Christ if need be, it was soon evident that on this side of his Christian experience, at least, he had already reached a higher point than most of his examiners. Yes, he *had* given up all for Christ! When he retired from our room, there was a spontaneous burst from several at once: ‘We shall have no difficulty in deciding in regard to receiving *this* candidate!’

“The examination of his younger companion,—brought to the truth through his efforts,—though eliciting less complete knowledge of Christian truth and showing no *such* ripeness of Christian experience, made the impression on us all alike that ‘This lamb too must be received into the fold.’ We were greatly touched by his answer, given in utter modesty and humility. ‘How do you *know* that you have experienced the new birth?’ ‘How can I be *sure*? No, I’m not *sure* I’ve been born again.’

“All that were examined were received. We enjoyed, with a rare enjoyment, a very tender meeting for especial prayer with these accepted candidates early on Sunday morning. At ten o’clock Sunday morning, November 15, the evangelical community of Samssoon met for the *first time* in a room specially erected for divine worship. The site of the new chapel is very central, high, and healthful; the premises are ample, enclosed as yet only by a board fence. The cost of site and building, with necessary furnishing—very simple—is nearly \$2,400, more than one fourth of it from the little community of Samssoon. The audience at the dedicatory service was about three times that of the late Sunday audiences, and ‘yet there was room.’ In the afternoon the house was fuller—every seat occupied. The dedicatory services consisted of an introduc-

tory statement by the preacher, an address and prayer of consecration by the missionary, and sermon by the Marsovan pastor. In the afternoon the new members were received to the Marsovan church, and the Samssoon branch of this church, numbering nineteen in all, communed together, and two children were baptized. Thus, for the first time in this generation—for the first time since the post-Apostolic age—the ordinances of the church were celebrated in the city of Samssoon—the ancient Amissus—in evangelical simplicity. It should be added that the providence of God has been signally conspicuous in the matter of the erection of this chapel. Opposition from the government was to be expected; but the man most likely to stir it up was absent till the building was enclosed and covered. Opposition from the Greeks was to be expected; but at the very moment when the Protestants were getting their permission for the erection of this building, the Greeks were engaged about the erection of a new schoolhouse, and it was impolitic for them to interfere with other people’s affairs.”

HOW THE FIRST SEED WAS SOWN.

“After the close of the public services of Sunday, one of our most experienced and trusted brethren was sitting in my room and related the following incident, through which it was not difficult to trace back the fruit we now rejoice to see to its seed-corn. I will give the incident as nearly as possible in his own words:—

“‘When I came here, fifteen years ago, the Protestant community consisted of two watchmakers and one tradesman. You know who and what they were. The missionaries had rented a room or two in a house for their use in passing through the city, and the house was occupied by —. One Sunday, as we four were sitting talking, two muleteers—rude villagers—came in and asked if that was the Protestant meeting-house. We replied that it was all the meeting-house there was. “What is the hour of worship?” “There is no regular hour and no public service except as a missionary or preacher

occasionally spends a Sunday here," we said.

"We found, on inquiry, that the men were from Harpoot and were Protestants, and we said: "Of course you can't keep Sunday on the road?" "Oh, yes; we do!" they replied. "If we are to have travelers with us, we inform them beforehand, and if we have only loads the matter is in our own hands." We gave little attention to the men and resumed our talk. They were sitting off the divan on the floor and near the door. Presently one of them said: "May we not read God's holy Word together and pray even when there is no preacher?" We gave a surprised assent, and he pulled from his bosom Testament and hymn-book, gave out a hymn (which was sung), read a chapter, and prayed, and after he had sat down, said: "It is not for one like me to give exhortations to men like you; but if you will excuse the boldness, let me beg you to meet and read God's Word and pray together every Sunday, even if there be no preacher." *One of those present has never forgotten THAT SERMON.*

"How many 'glad surprises' await God's unpretending but faithful ones when they join the general assembly and church of the first-born!"

Eastern Turkey Mission.

BITLIS AND OUT-STATIONS.

MISS M. A. C. ELY wrote in November last of their school in Bitlis and of several visits she had paid at Boolanik, Havadoric, and other out-stations:—

"The usual annual examinations in our school took place October 1 and 2, and were very pleasant and encouraging. There was a large attendance both of Protestants and of Gregorians. A class of four, for all of whom we have hope that they are renewed, was graduated and sent forth with mingled feelings of joy and pain—joy that other laborers were ready to go out into wide field, pain that the older and helpful members of our

family would be no more with us. We shall greatly miss them, but would not recall them—rather bid them Godspeed in following their chosen motto: 'Ever forward, ever upward.' I may add that two of these young women have at once begun service—one as teacher of a large day-school in Bitlis, and one as Bible-reader and teacher of women and girls at the village of Dsaag.

"November 26.—Since writing the above, I have visited the mountain hamlet of Suiamerg, which lies high up on the steep, considerably beyond Havadoric. At Suiamerg we had long earnest talks with the crowds of women and children who came in. Bitter poverty makes their lives sorrowful, and they listened eagerly to exhortations to seek those treasures great and secure which await the poor in spirit above. It gave us heartfelt joy to tell them of the home beyond the reach of the oppressor, 'where the wicked cease from troubling and the weary are at rest.'

"The following day we spent in house-to-house visitation at Havadoric. We found everywhere cordial, thankful greetings. Four girls from this place have just returned to school at Bitlis. I was much gratified to hear of their industrious ways and obedient conduct in their homes during the vacation. Yesterday, after holding a general meeting for the women at Havadoric, we came to Derkevank. To-day we expect to go on to Hartsore, a village a few miles beyond Moosh."

ERZINGAN.—PERSECUTION CEASING.

Mr. Robert Chambers writes from Erzingan, November 23:—

"I arrived in this city on the 14th inst., and have since been visiting the brethren and sympathizers in their shops and houses and holding nightly meetings for prayer and for the examination of candidates for membership. I expect to spend a couple of Sabbaths in the Kemakh region and then return here to remain through the Week of Prayer at least. The persecuting archbishop of former years is no longer here. I called at the bishop's palace and was kindly

received and my call returned. The open opposition of former days seems to have ceased entirely. We seem now to be threatened with being 'severely let alone.' In a city like this we must do something to attract attention. If our enemies fail to advertise the importance of our work, we must do something to save ourselves from being forgotten or neglected. Thus far our people are all from the humbler classes, and only those who understand the constitution and usages of oriental society can give due weight to the bearing of that fact upon the evangelization of the community. True, the early disciples were largely of humble origin, but it is also true that out of deference to the needs of the work Paul was called, and he 'labored more abundantly than they all.'

"The purchase of this house gave the movement a footing, though it also brought bitter persecution; but that served as an advertisement. Many were ready to join in the work.

"I have just learned that a persecuted Turkish convert has been permitted to return to his village, but is stripped of everything — wife, house, mill, fields, and a little money he had out at interest. He — an old man — is chopping wood and doing chores for his bread, but is joyful and fearless."

Madura Mission.

OPEN AND SECRET OPPOSITION.

In a letter in the *Herald* for January, Mr. Howland reported a number of villages as ready to accept Christianity. He now writes: —

"Just now the heathen employers of these people are threatening them, and doing their best to prevent their becoming Christians. The village was originally given by the rajah to some Brahmans. The Brahmans soon needed money, and so they gave their fields as surety. Now the Brahmans own but little in this village. Thavars, a cast of robbers, have come to live there, and they have secured a portion of the land. They are a thrifty class of

people, as farmers. The people who wish to become Christians are from a caste called Pallars. In many places they own considerable land, and are, as a rule, thrifty. These people in this village are the servants of the Thavars, work for wages in the fields, etc., and are allowed to build houses in the village. The Thavars are afraid of two things: first, that if these people become Christians they will be less respectful, and unwilling to serve them; and, second, they are afraid that they will report to the missionary all the robberies carried on by themselves (the Thavars), and the missionary will get them punished, or at least keep so close a watch that they (the Thavars) will have to give up their occasional robberies.

"We have been unable so far to get a spot of land for a prayer-house, and the people are afraid to give up for *rent* any house, as they have no right to a house in which they do not *live*, and if rented the Thavars very likely would on some dark night set fire to the roof, and one house burnt usually means a dozen, in these thickly crowded villages.

"In another village where we have had a small congregation for two or three years, when the catechist began to build a prayer-house he was stopped by the village officials. The village is owned by a Brahman. He is not willing to have a Christian church on his property. The case was taken before the police, and the Christians were told to proceed with the building, and that no disturbance would be made. But the man who gave the land is afraid; for although there may be no trouble in the completing of the building, yet the village head-men have a hundred ways of indirect punishment in case a decision is made against them. A hundred sheep are allowed to 'wander' into his cottonfield, or cows into his cornfield, or fire may strangely break out in his house; and even if he complains, they will take no notice of the complaint. His ox or his cow may die of poison. I have this week asked a pastor to go and advise as to the best thing to be done."

PREJUDICE YIELDING.

Mr. Hazen writes from Palani:—

“You will be interested to know that we have recently had a providential opening for a Bible-woman in Palani. A woman with some experience in this kind of work came to us two weeks ago and asked if we would give her work? During the same week several Brahmans and leading men of Palani came to one of my catechists, requesting him to intercede with me for a woman to teach their wives to read—and to read to them—the Bible. It was a plain case, and Mrs. Hazen has set her at work.

“We are also much interested by the fact that Brahman and Mohammedan boys are coming to our schools and studying the Bible daily. They are very bright and intelligent, and will soon be the leading men of the community. Hitherto in Palani they have been prejudiced against our schools on account of the Bible. Thus you will see that prejudice is giving way here as well as in other parts of this great country. But we need the Holy Spirit here in abundant measure, both upon ourselves and upon all of our helpers. Pray for us.”

Shanse Mission.

PAGAN WORSHIP.

MR. STIMSON sends a long account of a tour through villages and cities between Tai-ku and Chieh Hsiu, in which he was accompanied by his Christian servant Tsui. The following is his account of Sunday, September 6:—

“Visited a temple theatre at Yü Shih. Passing through the temple I came across five men in their ‘great clothes,’ guided by a priest in their acts of prostration before the idols. The priest burned yellow envelope-like papers at each shrine. After they went out of that court I addressed the bystanders, some of whom listened attentively, repeating to one another some of the things said. Afterward I met the oldest of the worshipers, and addressing him courteously, entered

into conversation. The man seemed very willing to listen, and had asked me a question or two, when another of his company passed by, pausing to tell him that he ought not to listen to me. As soon as the play began, all chance to preach or sell stopped. I went home while Tsui canvassed the village from house to house.

“I went to a little temple in the country where there was a regular worship of a Buddhist divinity. The temple stands away from any village, up on a bank of loess in the side of a ravine. Offerings were made both in biscuits and cash. Women were there in greater numbers than men. There were constant arrivals and departures of carts, and a change in the attendants. Worship consisted in prostrations, while the priests chanted to the clang of cymbals and wooden drums. I made my way to the very rail, and began addressing one or two bystanders inside. Some of the priests came, in the intervals of their chantings, to listen, and one of them—a young man of very pleasant appearance with whom I had had opportunities on other days to speak plainly of the truth in Jesus—now took a catechism, which he and his fellows busily read as they could snatch an opportunity. We had several opportunities to speak to different groups during the day. They listen with interest, ridicule their idols, but, nevertheless, temples are repaired, new ones are built, and the priests of false gods grow fat upon their offerings. We sold about sixty books there.

“In the afternoon the blind native pastor of the Catholic community came in with several other persons. It seems that a man whom they are trying to convert demanded an opportunity to hear a discussion between the two *chiaos*. So we had a discussion on Mariolatry, Peterolatry, and the second commandment. The priest insisted that the Apostles’ Creed was in the Gospels, and that the commandments did not forbid images of God and Christ for purposes of worship. In their church on the East Street they have an image of God as well as of Christ.”

Japan Mission.

SAIJO.

MR. ATKINSON reports a preaching tour through various towns on the island of Shikoku, beginning with Imabari, on Wednesday, November 4. The next place was Saijo, a castle town some twenty miles southeast of Imabari. Besides Mr. Atkinson there were two native pastors and a Bible colporter. Of Saijo Mr. Atkinson says:—

“We stopped at the house of a family with which I spent a night last February. Since then the wife has been baptized, and the husband has made some little progress Christ-ward. The son, through whom both received their first Christian impressions, is now in his third year in our Kioto Training School. At seven o'clock in the evening we began to preach to a large audience in one of the most wretched theatres I have yet been in. Quiet and interested listening throughout the three hours of discoursing gave us reason to hope that some may have received enough instruction to lead them to a saving knowledge of Christ.

“The Bible-seller began the preaching. Having him speak first is probably an outcome of an old custom. In feudal times the armed retainers were of two grades—a high and low rank. In battle the low-rank forces were first engaged, then the genuine high-rank warriors. This custom prevails in many branches of transactions even now. The man spoke well on the ‘one thing needful.’ Evangelist Oku spoke concerning the ‘stone which the builders rejected becoming the head corner’: a most forcible presentation, and exceedingly appropriate. Evangelist Murai spoke on the passage, ‘Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.’ How these passages seem to lay bare not only the condition and conduct but also the thoughts and intents of the hearts of this people!

“Pastor Ninomiya came next with the text, ‘The preaching of the cross is to them that perish foolishness; but unto us

which are saved it is the power of God.’ He gave the history of the cross in Japan in the old times, and the dread and hate of it, and then fully told of its triumphs now in saved souls and lives aroused to right living. My sermon closed the series, and had for its theme: ‘Christianity a way of love,’ developing it through the passages ‘God is love,’ ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,’ ‘Thou shalt love the Lord thy God with all thy heart,’ ‘Thou shalt love thy neighbor as thyself.’ It is very interesting and reassuring to find the pastors and evangelists using more and more scripture in their sermons, and appealing more constantly to the Bible as decisive and final authority. When the preaching was ended, an hour or more was spent at the house of our host in further explaining and teaching. We were all quite ready for our lowly beds when they were spread on the floor for us.”

KOMATSU.

“The following day, Saturday, we went on to Komatsu, distant five miles (see *Herald* for March, 1885, p. 114). I was entertained by my previous host, who almost lost his house by attempted incendiarianism—which was done because of my visit—a year ago. He is a leading member in the church, hence we had much to consult about. The Sabbath day was a full one as usual, there being three services, the last one being a series of three sermons in the evening. The outward opposition has now quieted down, hence there is nothing unusual to record. Evangelist Murai spoke concerning everlasting life and the conditions on which only it could be obtained. A hearer sitting near the preacher said to his neighbor in what was meant to be a whisper, but was heard by the speaker: ‘But if nobody should die the world would *swarm* with people and there would be no getting along at all!’ This aroused Mr. Murai to a vivid and earnest interpretation of what is involved in the biblical idea of everlasting life.

His address must have deeply impressed the most stupid in the audience."

SAKAIDE. — OPEN OPPOSITION.

"On Tuesday morning, November 10, accompanied by Mr. Oku and Mr. Murai, I took a little steamer back to Tadotsu, fifty-five miles away. I sent a telegram in advance saying we would preach in Sakaide that evening. We reached the place by seven o'clock in the evening, and were ready at once to begin the service. We learned that persecution loud and fierce had sprung up, and that public preaching had been stopped. We resolved to make another attempt, hoping that the presence of a foreigner might smooth over some difficulties. The place was lighted up, and lamps with a red cross on them hung along the front of the building. Mr. Oku was the first speaker. A large audience gathered, though few would sit down. Many evidently wished to hear, but a mob outside made a constant disturbance by vile jibes, howling, and boisterous rushing in among the standing listeners, Mr. Murai next began, and with that there was a fresh outburst, accompanied by mud and stones. Mr. Murai worked on for about twenty minutes, and then my turn came. For a moment there was quiet, and then there was a tremendous outburst of howling, hooting, and rushing in on those who desired to hear.

"My host—one of the few Christians in the place—came to my side and urged me to sit down, as he was much afraid I should receive harm; but I did not see things in that way. My blood was a little up, too, and I did not propose to be put down without a struggle. I took up the speaker's stand with the lamp on it and carried it toward the open front where the crowd was and set it down and then stood beside it. A voice in the crowd shouted out: '*Aré wa yûki da!* (That's plucky! So far, so good.)' I had a little quiet and began, and thought I was getting the crowd in hand; but I was a trifle provoked to find that the quiet was probably owing to a couple of policemen who had

just come along rather than to anything that I had said or done. The Bible-seller had slipped out, it seems, and called them. When setting out he received a blow on his head that raised a lump as big as a pigeon's egg. One policeman came in and sat down, and one remained outside. There was perfect quiet, and I spoke about an hour. I gave the people a thorough overhauling for allowing such conduct as we had seen that evening, and had previously heard of. I told them they might have railroads, and steamboats, and telegraphs, and public schools, etc., but that it was clear they had not yet learned the ABC of a true civilization. I then went and told them of the benefits of Christianity to the individual, the family, the town, and the nation. The attention was perfect, and I believe the impression good. When I had finished, Mr. Murai asked if he might not have an opportunity to speak again. He spoke well for another half-hour. From eleven o'clock in the evening until one o'clock in the morning I had a close conversation with my host.

"I rose in the morning languid enough, and about ten o'clock I took jinrikisha for Tadotsu, seven miles distant. My passport expired that day, hence I could stay no longer in the interior. Without a passport we can only travel within a radius of twenty-five miles from a treaty-port as base. The revision of treaties drags out its weary length, and there seems little more prospect of an early conclusion of the revision than there was five years ago. America stands ready to turn over its citizens and their interests to the care and keeping of the Japanese, but neither England nor Germany has yet reached that frame of mind. Because of this friendly attitude of the United States American missionaries meet with a kindly reception by almost all classes, and is a string that can be pulled with good effect on such a crowd even as the one I met in Sakaide. The Apostle Paul did not hesitate to make use of his Roman citizenship on occasion, —and with good effect,—so I see no reason why we should not do the same with our American citizenship."

West Central African Mission.

A PORTUGUESE OFFICIAL IN THE INTERIOR.

FROM BIHE.

LETTERS have been received from Bailundu, dated November 28. They report good health. Mr. Stover had begun a school for the lads, and Mr. Sanders had gone to Bihé to find out how matters stood with the king and the people. Silva Porto, who has a house at Bihé and who does much trading in all this region, has been appointed by the Portuguese government as *capitão-mor*, or captain-general. Of an interview held between the new official and King Kwikwi, to which the missionaries were invited by both parties, Mr. Stover writes:—

“Porto sustained his dignity by a present of two kegs of rum, a bale of cloth, and a few kegs of powder. After all the head-men had been summoned, he announced the fact of his appointment to the office he holds and made some remarks, among them this: that whites were to be well treated. King Kwikwi, through one of his counselors, replied, accepting the lordship which had been placed over him, referring to us in particular in reply to what had been said about white men. After this palaver, they began to discuss the rum and we took our departure, Porto accompanying us home, where he remained all night doing some necessary correspondence to go with our mail. His visit was very satisfactory. It gave us an opportunity to measure the man. And it also gave us an insight into the feelings of the Portuguese government on the matter of our expulsion and return. In conversation with Mr. Sanders, Porto often referred to Braga and always with condemnation of what he had done. He said: ‘Let us forget the past and work together for the good of this people.’ This anxiety to forget the past is not confined to Señor Porto. I found it all the way, wherever I met a Portuguese official, and it is a hopeful indication to my mind. It shows, at least, that they see the difficulty they have gotten into through the man whom they commissioned to investigate affairs pertaining to our mission.”

In the absence of Mr. Sanders in Bihé, Mrs. Sanders writes as follows, November 25:—

“Mr. Sanders left us November 9 and reached Señor Porto's on the 14th. His reception at the king's village was as satisfactory as he could wish. At first the *osoma* thought it would increase his dignity to show great displeasure that he had dared to come there, but Mr. Sanders knew the people well enough to see that his wrath was only assumed. He also seemed to think his importance enhanced by yelling out his words at the top of his voice, so Mr. Sanders says he also shouted what he had to say in reply at the top of his voice; but as the king moderated, he did the same. As there were a good many young men and some of the head-men present, he then took the opportunity to explain our mission. At first my husband did not intend to carry any present at all, but Chitwi advised him to take one piece of cloth, as to go without any present would be to show great disrespect to the *osoma*. We certainly wish to avoid doing that. Mr. Sanders took one piece only. There was a great deal of derision when he produced his present, but it was taken without demur. The chief head-man told Mr. Sanders later that Jamba Yamina said he was to add five pieces; but Mr. Sanders declared he would give no more, and there the matter dropped. It seems very evident that they wish us back in the country and doubtless will try so to behave as not to drive us or frighten us off.

“Mr. Sanders says that Señor Porto is quite enthusiastic in his plans for the elevation of these people since he has been appointed captain-general; but he hopes to raise them by mere externals, teaching them to read, etc. He has started a school in his own village. If he only had the truth in his own heart, he would be an invaluable helper. Señor Porto sent us, by the returning carrier, three large baskets of nice oranges. They are a treat to us. Mr. Sanders writes that Porto has over a hundred trees and he should think between thirty and forty bushels of ripe oranges.

"The same day that our last mail left, Señor Coimbra from Chivula came here. He brought three kegs of rum as a present to King Kwikwi, whose daughter is Coimbra's wife. For more than a week all the men in this vicinity reveled in drunkenness."

East Central African Mission.

THE CLASS OF CATECHUMENS.

MR. WILCOX gives a hopeful account of his class of young men referred to in the last *Herald*. Under date of Makodweni, November 14, he says:—

"The number of those who now profess to be following the Lord Jesus according to their light has come up to twenty-two. There are as yet no girls among the number. They are all in our employ but one, namely, the blind man whom I have mentioned in former letters. But our attendance on the Sabbath remains good. The outsiders are for the most part women and children, and I noticed last Sabbath close attention was being paid on the part of some of the mothers. I do not know what to say about these converts, if I may call them such. They declare that they have given up strong drink, smoking hemp, and they have left their heathen friends with all their customs, and do not intend to return to them. They seem to be willing to live up to all the light they get. Considering the faint light which they have as yet, I do not see why they do not do as well as could be expected from the same number of converts anywhere in the world.

"We have an advanced class of five young men to whom Mrs. Wilcox teaches reading and writing by dictation. These five teach the others the alphabet and those who are less advanced in reading. These five

young men are very promising, and I think we shall be able very soon to send them out on the Sabbath with the catechism to form classes in the kraals. Our hearts yearn for our girls, all of whom are very bright and intelligent. The girls here, as a class, seem to be more intelligent and industrious than the Batongas, and we think as soon as they can be made to see that the question of their soul's salvation is something for them to determine for themselves, and cannot be left to their husbands or fathers, they will decide for Christ."

FROM MONGWE.

Mr. Richards writes from Mongwe:—

"Dalita has a school much larger than she can manage at Rombeni—111 on the roll, and more coming every day. The old people come in, and by their continual talking they worry her. I have preached my first sermons in Tonga, at that place, the last three Sundays. We have school here at Mongwe three hours a day; my boys recite the whole of a catechism of 120 questions every day, read, write, spell, count, and study arithmetic. Lucy has a school at Dingadinga, with a roll of forty-two. She was a Bible reader in Natal, and does work daily in that line. Cetywayo has school every day at Jogo, with a roll of sixty or more, and holds services for the people on Sundays, and talks with them daily on religious subjects. Since I last wrote I have copied Mr. Wilcox's Tonga dictionary and added to it, till now I have a neat little Tonga dictionary of 1,626 words. I then made another from that in English-Tonga form and added 100 or more words, so that now I can get hold of words that I have heard and can use them. The work was all done on the typewriter, and is, therefore, plainly legible. Dalita, our boy, and I have translated three chapters in Matthew."

Notes from the Wide Field.

AFRICA.

THE CONGO RAILWAY. — There seems to be some definite prospect that this proposed railway connecting the Upper Congo with tidewater will be completed. Mr. Stanley has been placed in charge of the undertaking by the capitalists interested, and he

writes to the *London Times* that the scheme is a practicable one, and gives promise of fair financial remuneration to the stockholders. He affirms that the sum of \$260,000 is now annually paid for carrying on the backs of men goods and merchandise from the Lower Congo to Stanley Pool. He estimates the cost of the completed railway to be \$3,875,000. Instead of 5,250 miles of uninterrupted navigation above Stanley Pool, which was his estimate at the time of writing his last book, "The Congo, and the Founding of Its Free State," he says that Lieutenant Weissman and the Baptist and Roman Catholic missionaries, through their explorations of other affluents, have added 1,500 miles to the known navigable waters, so that now there about 7,000 miles open to commerce above Stanley Pool. Mr. Stanley has in the public prints made a caustic reply to the report made by an American officer concerning the unhealthfulness and unproductiveness of the Congo region. The visitor to those regions who gives his impressions after a stay of a few weeks or even months stands a poor chance of being believed when his testimony is placed against that of Mr. Stanley with his long experience in Africa.

AN INDUSTRIAL SCHOOL FOR THE VEI TRIBE.—This tribe occupies the west coast of Africa, about forty miles from Monrovia in Liberia. Rev. Hugh M. Browne, a graduate of Howard University and of Princeton Theological Seminary, who has seen short service in Monrovia in connection with Liberia College, has undertaken, with the approval of the Presbyterian Board of Foreign Missions, to establish a missionary industrial school for the Vei tribe. The Vei and Mandingoes are closely related, and it is hoped that an industrial school, started on an economical basis, will have great influence throughout all the neighboring tribes.

CENTRAL AFRICA.—The London Missionary Society has brighter news from its missionaries on Lake Tanganyika. Captain Hore, writing August 15, reports that all are well and hard at work, that his wife's school of girls was in successful operation, and that these girls had given them great hope by reason of the changes that had taken place in them since the commencement of the school. Captain Hore reports also that in view of the position and influence of their station, the chief of Uguha, Cassanga, had proposed to remove and make that place his capital.

BISHOP TAYLOR'S MISSION.—The *Christian Witness* of January 7 contains a letter many pages in length from Bishop Taylor, giving a detailed account of his life since entering Africa. The story is interesting, and shows great courage and patience on the part of the bishop and his missionary staff. Soon after landing, most of his people were down with the fever, so that they could not travel. From St. Paul de Loanda he went to Dondo, most of the way by steamer. At this place he decided to open a day-school and an industrial department near by, and also a boarding school. He also established several stations, the chief of which were Pungo Adongo, Malange, and Nhangupepo. In some of these places he organized Methodist Episcopal churches, the membership consisting altogether of the missionaries, their wives and children. During most of his journeyings the bishop walked, making an aggregate of over 600 miles on foot. The bishop and his associates seem to be in the best of cheer and hopeful for the future. The *Christian Witness*, which seems to be the special organ for the new mission, calls earnestly for \$50,000 to be raised within the next eighteen months, urging friends to send in their gifts by hundreds and fifties and tens. In his letter, Bishop Taylor says that while in the interior "during a week of work and divine illumination it became apparent to me that I ought to sail for Lisbon October 15, visit London and Liverpool, and return thence to the Liberia Conference in January." This plan he carried out. The newspapers have recently contained accounts of his visit to King Leopold of Belgium in the interests of his mission. We are glad to record the beginning of this mission.

just north of our brethren at Bihé and Bailundu, and we hope that the work done by our missionaries upon the Umbundu language will be serviceable to Bishop Taylor and his associates.

COMMERCIAL AFRICA. — *L'Afrique* for December gives a new and valuable commercial map of Africa, showing the railroad, steamboat, and telegraphic lines which now connect the continent with the rest of the world. From an interesting article accompanying the map, the following facts are gleaned. The submarine telegraph lines connecting Aden and Port Natal touch at Zanzibar, Mozambique, and Lorenzo Marquez. From Zanzibar a line runs to Tamatave in Madagascar. On the west coast the line touching at Madeira has a branch to the Guinea coast, and it is in contemplation to extend this to the Congo, to Angola, and even to the cape. In Cape Colony there are 4,000 miles of telegraph lines, and in the year 1881 not less than 650,000 dispatches were sent. The number of steamboat lines is increasing rapidly, both on the east and the west coast. A list of not less than thirty-five such companies is given by *L'Afrique*.

THE LONDON MISSIONARY SOCIETY.

FROM the Annual Report of this missionary society, which has ever been in closest sympathy with the American Board, we take the following general summary of its operations: —

	English Missionaries.		Native Assistants.		Communicants.	Adherents.	Scholars.
	Male.	Female.	Ordained.	Preachers.			
China	25	4	7	66	3,052	1,010	1,022
North India	15	7	8	26	484	1,907	3,513
South India	25	3	17	111	1,158	11,363	4,779
Travancore	7	2	20	162	4,418	42,998	8,779
Madagascar	26	3	756	4,005	60,581	199,283	94,007
Africa	21	1	..	46	2,071	3,976	1,083
West Indies	1	..	..	6	460	1,380	251
Polynesia	22	..	274	636	19,273	63,254	9,477
Total	142	20	1,082	5,054	91,497	325,171	122,911

CHINA.

TWENTY-FIVE YEARS IN THE PROVINCE OF SHANTUNG. — Rev. Hunter Corbett, in the *Foreign Missionary* for February, gives an interesting account of the missionary labors in this province, in which the American Presbyterians have an extensive work. The province has an area of 53,768 square miles. It is the birthplace of Confucius and the scene of his labors. In 1862 and again in 1866 the province was overrun by bands of robbers. Then in 1876-77 came the great famine which desolated the province, the results of which are seen even now in the poverty of the people. Twenty-five years ago there was not one professing Christian in the whole region; now there are 5,000 members in connection with the various missions, the American Board, English and American Baptists and Methodists, the Scotch United Presbyterians, China Inland, S. P. G. of England, and the American Presbyterians, the latter having a church membership of 2,366. There are in all 30 ordained missionaries and 33 female missionaries within the province. There are said to be 300 centres where Christians and inquirers meet regularly on the Sabbath.

As the population of the province is about thirty millions, it appears that notwithstanding all that is done, there is but one ordained missionary to each million of souls. Mr. Corbett affirms that the converts are steadfast and faithful. Many instances are given

of their constancy under severe persecution. They cheerfully endure reproach and suffering for Christ's sake. "Many a school-teacher no sooner receives baptism than he loses his position and can get no work that he is able to do." In worldly matters a Chinese has everything to lose and nothing to gain in professing to be a Christian, yet these converts testify by their steadfastness, by their liberality in giving (often going without a meal in order to have the means of making a contribution), and by the peace which many of them have exhibited in the hour of death, that they are true converts to Christ. Mr. Corbett says: "I can witness in behalf of hundreds to their child-like faith in the power and willingness of God to fulfil every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives." Various grounds of hope are presented respecting the more speedy and rapid spread of the gospel. People are convinced that Christianity must prevail. Buddhism and Taoism are losing their hold on the people. The desire for education is removing prejudice and superstition. Landlords instead of closing their doors when a missionary appears now hasten to welcome him. Mr. Corbett declares that "no more hopeful or promising field for aggressive and enlarged missionary work could be desired than this and the adjoining provinces now afford."

JAPAN.

THE OPPONENTS OF CHRISTIANITY.—Rev. Henry Loomis, agent of the American Bible Society in Japan, sends an account of an association of native Japanese calling themselves *Yaso Taiji*, or "Jesus opposers." These men are giving lectures over the country and are drawing large crowds to hear them. Among other arguments used is this: that Christianity requires its followers to abstain from war, and hence the Japanese Christians, should war arise, would be unwilling to defend their country. Mr. Loomis, however, reports that the government has forbidden the further use of the word *taiji*, thus affirming that open opposition shall not be allowed against Christianity or indeed against any religious sect. Toleration is the principle which the government espouses. Mr. Loomis reports an interesting series of meetings at Kochi connected with the Presbyterian Mission. These meetings were held in view of a series of lectures against Christianity in one of the large theatres. This hostility to Christianity has only served to advertise it and to make the attendance at the evangelistic services more crowded. After a time two prominent men of the city, not Christians, but who were indignant at what the Buddhist priests had said, rented the theatre and themselves delivered two addresses from a political point of view, showing that Buddhism is an injury to the country and opposed to civilization and progress. These men belong to the liberal party and they had a large and attentive hearing.

Mr. Loomis reports that he has examined recently the statement that only one fourth of the professed Christians in Japan are females. He finds that the facts are as follows: of the 5,471 church members, by the latest reports 3,136 were males, and 2,335 were females. The statistics also show that as the membership increases the proportion between the sexes becomes more nearly equal.

POLYNESIA.

FIFTY-FIVE YEARS IN SAMOA.—The *London Chronicle* for January contains an article of sixteen pages by Rev. George Turner, LL.D., late of Samoa, concerning the work of the London Society in that group of Central Polynesia. These islands are about three thousand miles east of Australia and some six or eight hundred miles north-east of Fiji. The earliest explorers found the people atrocious savages, and one place—where twelve white men were slain by the natives—is now known as "Massacre Bay." The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in the Christianization of the islands. At present heathenism

is a thing of the past, and there are two hundred villages in which native pastors are supported by the people. Dr. Turner says that Samoa has a dark side, as has England; "and yet some people imagine that if a group of islands has given up heathenism, it should have no dark side at all." The principal difficulty has arisen out of rival claims for the chieftainship. It is affirmed that on account of these feuds, not only the great bulk of the people but the chiefs themselves long for foreign help and protection. These are the islands, it will be remembered, about which a stir has recently been made on account of the assumption of authority by a German war-ship. A more recent proposal has been made that the three principal islands of the group be given—one to Germany, one to England, and one to the United States.

The missionaries early began to translate portions of the Scriptures, and thirty years from the time Williams and Barff landed in Samoa, the people were all nominally Christian and had a beautiful octavo reference Bible in their hands. From the beginning the natives were required to pay for all their Scriptures and other books. In less than seven years after the entire Bible was printed, an edition of ten thousand copies was sold, and the British and Foreign Bible Society has received from sales the entire amount of its outlay—\$15,571. After four years' revision work, another edition of ten thousand copies was printed which has now been exhausted. At the commencement of the mission the natives had never seen a piece of money. Now there are English, French, German, and American stores, and from \$250,000 to \$500,000 worth of native produce goes into the stores of these merchants in exchange for clothing and other necessary articles. It is pleasant to record the fact that the population, which in 1843 was 33,900, has increased somewhat; so that it now stands at 35,000. Dr. Turner affirms that there are now six thousand converted men and women within the group, besides the six thousand disciples who have died during the history of the mission. The day-schools and Sunday-schools are attended by eight thousand children. "I do not think you would find twenty houses all over the group in which there is not a copy of the Word of God and family worship every day of the seven." In the Samoan language, aside from small publications, there are twenty volumes embracing an aggregate of five thousand pages of Christian and educational literature.

One of the most interesting features of the work described by Dr. Turner is the mission seminary at Malua on the island of Upolu, with which he has been specially connected. It was begun in 1844. It was started on the self-supporting principle, and a site was chosen with a sea frontage, so that the students could keep up their fishing, as well as their agricultural, habits. The students labor an hour or two of each day, and Wednesday is given entirely to industrial pursuits. This one day a week, with an extra day on the first Monday of every month, has sufficed to supply the needs of the institution. There is now a large plantation, with cocoanut and bread-fruit trees, banana, yam, and taro plantations, together with pigs, poultry, etc., sufficient to support them the year round without drawing a single penny from the society. The only cost to the London Society has been the salaries of the two missionary tutors. The institution now owns an estate worth \$50,000, "principally the result of our industrial day once a week and carried on during the last forty years." The students at first numbered about twenty-five but latterly the number has been much increased, so that now there are over eighty. For every vacancy there are usually two or three candidates, and the most promising are taken. Many of the students bring their wives, who are taught in various matters relating to the care of their homes as well as in books. Up to three years ago, when Dr. Turner left Samoa, there had been received to the institution an aggregate of 862 men, 575 women (wives of students), and 279 belonging to a select class of youths, making in all a total of 1,716. Most of these have been Samoans; but young men have come from nineteen other islands, brought there by the missionary ship *John Williams*. The native churches in Samoa, aside from supporting the native

pastors, have within the last twenty years contributed on an average \$6,000 per annum to the funds of the London Society. And yet there are some people who do not believe in foreign missions!

EROMANGA.—*The Presbyterian Record* of Canada publishes a letter from Rev. H. R. Robertson, who has just resumed work on Eromanga which he began thirteen years ago. On his return he was welcomed with the greatest cordiality by the people. Day after day for a whole week the natives gathered to welcome him back. Some women actually carried their infants over the island twenty miles to meet the returned missionary. A present of a ton and a half of large yams and twelve hogs was made to him. Thirty-seven candidates were baptized, and on June 28 not less than 179 church members sat down together at the Lord's table. Six hundred and ten natives were present at the services, which were held close by the large rock upon which the body of the missionary John Williams was laid after his murder. Mr. Robertson speaks with greatest satisfaction of the condition of things on the islands.

Miscellany.

BIBLIOGRAPHICAL.

In Southern India, A Visit to some of the chief Mission Stations in the Madras Presidency. By Mrs. Murray Mitchell. With a map and many illustrations. London: The Religious Tract Society.

The author of this attractive volume is the wife of Rev. Dr. J. Murray Mitchell, long a missionary in India. Mr. and Mrs. Mitchell will be remembered by many friends in this country, who saw them as they were returning to India by way of the United States and Japan. The story of mission work as it is seen to-day in Southern India is told in a graphic way, and certainly is very cheering to all Christians. We are naturally most interested in the extended accounts given of the author's visit to the Madura Mission of the American Board. A glowing account is given of the work done by Dr. Chester at Dindigul, especially in connection with his medical mission, and by Mrs. Capron and others in Madura City. Mrs. Mitchell speaks warmly of the completeness and thorough nature of the work done in every department of this mission, and refers to the network of churches and schools covering this district. She was impressed, as all our missionaries are impressed, with the truth that "all that is needed is a rich effusion of the Holy Spirit of God, the watering with the dew from heaven; then would all this good seed, so diligently sowed, spring up, and 'the glory of

Lebanon' be given to this whole province." We heartily commend this interesting book to our readers.

BOOKS RECEIVED.

Outlines of Congregational History. By Rev. George Huntington. Boston: Congregational Sunday-School and Publishing Society. A valuable epitome of the history of Congregationalism.

Our Country: Its Possible Future and its Present Crisis. By Rev. Josiah Strong. With an Introduction by Prof. Austin Phelps. American Home Missionary Society. A clear and impressive presentation of the condition of our country and its religious needs.

Nuevo Himnario de las Iglesias Evangelicas. Philadelphia: Presbyterian Board of Publication. 1886. Pp. 91.

Sumario de la Doctrina Cristiana. By Francis L. Patton. Philadelphia: Presbyterian Board of Publication. 1885. Pp. 163.

Rose Raymond's Wards. By Margaret Vandegrift. Philadelphia: Porter & Coates. 1885. Pp. 395.

Honoraria; or, The Gospel of a Life. By Rose Porter. New York: Anson D. F. Randolph & Company. 1885. Pp. 279. Price, \$1.25.

Beauties of Tennyson. With 20 illustrations by Frederick B. Schell. Philadelphia: Porter & Coates. The illustrations are strikingly beautiful.

Christian Chorals, for the Chapel and Fireside. By M. W. Stryker. New York and Chicago: Biglow & Main. Price, 50 cents.

Dodo's Adventures. By Mrs. M. F. Butts. Boston: Congregational Sunday-School and Publishing Society.

Root-Bound, and Other Sketches. By Rose Terry Cooke. Boston: Congregational Sunday-School and Publishing Society. Pp. 264.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For our pioneer missions in Africa and China, that the favor of rulers and people may be given our missionaries, and that their hearts may be prepared to receive the truth; that our brethren who have begun these enterprises may have full faith in the power of the gospel to elevate and save men; and that the work of the Lord may prosper in their hands.

ARRIVALS AT STATIONS.

November 9. At Peking, Miss Jane E. Chapin.
November 17. At Peking, Rev. E. E. Aiken.
December 14. At Bombay, Rev. William O. Ballantine, M.D., and wife.
December 17. At Kioto, Rev. Joseph H. Neesima.

DEATHS.

January 3. At Honolulu, Rev. Dwight Baldwin, M.D. (See page 92.)
February 2. At Cazenovia, Illinois, Rev. Sanford Richardson, formerly of the Western Turkey Mission. Mr. Richardson was born in Monroe, Ohio, March 10, 1825; was graduated at Knox College in 1846, at Union Theological Seminary in 1854, and embarked for Turkey, August 8, 1854. After two years' residence in Erzroom he removed to Arabkir and subsequently to Broosa. On account of failing health he was released from his connection with the Board in 1882. Rev. Dr. J. K. Greene, long associated with Mr. Richardson in Turkey, describes him as "an earnest, faithful missionary, in deep sympathy with the people, and striving to the very best of his ability to promote the Lord's work. Laid aside by nervous disorder and by partial paralysis, he has borne his infirmities with patience, and has clearly been ripening for heaven."
January 14. At Gouverneur, New York, Rev. Stephen Johnson, formerly connected with the Siam and Foochow Missions of the American Board. Mr. Johnson was born April 15, 1803; was graduated at Amherst College in 1827, at Auburn Seminary in 1832, and embarked with Messrs. Munson, Lyman, and Robinson for Batavia in 1833, arriving in Bankok, July 25, 1834. He reached Foochow January 2, 1847, and commenced the mission there. He was released from service under the Board in 1854, and has since resided in New York, retaining his deep interest in the missionary work until the time of his death.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Catechumens in East Africa. (Page 107.)
2. The Austrian Mission. (Page 97.)
3. Interesting converts in Western Turkey. (Page 99.)
4. The present political situation in Bulgaria. (Page 98.)
5. Bitlis and Erzingan in Eastern Turkey. (Page 101.)
6. Preaching services in Japan. (Page 104.)
7. Progress in the Madura Mission. (Page 102.)
8. The Kioto Training School. (Pages 87 and 88.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MAINE. — Augusta South Cong. ch., 18.50;		CONNECTICUT. — Bethel, A friend, 5;	
Hampden, A friend, 5;	23 50	Salisbury, Cong. ch. and so., 149.61; So.	
NEW HAMPSHIRE. — Concord, A friend, 2;		Canaan, J. Morse, 1,	155 61
Derry, "S. C.," 10,	12 00	NEW YORK. — Flushing, J. W. Treadwell,	5 00
MASSACHUSETTS. — Auburndale, "J. O. M.,"		ILLINOIS. — Wheaton, Mrs. L. A. Guilds,	4 00
100; Boston, Highland ch., 10; Dedham,		WISCONSIN. — Fort Howard, Cong. ch.	14 00
Two friends, 5; Leicester, Alonzo White,		MISSOURI. — Annapolis, Union Sab. sch.	15 25
10; Loudville, Mrs. Mary E. Rust, 1; New-			
ton Centre, Friends in 1st Cong. ch., 100;			552 36
Northampton, Rev. H. W. Lathe, 10; Ran-		Previously acknowledged,	6,077 23
dolph, Thank-offering, 35; Walpole, "M. M.	323 00		6,629 59
A.," 2; —, A friend, 50,			

Donations Received in January.

MAINE.		Franklin county.	
Cumberland county.		Farmington, Cong. ch. and so., to	
Freeport, Cong. ch. and so.	30 25	const. T. F. Bixby, H. M.	133 13
Gorham, A friend,	1 00	Farmington Falls, Cong. ch. and so.	3 00
Portland, High-st. ch. 300.; State-st.		Wilton, Cong. ch. and so.	7 00 — 143 13
ch., 100,	400 00	Hancock county.	
Saccarappa, Cong. ch. and so.	28 13 — 459 38	Orland, Mrs. S. T. Buck and daugh-	
		ters,	35 00

Kennebec county.	
Augusta, South Cong. ch.	163 07
Richmond, Cong. ch. and so.	15 00—178 07
Lincoln and Sagadahoc counties.	
Alna, J. Pearson,	4 00
Bath, Central Cong. ch., 94.25; A friend, too,	194 25
Waldoboro', George Allen,	2 00—200 25
Penobscot county.	
Bangor, Hammond-st. ch. (of which for aid of Rev. R. M. Cole, 10), 122; Cen. Cong. ch., 54.40,	176 40
Brewer, 1st Cong. ch. and so.	20 00—196 40
Union Conf. of Ch's.	
E. Otisfield, Rev. J. Loring and other friends,	16 00
Washington county.	
Calais, 1st Cong. ch.	50 00
Machias, Centre-st. Cong. ch.	8 00—58 00
York County.	
Lyman, Mrs. Martha Roberts,	5 00
No. Berwick, Mrs. S. S. Drake,	5 00
So. Berwick, Cong. ch. and so., to const. W. A. BURLING and C. K. WENTWORTH, H. M.	250 00
Wells, B. Maxwell,	20 00—280 00
China, Richard Patterson,	2 50
Maplewood, Susan Marston,	5 00
	1,573 73
<i>Legacies.</i> —Portland, John C. Brooks, add'l,	
	545 00
	2,118 73

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Harrisville, Cong. ch. and so.	10 00
Jaffrey, Cong. ch., m. c.	2 05
Keene, B. Nims, 10; E. H. Clark, 7,	17 00
Nelson, Cong. ch. and so.	12 00
Rindge, Cong. ch. and so.	23 79—64 84
Grafton county.	
Hanover, A friend,	10 00
Lebanon, Cong. ch. and so.	50 00
Lyme, Cong. ch. and so.	30 61—90 61
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Antrim, Mary Clark,	10 00
Hillsboro' Bridge, Mrs. C. M. BURNHAM, with other dona., to const. herself, H. M.	25 00
New Boston, Levi Hooper, for China,	10 00
New Ipswich, L. LINCOLN, with other dona., to const. himself, H. M.	10 00
Peterboro', Mrs. and Miss Whitney, Wilton, 2d Cong. ch.	22 00—79 00
Merrimac county Aux. Society.	
Franklin, Cong. ch. and so.	30 00
New London, S. Littlefield,	12 00
Pembroke, Mrs. M. W. Thompson,	10 00
Penacook, Rev. A. W. Fiske,	12 00—64 00
Rockingham county.	
Candia, Cong. ch. and so.	17 00
Chester, Cong. ch. and so., with other dona., to const. ROBERT H. HAZELTON, H. M.	75 00
Derry, 1st Cong. ch. and so.	48 55
Exeter, 1st Cong. ch., "A. M."	10 00
Hampton, Cong. ch. and so.	7 40
Kensington, Rev. P. Titcomb,	1 65
Windham Depot, Horace Berry,	10 00—169 60
Strafford county.	
Farmington, Cong. ch. and so.	24 85
	492 90
<i>Legacies.</i> —Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trustees,	
	50 00
	542 90

VERMONT.

Bennington county.	
Bennington, Cong. ch. and so.	18 06
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoe's Falls, Cong. ch. and so.	11 00

Chittenden county.	
Burlington, 1st Cong. ch., 4; C. A. Hibbard, 15,	19 00
Essex Junction, Cong. ch. and so.	7 00
Milton, Cong. ch. and so.	5 12—31 12
Essex county.	
Granby and Victory, 1st Cong. ch.	8 35
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	15 00
St. Albans, Cong. ch. and so.	11 44—26 44
Orange county.	
Brookfield, 2d Cong. ch.	15 14
Thetford, 1st Cong. ch.	40 00—55 14
Orleans county.	
Coventry, Cong. ch. and so.	14 15
Derby, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	12 50—36 65
Rutland county.	
Fair Haven, Cong. ch. and so.	33 59
Pittsfield, A friend,	1 00—34 59
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	28 13
Saxton's River, E. L. F. Knight,	6 00
W. Westminster, Soc. of Morals and Missions,	45 50—79 63
Windsor county.	
Springfield, L. Whitcomb,	12 00
—, Avails of Gold Ring,	5 25
	318 23
<i>Legacies.</i> —Chelsea, Dea. Samuel Douglass, by Edward Douglass, Ex'r,	
	125 00
	443 23

MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	12 50
Harwich, S. Underwood,	3 73
Provincetown, 1st. Cong. ch.	28 00
West Barnstable, Cong. ch. and so.	10 00—54 23
Berkshire county.	
Curtisville, F. M. Clarke,	3 00
Gt. Barrington, 1st Cong. ch.	146 00
Hinsdale, Cong. ch. and so.	11 25
No. Adams, 1st Cong. ch.	55 42
Pittsfield, Mrs. John Todd,	10 00
Stockbridge, Cong. ch. and so.	158 54
—, A poor woman,	5 00—389 21
Bristol county.	
E. Taunton, Cong. ch., m. c.,	2 00
Fall River, 1st Cong. ch., 221.35; Rev. O. D. Crawford, 2,	223 35
Mansfield, Cong. ch. and so.	9 16
Norton, Cong. ch. and so. (of wh., from E. B. Wheaton, to const. S. A. CHAPIN, JR., H. M., 100)	110 00
Taunton, A friend, special, for India,	2 00
W. Attleboro', Cong. ch. and so.	25 24—371 75
Brookfield Asso'n, William Hyde, Tr.	
Sturbridge, 1st Cong. ch., m. c., 2;	
Bullock Bequests, 10; A friend, 5,	17 00
Ware, Wm. Hyde, special, for Central Turkey College,	100 00—117 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Juv. Mis. Soc. of West ch., for Mr. Gutterston's work, 25;	
Free Christian ch., 8.66,	33 66
Lawrence, Lawrence-st. ch.	63 86—97 52
Essex county, North.	
Haverhill, North Cong. ch., 300;	
Mrs. A. B. Kimball, 5,	305 00
Newbury, 1st Cong. ch., m. c.	11 00
West Newbury, 2d Cong. ch.	12 00—328 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	30 00
Danvers, 1st Cong. ch., with other dona., to const. G. A. TAPLEY, H. M.	88 20
Gloucester, Evang. Cong. ch., with other dona., to const. ARTHUR G. PEARSON; H. M.	
	94 00
Lynn, J. L. Obeare,	1 00
Salem, South Cong. ch. and so.	111 00
West Roxford, Cong. ch. and so.	8 25
West Gloucester, Cong. ch. and so.	5 75—338 20

Franklin co. Aux. Society.	Albert M. Gleason, Tr.		Hubbardston, Cong. ch. and so.	50 00
Ashfield, Cong. ch. and so.		44 50	Westminster, 1st Cong. ch. and so.	20 00—89 15
Northfield, Trin. Cong. ch.		28 47	Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Orange, Central Cong. ch.		5 94	Berlin, Mrs. S. U. Lincoln,	2 00
Shelburne Falls, E. Maynard,		12 00—90 91	Oxford, Cong. ch. and so.	38 41
Hampden co. Aux. Society. Charles Marsh, Tr.			Webster, 1st Cong. ch. and so.	20 62
Chester, 2d Cong. ch. and so.		9 51	West Berlin, F. R.	5 00
E. Longmeadow, Cong. ch. and so.		3 00	West Boylston, 1st Cong. ch.	22 69
Huntington, 2d Cong. ch. and so.		17 75	Worcester, Salem-st. ch.	25 00—113 72
Ludlow, Cong. ch. and so.		9 12	Worcester co. South Conf. of Ch's.	
Monson, Cong. ch. and so.		25 68	Amos Armsby, Tr.	
Palmer, 2d Cong. ch., 66; Union Cong. ch., 35.93,		101 93	Millbury, 1st Cong. ch.	58 03
Springfield, South Cong. ch., 152.92; 1st Cong. ch., 73.34; Olivet Cong. ch., 52.93; Mrs. J. M. Stebbins, 75c.		279 94	Northbridge, Cong. ch. and so.	50 00
Westfield, A friend,		1 00	Westboro', E. L. Curtis,	1 00—109 03
West Springfield, Park-st. ch., 28.03; 1st Cong. ch., 25; Mitteneague ch., 18.87,		71 90—519 83	M. C. B. and M. B. H.	70 00
Hampshire co. Aux. Society.				13,390 34
Amherst, A friend,		100 00	Legacies.—Belchertown, Dea. Eph- raim Montague, by John L. Mon- tague, Ex'r,	100 00
Easthampton, 1st Cong. ch.		57 69	Boston, A. J. Batchelder, add'l, by Charles Adams, Jr., Ex'r,	5 00
Granby, Cong. ch. and so.		10 00	Salem, Augustus T. Brooks, by Na- thaniel Dike, Ex'r,	1,000 00
Hadley, 1st Cong. ch. and so.		22 00	South Abington, Alfred Brown, by William P. Corthell, Ex'r,	1,000 00—2,105 00
Northampton, 1st Cong. ch., 497.19; Nath'l Sears, 25.25,		522 44		15,495 32
Williamsburg, Cong. ch. and so.		6 95—719 08	RHODE ISLAND.	
Middlesex county.			Bristol, Mrs. M. D. W. Rogers,	500 00
Cambridge, 1st ch. and Shepard Soc.		830 84	Kingston, Cong. ch. and so.	7 33
Cambridgeport, Prospect-st. Cong. ch. and so., 255.74; Pilgrim ch., 5,		260 74	Little Compton, United Cong. ch.	20 66
Everett, Cong. ch. and so., 23.93; Mrs. W. H. Johnson, 5,		28 93	Newport, United Cong. ch.	135 00
Framingham, Plymouth Cong. and so.		60 12	Pawtucket, Cong. ch., One of its mem- bers, as a memorial offering, to const.	
Holliston, Cong. ch., add'l,		2 00	RUTH DANA BLODGETT, H. M.	100 00
Lowell, Kirk-st. ch., 780.06; High-st. ch., 63.92,		843 98	Providence, Mrs. S. Wilson,	2 90—765 89
Newton Centre, 1st Cong. ch.		123 24	CONNECTICUT.	
Stonham, Cong. ch. and so., m. c.		3 00—2,152 85	Fairfield county.	
Middlesex Union.			Bethel, Cong. ch. and so.	143 47
Fitchburg, Rev. and Mrs. J. M. R. Eaton,		15 00	Danbury, 1st Cong. ch., to const. W. A. GORDON, H. M.,	140 00
Groton, Union Cong. ch., to const. Rev. NATHAN THOMPSON, H. M., 92.50; Rev. D. Adams and wife, to const. JOHN B. ADAMS, H. M., 100,		192 50	Greenfield, Cong. ch. and so., to const. Rev. G. S. PLUMLEY, H. M.	59 00
Leominster, Sumner Haynes,		10 00	Ridgebury, Cong. ch. and so.	5 00
Littleton, A friend,		53 00	Saugatauck, Cong. ch. and so., 9.34;	
Shirley, Cong. ch. and so.		3 10—273 60	Mary E. Atkinson, ro,	19 34
Norfolk county.			Southport, Cong. ch. and so., m. c.	3 00
Braintree, 1st Cong. ch. and so.		40 00	South Norwalk, C. M. Lawrence,	1 25—371 06
Foxboro' Cong. ch. and so.		36 92	Hartford county. E. W. Parsons, Tr.	
Medway, Village ch.		60 00	East Berlin, Mrs. B. G. Savage,	10 00
Milton, Two members of 1st ch.		10 00	East Granby, Cong. ch. and so.	5 00
Walpole, Cong. ch. and so.		64 13	East Hartford, Cong. ch. and so.	42 00
Wellesley Hills, Cong. ch. and so.		78 00	Farmington, Cong. ch. and so. (quar- terly),	85 18
Wollaston, Rev. M. H. Swift,		1 00—290 10	Hartford, Asylum Hill ch., 284.20; South ch., 100; Wethershead-ave. ch., 31.85; Samuel Coit, for educa- tional work in care of Rev. H. N. Barnum, 250; Mrs. M. C. Bemis, 100; Erastus Phelps, 2,	768 05
Old Colony Auxiliary.			Kensington, William Upscn,	10 00
Fairhaven, 1st Cong. ch. and so.		22 50	New Britain, South Cong. ch.	278 66
Rochester, 1st Cong. ch. and so.		40 00—62 50	Plainville, Solomon Curtiss, to const. ELLA W. CORBAN, H. M.	100 00
Plymouth county.			Southington, 1st Cong. ch., to const. Rev. F. L. STEVENS and F. D. WHITTESEY, H. M.	152 50
Abington, Susan P. Locke,		2 00	Thompsonville, DENNIS PEASE, to const. himself, H. M., 200; Al- mira M. Kingsbury, 4,	204 00
Bridgewater, Rev. I. Dunham,		1 00	Unionville, 1st Cong. ch. and so.	42 40
East Bridgewater, Union ch. and so.		8 97	Wapping, Cong. ch. and so.	31 54—1,729 33
Marion, S. D. Hadley,		10 00	Litchfield co. G. M. Woodruff, Tr.	
South Abington, Cong. ch. and so.		82 69—104 66	Hotchkissville, Mrs. Ruth P. Judson, Morris, Cong. ch. and so.	5 00
Suffolk county.			New Milford, 1st Cong. ch. and so.	208 25
Boston, Central ch., 3,199.68; Old South ch., 2,267.25; Mount Vernon ch. (of wh. 100, to const. Miss M. McG. MEANS, H. M.), 333.47; Park-st. ch., 306.84; Phillips ch., 300; Winthrop ch., 191.07; Eliot ch., 183.71; Highland ch., 159; Union ch., 30; Boylston ch., 2.96; Miss C. A. Cook, for work of Rev. H. C. Hazen, 30; A friend, 30; Samuel Johnson, special, for Y. M. C. A. Hall at Osaka, 25; Mrs. B. Perkins, 15; A young man, 10; Frances D. Nelson, 5,		7,088 98	Norfolk, Cong. ch. and so.	200 00
Worcester county, North.			Plymouth, A friend,	100 00
Gardner, 1st Cong. ch.		10 15	Salisbury, Cong. ch. and so., with other dona., to const MIRIAM and ROSE GODDARD, H. M.	97 93

Durham, North Cong. ch.	13 33
Hadlyme, Cong. ch. and so.	15 00
Old Saybrook, Cong. ch. and so.	16 44—94 27
New Haven co. F. T. Jarman, Ag't.	
Branford, Cong. ch. and so.	3 99
Meriden, Elias Sanford,	1 90
Naugatuck, Cong. ch. and so., to const. Rev. Wm. F. BLACKMAN, H. M.	110 00
New Haven, College-st. ch., to const. Wm. W. McLane, D.D., H. M., 209.37; Howard-ave. ch., 21.57; Centre ch., m. c., 4.68; A friend,	
100; Lyman Osborn, 10,	345 62
North Guilford, Miss A. V. Benton,	2 00
Orange, Cong. ch. and so.	9 72
West Haven, Cong. ch. and so.	86 04
Woodbridge, Cong. ch. and so.	65 26—624 53
New London co. L. A. Hyde and H. C. Learned, Trs.	
Jewett City, Cong. ch. and so.	21 77
Ledyard, Cong. ch. and so.	22 00
Lyme, 1st Cong. ch. and so.	45 89
Montville, 1st Cong. ch. and so.	36 75
Mystic Bridge, Cong. ch. and so.	33 26
New London, 1st Ch. of Christ.	29 09
Norwich, 1st Cong. ch. and so., 32.27; 2d Cong. ch. and so., to const. Dea. C. J. KING, Dea. JOHN H. KELLY, and GEO. D. COIT, H. M., 324.25;	356 52
Old Lyme, 1st Cong. ch. and so.	8 85
Westchester, 1st Cong. ch. and so.	27 74—581 87
Tolland county. E. C. Chapman, Tr.	
Coventry, 1st Cong. ch.	60 66
Rockville, 1st Cong. ch. (of which, from a friend, to const. WILLIAM and H. H. STICKNEY, H. M., 200,	392 94
Vernon Centre, Cong. ch. and so.	33 66—487 26
Windham county.	
Brooklyn, 1st Trin. ch.	36 00
East Woodstock, Cong. ch. and so.	7 00
Hampton, Harriet Colman,	1 00
Pomfret, 1st Cong. ch.	111 15
Thompson, Cong. ch. and so.	67 00—222 15

Legacies.—West Hartford, Mrs. Abigail Talcott, by E. A. Whiting, Acting Trustee,

4,773 65

98 99

4,872 64

NEW YORK.

Auburn, Rev. E. A. Huntington,	3 00
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Flushing, Cong. ch., R. B. Parsons,	5 00
Fishkill, C. W. Kittredge,	100 00
Hector, Rev. Alvin Cooper,	10 00
Homert, Cong. ch. and so.	48 44
Jamestown, 1st Cong. ch. and so.	34 00
Lockport, 1st Cong. ch. and so.	32 45
Lysander, Cong. ch. and so.	16 00
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New York, Pilgrim ch., with other dona., to const. Rev. CHARLES H. SMALL and CHARLES E. HOPE, H. M., 125; Soc. Inq. Un. Sem., 25; Roswell Smith, 250; S. T. Gordon, 500; Anson P. Stokes, 100; Mrs. John Byers, 100; A friend, 100; A friend, for work of Rev. S. C. Fixley and wife, 50; A Member of Broadway Tab. ch., 10; Wm. Bliss, 5,	1,265 00
North Walton, Cong. ch. and so.	20 00
Norwich, Cong. ch. and so.	10 00
Norwood, Cong. ch. and so.	100 00
Orient, Cong. ch. and so.	10 44
Oswego, Cong. ch. and so.	8 34
Phelps, S. J. Jackson,	1 00
Poughkeepsie, Wm. Adriance,	10 00
Rochester, Plymouth Cong. ch., 14.41; Rev. W. C. Gaylord, to const. Mrs. MARY ANNE GAYLORD, H. M., 100,	114 41

Rome, Welsh Cong. ch., 6.50; Rev. Wm. B. Hammond, 5,	11 50
Skaneateles, Mrs. T. Edwards,	40
Tarrytown, C. E. Webster,	2 00
Union Centre, J. T. Brown,	1 50
Wading River, Cong. ch., Hannah W. Terry,	25 00
Warsaw, Cong. ch. and so.	23 77
Wellsville, 1st Cong. ch.	26 60
Yonkers, 1st Presb. ch., Rev. Dr. Rand, 50; W. C. Foote, 10,	60 00—3,020 56
<i>Legacies.</i> —Hopkinton, Joseph A. Bush by Rev. H. A. Ottman,	200 00
Perry Centre, Mrs. Laura A. Sheldon, by Miss D. E. Sheldon, to const. EDWARD A. SHELDON, H. M. 800 00	
Rome, John B. Jervis, by B. J. Beach and T. B. Jervis, Ex'rs,	2,000 00—3,000 00
	6,020 56

PENNSYLVANIA.

Nanticoke, Welsh Cong. ch.	14 38
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NEW JERSEY.

Lakewood, Presb. ch.	20 77
Newfield, Rev. Chas. Willey, 20; Mrs. Hannah Howe, 15,	35 00
Orange Valley, Cong. ch.	250 00—305 77

MARYLAND.

Baltimore, A friend,	10 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	300 00
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VIRGINIA.

Buckner's Station, George Clendon,	25 00
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SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00
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FLORIDA.

Lake Helen, F. E. Nettleton,	20 00
Pensacola, Rev. H. G. Yerger,	5 00—25 00

TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	5 00
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TEXAS.

Dallas, 1st Cong. ch., for work in care of Miss Swift, Madura,	40 00
Uvalde, Hensley and Beaumont,	55 00—95 00

OHIO.

Atwater, Cong. ch., with other dona., to const. AMOS BAITH, H. M.	33 30
Cleveland, Euclid-ave Cong. ch., 102; H. C. H., special, for a man under care Rev. G. T. Washburn, India, 75,	177 00
Columbus, 1st Cong. ch., to const. F. C. EATON, AMASA PRATT, and E. A. COLE, H. M.	312 78
Coolville, Cong. ch.	5 95
Delaware, William Bevan,	5 00
Freedom, Cong. ch.	14 86
Lafayette, Cong. ch.	7 50
Lenox, Cong. ch.	6 25
Madison, Cen. Cong. ch.	51 00
Minersville, Welsh Cong. ch.	75
Oberlin, 1st Cong. ch.	109 82
Painesville, 1st Cong. ch.	56 68
Saybrook, Cong. ch.	14 50
Steuben, 1st Cong. ch.	6 22
Steubenville, 1st Cong. ch.	3 00
Syracuse, Rev. W. Edward,	4 00
Thomaston, Welsh Cong. ch.	8 00
Unionville, J. C. Burnelle,	5 00
York, Cong. ch.	14 50—836 11

Legacies.—Cleveland, Elisha Taylor, by J. W. Taylor, Exec'r,

35 26

871 37

INDIANA.

Terre Haute, S. H. Potter, 25 00

ILLINOIS.

Bellmont, Rev. P. W. Wallace, 2 50
 Blue Island, Cong. ch. 27 52
 Chicago, Plymouth ch., 214.82; U. P. ch., m. c., 14.58; Millard-ave. ch., 12.97; Mark Skinner, 250; Mrs. A. Boyden, 28.22, 520 59
 Elgin, Cong. ch. 16 00
 Galesburg, 1st Cong. ch. 70 50
 Geneseo, 1st Cong. ch. 122 89
 Hamilton, George Fairbairn, 3 00
 Larchland, Mrs. M. Campbell, 1 00
 Lawn Ridge, Cong. ch. 14 50
 Millburn, Cong. ch. 10 00
 Morton, Cong. ch. 13 25
 Pittsfield, Cong. ch. 10 00
 Plymouth, Cong. ch. 7 50
 Quincy, Miss E. M. Newcomb, 5 00
 Roseville, Mr. and Mrs. L. C. Axtell, 10 60
 10; Orpha A. Dilly, 60c. 10 00
 Tolono, Mrs. L. Haskell, 15 30—860 15
 Woodburn, Cong. ch.

MISSOURI.

Eldon, Cong. ch. 2 00
 Independence, Harriet N. Pixley, 1 00
 North Springfield, M. H. Merriman, 15 00—18 00

MICHIGAN.

Charlotte, L. A. Griffith, 1 00
 Clinton, Cong. ch. 7 00
 Olivet, Cong. ch., m. c. 2 27
 Tecumseh, James Vincent, 10 00
 West Bay City, John Bourn, 52 00—72 27
Legacies.—Grand Haven, W. M. Ferry, by E. P. Ferry, Ex'r, add'l, less charges 78.34, 4,421 66
 4,493 93

WISCONSIN.

Appleton, A friend, for Mr. Logan's work, 5 00
 Geneseo, Cong. ch. 74 42
 La Crosse, 1st Cong. ch., 125; S. Martindale, 10, 135 00
 Lake Geneva, 1st Cong. ch. 20 35
 Madison, 1st Cong. ch. 50 00
 Milwaukee, Grand-ave ch., 38.85; Mrs. E. A. Underwood, 5, 43 85
 Ripon, Rev. James A. Towle, 25 50
 Whitewater, Cong. ch. and Sab. sch., to const. Mrs. C. M. BLACKMAN, H. M. Windsor, Benev. Soc. of Cong. ch. 108 34
 30 00—492 46

IOWA.

Alzona, A. Zahlten, 1 00
 Burlington, 1st Cong. ch., add'l, 51 66
 Corydon, Mrs. Clara Redd, 4 00
 Des Moines, Mrs. H. L. Whitman, 5 00
 Dunlap, Cong. ch. 27 44
 Emmetsburg, Cong. ch. 6 27
 Harper, D. Ferguson, 4 00
 Keokuk, Anonymous, 5 00
 Le Mars, Ella M. Slater, 5 00
 Sherrill, Cong. ch. 4 25
 Sioux City, O. C. Hill, 3 00
 Waterloo, M. K. Cross, 15 00—131 62

MINNESOTA.

Alexandria, Cong. ch. 5 07
 Amiret, Rev. P. K. Peregrine, 5 00
 Austin, Cong. Union ch. 21 90
 Elk River, Union Cong. ch. 7 14
 Excelsior, Cong. ch. 11 83
 Fairbault, Cong. ch. 26 77
 Mazepa, Ella Hyde, 5 00
 Minneapolis, Plymouth Cong. ch., 109.60; 2d Cong. ch., 16, 125 60
 Montevideo, Cong. ch., 1 50
 Northfield, Minnesota friends, to const. J. F. WOODMAN, E. V. RICE, and W. B. FRENCH, H. M. 350 00
 Orionville, Cong. ch. 10 00
 Spring Valley, 1st Cong. ch. 15 00
 St. Paul, Plymouth ch. 58 90
 Stockton, Mrs. Alfred Mowbray, 1 00—644 71

KANSAS.

Leavenworth, 1st Cong. ch. 55 52
 Topeka, Oliver H. Hay, 10 00—65 52

NEBRASKA.

Exeter, 1st Cong. ch. 4 00
 Nebraska City, W. M. Soc. of Cong. ch. 2 50
 Omaha, St. Mary's-ave. ch. 7 50—14 00

CALIFORNIA.

Oakland, Plymouth-ave. ch., 26.60; GALEN M. FISHER, to const. himself, H. M., 100, 126 60
 Santa Barbara, H. M. Van Winkle and wife, 6 00
 Santa Cruz, Pliny Fay, 10 00—142 60

OREGON.

Forest Grove, Mrs. M. R. Walker, 5 00

NEVADA.

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Yankton, 1st Cong. ch. 31 65

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Province of Ontario. Bejwood, Cong. ch. 6 00
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MISSION WORK FOR WOMEN.

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Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19

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CONNECTICUT.—Middletown, 1st Cong. Sab. sch., 30; No. Cornwall, Miss. Bank Society, 1.50; No. Coventry, Cong. Sab. sch., 13.88; Pomfret, Wide Awake Class, for Elisha Roob, Marsh, Turkey, 20; Salisbury, Cong. Sab. sch., for boy scholar at Mardin (of which Pastor's class, 10; Mr. Norton's class, 10; Miss Wells's class, 10; Main School, 10), 40; Windsor Locks, Cong. Sab. sch., for Kioto Training School, 50, 155 38

NEW YORK.—Malone, 1st Cong. Sab. sch., for Rev. G. F. Herrick, Marsovan, 37.50; Orient, Cong. Sab. sch., 30, 67 50

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OHIO.—Freedom, Cong. Sab. sch.
ILLINOIS.—Chicago, New England Cong. Sab. sch., 54.68; Randolph, Miss. Sab. sch., for Rev. C. F. Gates, Mardin, 25; Englewood, 1st Cong. Sab. sch., 12.51,
WISCONSIN.—Madison, 1st Cong. Sab. sch., for girl at Marsovan,

MISSOURI.—Republic, Cong. Sab. sch. 1 84
MICHIGAN.—Detroit, Sun Band and Opp. Club of 1st Cong. ch., for girl, care Rev. E. Riggs, 9; Owosso, Friends, for new school b'd g at Adana, 10, 19 00
IOWA.—Sherrill, Cong. Sab. sch. 2 00
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CANADA.—Garafraxa, 1st Cong. Sab. sch. 16 54
659 64

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RHODE ISLAND.—Barrington, Cong. Sab. sch., 10; Providence, Pilgrim Ch. Sab. sch., 10; Harvey N. Davis, 1,
CONNECTICUT.—Bridgeport, Infant Class of North Cong. Sab. sch., 10; Easton, Cong. Sab. sch., 1.30; Goshen, Cong. Sab. sch., 19.59; Hartford, Asylum Hill Cong. Sab. sch., 5; Litchfield, 1st Cong. Sab. sch., 25; New Preston, Cong. Sab. sch., 2.50; Norwich, Broadway Cong. Sab. sch., 14.92; Salisbury, Cong. Sab. sch., 5,
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PENNSYLVANIA.—Lansford, E. Jenkins, 25c.; Pittsburg, Infant class, Plymouth ch., 4,
NEW JERSEY.—Orange, Mission Band of St. Cloud Presb. ch. 2 00
OHIO.—Cincinnati, Walnut Hills Cong. Sab. sch., 11.60; Dover, Cong. Sab. sch., 5.04; Freedom, Cong. ch. Missionary Fair, 7.14; Ironton, Cong. Sab. sch., 10; Jefferson, Miss A. W. Simonds, 30c.; Kinsman, Presb. Sab. sch., 13.85, 47 93
ILLINOIS.—Chicago, Alexander Duff, 1; Shareholders, 4.75; Crystal Lake, Cong. Sab. sch., 10; Princeton, Cong. Sab. sch., 7.60, 23 35
MICHIGAN.—Banks, Cong. Sab. sch. 1 57
IOWA.—Kalo, Union Sab. sch., 24; Keokuk, Latham H. Ayer, 10c.; Monticello, Cong. Sab. sch., 4.60; Muscatine, Cong. Sab. sch., 10, 38 70
DAKOTA TERRITORY.—Rapid City, Cong. Sab. sch. 5 00
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NEBRASKA.—Clay Centre, Friends, 80
CANADA.—Montreal, "A Few Children," 3 75
NOVA SCOTIA.—Economy, Little Friends, 80
SANDWICH ISLANDS.—Honolulu, A. L. Smith, 10; Received by W. W. Hall, 3.30, 13 30
JAPAN.—Tokio, Misses Kidder and Whiteman, 20
452 62
Donations received in January, 41,306 97
Do. (Thank-offerings), received in January, 552 36
Legacies received in January, 10,380 91
52,240 24
Total from September 1, 1885, to January 31, 1886: Donations, \$150,133.84; Legacies, \$44,781.99 = \$194,915.83.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

MASSACHUSETTS.—East Braintree, F. A. Faxon, 1 00
RHODE ISLAND.—Westerly, A. F. Dixon, 1 00
NEW YORK.—Albany, Bessie and Wilfred Hale, 40c.; Bangor, Four children, 1,
ILLINOIS.—Morton, Cong. Sab. sch. 15 00
IOWA.—Spencer, 1st Cong. Sab. sch. 8 90

SANDWICH ISLANDS.—Honolulu, Received by W. W. Hall, 71 50
Previously acknowledged, 68 80
48,127 29
48,226 09

DONATIONS RECEIVED FOR ARMENIA COLLEGE,
HARPOOT, TURKEY.

MASSACHUSETTS.—Pittsfield, Mrs. Mary L. O. Sullivan, 5 00
OHIO.—Cleveland, Julius King, 15 00
ILLINOIS.—Galesburg, A. N. Babcock, 1 00
WISCONSIN.—Ripon, Rev. E. H. Merrill, D.D., 5 00
IOWA.—Boonesboro', Mrs. Annie M. Palmer, 100 00
225 00

Previously acknowledged, 65,137 37
65,362 37
ARTHUR W. TUFTS, Treasurer.
BOSTON, January 30, 1886.

FOR YOUNG PEOPLE.

SIGHTS AND SOUNDS IN SOUTHERN INDIA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

WHEN the missionaries first began to work among the people of the Madura district in South India, they found the heat so great in April and May that they had to find a place on the mountains west of them where they could cool off. After trying other places they discovered Kodi-kanal, the spot represented in the view on the next page. But there were no roads and no houses, and the sides of the mountains are like great walls towering into the sky. So they had to travel by the side of many dangerous precipices, and have bearers to carry the ladies and children in long box-like frames in which they could lie down. All their baggage had to go on the heads of coolies. Wild elephants, bison, bears, and tigers wandered over these mountains and lived in the caves; and sometimes the tigers would seize cattle and carry them off or eat them on the spot.

Now all is changed. These wild animals have disappeared, except that now and then a tiger comes in the night to places a little distance from the settlement. Comfortable cottages have been built for English and American missionaries, and for English officials and others; the Americans of the Madura Mission have the central sites shown in the picture, because they first discovered the place and at that time could have their choice of position. The little church is the mission church. Some godly English gentlemen furnished a part of the money to build it, and a Swede, a shipwrecked ship-carpenter who wandered to this region seeking employment, constructed the steeple.

At first there was no lake at the bottom of the basin, and the missionaries' children used to wander all through the valleys picking wild flowers and gathering magnesia stones to polish. But a bank was built across a narrow valley away to the left — out of sight in the picture — where the brooks descended to lower valleys, and this bank stopped up the water so that the basin was filled up and the beautiful lake partly visible in the picture was formed. Good roads have been built around the lake; one right along the margin of the lake, which is four miles in length. There are three boats and little boat-houses that furnish opportunity for rowing and fishing.

Many beautiful places for picnics, two or three or more miles away, such as Glen Falls, Pillar Rocks, Fairy Falls, Doctor's Delight, Silver Cascade, Paradise of Ferns, are very much enjoyed by the children and grown folks too; and they find most beautiful flowers and ferns everywhere.

Then the children have here for two months what they do not enjoy during the other ten months of the year in the low country — an English Sunday-school. Every Sunday morning at half-past eight they all come to one of the houses seen in the picture and have a real nice Sunday-school. The English children come



KODI-KANAL, ON THE PULNEY HILLS, SOUTHERN INDIA.

too, and sometimes there will be twenty-five children attending. They have only two months for it, so the course of lessons cannot be very long; but they like to study out of such a book as "The Story of the Gospels" or "The Acts of the Apostles."

There are some villages on the lower mountains and a very few Christians among them. The villagers raise peaches and rice and coffee and cardamons, and bring them for sale.

Now turn to the other picture on our last page and see those four musical evangelists seated upon a mat just as the Hindus like to sit. One of them has a book in front of him on the mat, and he is the leading singer. He holds in his hands a pair of small disks of bell-metal, called cymbals. They are resonant, and as he sings he keeps time by striking these cymbals very harmoniously. The other three men support him by repeating his choruses and prolonging some of his tones, as well as by playing upon their several instruments.

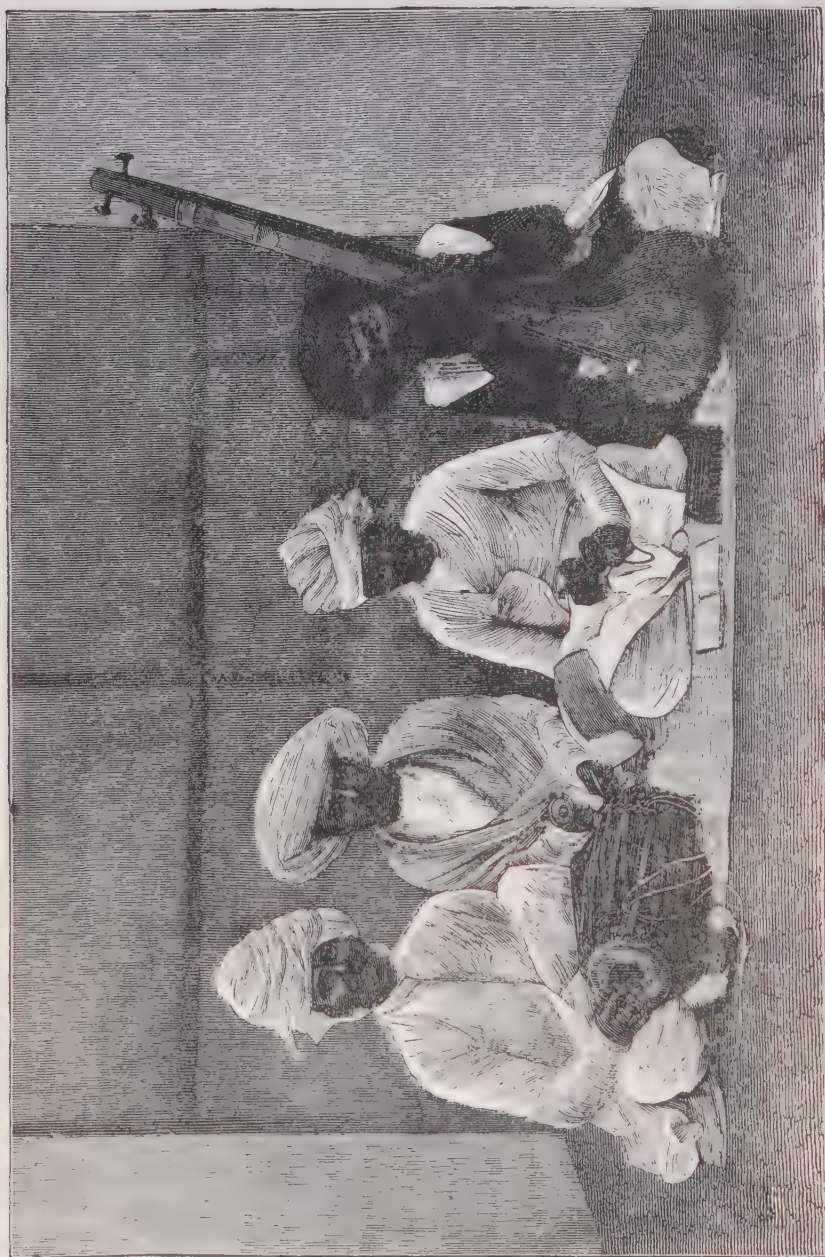
The one on the left of the leader has an instrument of three strings which he plays like a guitar. But one of those strings is intended to give a single note, — the keynote, — and the other two give out the tune. Often this instrument, called the *vīṇā*, has only two strings — one for the keynote and the other for the tune.

The man next the leader on the right has another pair of cymbals to make the intervals of time prominent. The man at the end has a drum, which all natives consider very essential in accompanying singing. It is not very loud and is played entirely with the two hands, striking with the fingers or the palm of the hand. One end is just an octave lower in tone than the other end, and by a great variety of strokes an emphasis is imparted to the intervals of the tune which is agreeable to their ears. Instead of the *vīṇā* the Christians use violins. They do not get good violins, however, and cannot play very well, seizing the bow in the middle instead of at the end; but still they work them vigorously and produce an effect quite agreeable to themselves.

If a small company like this wishes to have an evangelistic service of song they inform the chief men of the village where they go, and invite every one to come. Then they sit down on their mat inside a room, or out on a low piazza, or even on the ground under a tree, and begin to sing and play. The sound of cymbals always attracts the attention of the natives, because all their festivities and performances of every kind are accompanied by that steady beat, just as the drum is used with or without a fife when soldiers march. When a crowd has gathered the leader explains what he is going to sing and preach to them, and begins by singing. Every little while he stops to explain the meaning and bearing of what he has sung. And thus they go on for hours.

Another musical exercise in the Madura Mission is the sacred concert. There are, in the different stations of the mission, seven boys' boarding schools and about the same number of girls' boarding schools, and from these are selected a number of choruses which are trained separately and then brought together at the large annual meeting when all the mission agents assemble. Some of the familiar songs are sung by the full chorus, others by the separate choruses, and a great crowd will always gather to hear them sing. One of the missionary

ladies plays the organ, sometimes there will be some gentleman who can play a cornet, several natives will play violins, and there will be one or two drums and half a dozen pairs of cymbals. Simple Christian songs have been prepared for



MUSICAL EVANGELISTS IN INDIA.

these concerts, and after hearing them here the children and others carry them to all parts of the district, and many heathen and Mohammedan children have thus learned to sing the praises of Christ who was born in Bethlehem.

THE MISSIONARY HERALD.

VOL. LXXXII. — APRIL, 1886. — No. IV.

SIX MONTHS. — The receipts from donations, including “Memorial Thank-offerings,” during the first half of the fiscal year, amounted to about \$177,000 (\$176,976.33), which is the average for the corresponding period for the past three years. In 1882–83 they reached the sum of \$186,000. We have been hoping that the thank-offerings would carry the donations for the first six months of the present year certainly up to \$200,000; but if these offerings shall come in generously during the latter six months of the year, so that instead of about \$7,000 (\$6,850.94), they shall multiply that sum by ten, and if the regular contributions shall also advance, we shall have abundant occasion for thanksgiving.

THE call for the American Board Almanac, unlike that for similar publications, seems likely to last far into, if not through, the year. Our first edition was exhausted some time since, and the second edition is selling rapidly. The publication has proved a much greater success than was anticipated.

THE American Baptist Missionary Union calls for \$175,000 to be raised before the end of March in order to close the fiscal year without a debt. The new openings for its missions in Upper Burma and on the Congo call for a permanent increase in its annual income of at least \$60,000. This will be an advance of thirty per cent. on the donations of the past. God is certainly calling this Society to such an advanced step. Two of its missionaries, Messrs. Freiday and Roberts, are already in Upper Burma, acting, at last reports, as interpreters to the British army in the Shan and Ka-Chin languages. As soon as this service is ended, they will take up missionary labors. Offers for service in Upper Burma have been received from four other missionaries, and the Union proposes to take possession of Upper Burma as soon as possible. May God speed them in their efforts!

THE recent publication of a Bible Dictionary in Marathi marks a new and important step in the provision of a Christian literature for India. The volume has been prepared by Rev. H. J. Bruce, of Satara, using Schaff's Bible Dictionary as a basis, but abridging and enlarging the articles, and adding new ones to meet the peculiar needs of the people of India. *The Indian Witness* and *The Bombay Guardian* speak in warmest terms of the book, as a production of greatest value for the churches of India. Application has already been made for permission to translate the dictionary into the Bengali and Urdu languages.

SOME account of the Jubilee services in the Zulu Mission will be found on another page, together with a communication from Rev. Aldin Grout, the veteran missionary, who was one of the first three men sent out by the American Board to Natal. At the close of the half-century Mr. Grout is still living, unable, by reason of age, to continue his labors, but spared in this country to rejoice in the success of the mission which was established under such discouraging circumstances. The work in the Zulu Mission has been materially affected by the presence of foreigners, and by the formation of an English colony in Natal; but the results show what can be done with native Africans, and there is good promise for the future of this mission and, through it, for the future of the southeastern section of the continent.

THE simultaneous meetings organized by the English Church Missionary Society were held during the second week in February in nearly two hundred centres in England and Wales. The *Record* gives particulars from nearly one hundred of these meetings. In the great cities they were not largely attended, but the best and most crowded meetings were held in rural places. Some of the meetings are spoken of as characterized by great spiritual earnestness and fervor. Their object was not so much to raise money as to arouse personal interest in missions, to present the needs of the heathen and the call of Christ to evangelize the world. There seems to have been no difficulty in securing a great number of able speakers, including among them some men of prominence in Church and State. We learn also that the London Missionary Society has been holding a series of meetings for conference and prayer at its mission-house, and an increase of zeal and spirituality, as well as enlarged means, are looked for as a result of these special services.

FOR some time past it has been apparent to those who understand the case, that the Home for missionary children at Auburndale must be put on a better financial basis. Mrs. Walker, to whose untiring efforts and personal supervision the establishment and success of the Home have been due, has found herself physically unable to remain in charge, and has made excellent provision for a successor. But private property which has been employed in this benevolent enterprise should be released. Some funds are now in the hands of the Trustees of the Home for the purchase of the estate now in use, and \$9,000 are needed to complete the required amount. While this Home is justly regarded as a necessity for the relief of missionaries in that most trying part of their experience, the sending of their children to this country, it is not deemed wise, and by many it would not be regarded as proper, to use the missionary contributions of the churches for the purchase of this property; but the project to secure the estate has, after careful examination, been cordially endorsed by the Prudential Committee, who would be rejoiced to see the needed amount raised. Are there not those who, in thankfulness for their own Christian homes, and in remembrance of those families called to endure separation for Christ's sake, will contribute, in addition to their regular gifts, the comparatively small amount needed to make this Missionary Home a permanent institution? Contributions for this purpose may be sent to James M. Gordon, Esq., Columbian National Bank, Boston, one of the Trustees of the fund for the purchase of the Home.

ROBERT ARTHINGTON, ESQ., of Leeds, England, is still planning for the prosecution of missionary work in Africa. He has recently offered to place at the disposal of the American Board a fund of £5,000, the income of which, amounting perhaps to \$1,250 annually, shall be expended, on certain conditions, in prosecuting a mission on the east coast of Africa among the Masai and Kwafi tribes. Correspondence is now being held with Mr. Arthington on the matter. The cost of such a mission as Mr. Arthington proposes would be at the outset not less than \$8,000 or \$10,000 per annum.

ONE of the pleasant indications that the mission of the American Board in Austria is accomplishing the end for which it was designed is the growing friendliness of many of the pastors in Bohemia. During the Week of Prayer several of the believing pastors from the towns about Prague came to the city to attend the meetings held in connection with the mission; and at the anniversary of a small missionary society supported by these pastors, Rev. Mr. Clark was invited to make an address. Thus opposition and indifference give place to friendliness. On the first Sunday of January seven persons were received into the Free Church at Prague.

THE report from the English Church missionaries in Uganda, Central Africa, to be found in the "Notes from the Wide Field," is most distressing. When the letter from Mr. Ashe, which we print, was written it was not certain that the king's order for the killing of Bishop Hannington had been executed; but more recent tidings leave little room for hope. Two men who have arrived at Zanzibar affirm that they witnessed the killing of the Bishop and nearly fifty of his followers, on the 31st of October, three days after Mr. Ashe's letter was written. We cannot understand this, since according to his own report, the latest we have seen from his pen, Bishop Hannington was passing through Masai-land, without porters, sleeping on the ground and having but one or two attendants. How at a later date he could have secured fifty followers, or even half that number, is inexplicable. Nothing has been heard from Uganda since the Mr. Ashe's letter of October 25. The missionaries there were anticipating, should their Bishop fall, that their own lives would not long be spared; but God reigns, and we hope yet to learn that he has interposed in some way for the deliverance of his servants there, who were so calmly and trustfully waiting his will. The following extracts from the letter of Bishop Hannington, written July 5, which we printed at the time, are wonderfully impressive now. In writing of the difficulties in his way he said: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say:—

"Peace, perfect peace, the future all unknown;
Jesus we know, and He is on the throne."

His letter concludes with the following striking sentences: "And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

It will be seen from the accounts given in the "Letters from the Missions," that at many stations the Week of Prayer was observed with unwonted interest. Other accounts, not published, corroborate this statement, and there is promise of large results from the special services held at this season of the year. The revival in the Zulu Mission, where our brethren have labored long and amid many discouragements is especially cheering.

A COUNTRY church in New Hampshire, having less than one hundred resident members, has sent an order for forty-two copies of the "Commemorative Volume," and reports that the canvass of the parish is not yet completed. A letter from a lay member of the church shows how a wise pastor incited some helpful Christians to an effort which, at small cost of money and time, secured in the homes of the people a work of permanent value upon missions.

RELIGIOUS persecutions in Turkey, instances of which were given in the Memorandum of the Evangelical Alliance, published in the *Herald* for February, continue to be brought to the attention of the public. The *London Times* has contained recently two communications on the subject from the British Evangelical Alliance, giving particulars of other cases of persecution. Darkness must yield before the light, and the failure on the part of the Turkish government to uphold religious liberty, in violation of its own laws, must eventually lead to reform. Turkey has just obtained, by the consolidation of Bulgaria, a barrier on her north-western frontier against both Russia and Austria. If she were wise she would see that this practical defence against her old foes was secured in part through the wisdom and energy given to the Bulgarians by the education and Christian institutions furnished them. She owes more to Robert College than she now dreams. If she would have a barrier against Russia on her eastern border, she would foster the schools and Christian institutions now planted in Asia Minor, and would cease her persecutions of those who are her best friends.

DR. PORTER, of Pang-chuang, China, reports at length a sudden *émeute* at their village, which, though speedily quelled, threatened for a time serious consequences. Two or three men sought to incite the people against the foreigners and made the employment of certain carters to bring up coal from the river to the mission premises the occasion of an uprising. They sounded the gong and beat the temple-bell,—the usual signal for alarm,—and rushed to the mission premises, which were soon barred against them. For a few moments a conflict seemed inevitable, but apparently the rioters did not dare to carry out their plan. For several succeeding nights the premises were guarded by the native Christians. After a week of excitement the four leaders of the rioters were arrested by order of the district magistrate, who was prompted to do this, not by his own love of justice, but by a telegram from the Viceroy, who had received the representations of the United States officials, to whom the facts had been communicated by telegraph. When Dr. Porter wrote, the ringleader was in jail, other offenders had made a humble apology, and a compact of eight articles had been signed by the village elders as a security against further trouble. The people were in amazement over the rapidity and force of the telegraph in its support of the foreigners. The missionaries are not likely to be again troubled in this way.

THE distress throughout our Turkish Missions, by reason of the poverty of the people, seems to be increasing. The government, because of its war expenses, is extorting the taxes even from those who would seem to have nothing to pay. We learn of one poor woman in the interior who was tied to a tree with a large bag of stones about her neck, for the purpose of compelling her to pay taxes. In another place a sick man had his bed taken from him and sold; other persons are beaten and some are sent to prison. It is a sad cry of poverty which now comes up from all parts of the Turkish Empire. Of course the mission churches will, on this account, be greatly hindered in their efforts toward self-support, and much promising work which has been begun must either be discontinued, or help must be rendered for a longer period than we had hoped.

WE are sorry to be compelled to allude again to the intrusion of certain Baptists among the mission churches of Asia Minor, though we are glad to repeat that such intrusion is discountenanced by the American Baptist Missionary Union. If these individuals were to confine their efforts to those who are not of any evangelical faith there would be less ground for complaint; but, as matter of fact, their labors are entirely among Protestant churches. So far as is known, not a single person has become a convert to their views who has not been connected with an evangelical church under the care of the American Board. This clearly is not preaching the gospel, but is introducing schism among believers.

WE are happy to say that the sum called for to complete the Young Men's Christian Association Hall at Osaka, Japan, has been received. The larger portion came from New York, New England and the West contributing the rest. This hall, designed for the use of all missionary societies working in that important city, will give opportunity for holding those great assemblies which are so peculiar to Japan, where believers and unbelievers sit for hours listening to a series of discourses on Christian truth. It will also be a conspicuous witness to the Japanese of the fraternal union existing among Christians in all parts of the world who, disregarding denominational lines, have contributed to this object.

THERE are disquieting rumors current concerning affairs in Bulgaria and the European principalities. The wrath of man is certainly aroused and God only can restrain it. The prayer for peace should rise constantly from all hearts. We learn from Monastir, in European Turkey, that murder for money has been more common than for some time past. People are poor and provisions of all kinds are twice the usual price. This disturbance must, of course, affect our missions. At the same time, Christian work is being prosecuted with much vigor in some sections. No less than one thousand copies of the Scriptures were disposed of in one day by our mission agents at Philippopolis.

ON the pages following the Donations will be found the Report of the Special Committee appointed at the Annual Meeting of the Board to examine affairs in the Treasurer's office. The Committee reported, as directed, "through the public press," from which we obtained our copy.

JUST as our last number went to press, a request was received from Constantinople that Christians in this land would join during the last week of February with the missionaries of the American Board in Turkey, and with the native Christians, in special prayer for the descent of the Holy Spirit on missionary work within that empire. The request was received too late to present it through the religious press prior to the week thus designated. Of course, we have not yet heard of the observance of the week in Constantinople and at the other stations, but the brethren were expecting meetings of much interest and power. Such prayer should always rise into more earnest continued intercessions, and it is by no means too late to aid our missions in Turkey in our supplications before God.

It is now some ten or twelve years since the system of Weekly Offerings was introduced into a large number of the Congregational Churches in New England. It is time to inquire, What has been the result of the system in its practical workings? We have not sufficient facts to form a proper induction, but we wish it were possible to obtain a statistical statement in regard to the matter. We happen to have at hand facts relating to seven churches which have adopted this system; and, so far as their contributions to the American Board are concerned, there has been a gradual falling off within the last five years. Indeed, the aggregate contributions of these seven churches for foreign missions for the year 1885 is not sixty per cent. of what it was in 1875. This may be owing to other causes of which we have no knowledge; yet we have been informed that there has been a similar falling off in contributions from these churches for local and city missions. Other facts from other quarters suggest the inquiry, which all must desire to have answered, whether the system of weekly offerings is working for the increase of practical benevolence in our churches. One thing is certain — no system, however excellent, will succeed without personal and continued effort. Is it not possible that the system referred to has allowed many pastors and benevolent people to relax personal efforts? Has there not been a failure to present the various objects of missionary effort to the churches in view of the fact that no such presentation was called for on account of immediate collections? The matter is certainly one that calls for inquiry. Is not a considerable portion raised by the weekly offerings used, in some cases, for the payment of parish expenses, leaving a small sum, perhaps nothing, for benevolence? Do not some forget that the foreign missionary work includes under the care of one society a number of objects represented by several societies on the home field? These are practical questions which it would bewell for pastors and churches to answer.

THE notice in the December *Herald* that a New England pastor had sent to the treasury of the Board a thank-offering in connection with the birth of a little boy, amounting to one dollar for each pound the child weighed, has induced another pastor to make a similar gift, and in forwarding it, to commend the example to other households. If this advice were to be followed, we should naturally wish that the children should be as large and plump as possible. But there is something very serious in the way in which these parents make this gift, with the prayer that the child "may be duly qualified for the missionary work and earnestly disposed thereto."

"SENSATIONALISM IN MISSIONS."

UNDER the above title, an editorial article has appeared in *The Examiner*, the New York organ of the Baptist denomination, in which the writer classes the colored diagram of the "Religious Faiths of Mankind," given in the *Missionary Herald* for January last, with a reported utterance of a lecturer upon missions, about the small comparative cost of converts in foreign mission fields, and proceeds to call upon all friends of missions to base their appeals upon facts, avoiding all extravagance of statement and whatever savors of sensationalism. This call we heartily endorse, and we commend it to all Christians, and especially to the writer in *The Examiner* in view of his criticism of our diagram. As to the reported assertion of the lecturer upon the cost of converts at home and abroad, we have nothing to say except that it is so manifestly incorrect that, had we seen it or heard it, we should have instantly attributed it to a slip of the pen or the tongue.

But our diagram is charged with being "a false and calumnious representation"; it is affirmed that it states the case worse than it is, and is most discouraging. The writer is so out of patience with it that he admits that it is difficult for him to speak of it "within the bounds of decorum." We heartily wish that he could have controlled his feelings long enough to have allowed him to examine the figures, and state where they should be changed. The nearest and the only approach to an attempt to correct them is the assertion that in pagan lands there are at least twenty persons who are impressed in some degree by the gospel to each convert reported by the missionaries. This is a higher estimate than others have made. Professors Legge and S. Wells Williams judged that in China there were five adherents to each convert. In Japan and India the proportion is doubtless higher. But if we take the ratio of twenty to one, it makes a total of twelve millions to be deducted from the one thousand and thirty-four millions who are classed as non-Christians. On the other hand, it should be remembered that our diagram classes among Christians — Protestant, Papal, and Greek — multitudes whose Christianity is of the most formal kind, even if they do not personally reject the Christian name. Were we to strike out from the one hundred and sixteen millions enrolled as Protestant Christians all the atheists and skeptics, and all who have "been more or less impressed" by some other form of belief or of unbelief, a far greater deduction would appear in this column than would be shown in the column of non-Christians if those pagans and Mohammedans who have felt the influence of our faith were subtracted from the one thousand and thirty-four millions there enumerated.

Our diagram was intended to give a general view of how men are to be classed according to their religious faiths. There can be no getting away from the hard facts there stated. There is no more uncertainty about these figures than there is about the population of the globe. We would like to change them, but the wish will not warrant our doing so. But they are appalling, says our critic. Without dwelling upon the singularity of this argument, as presented by one who is calling for facts and not exaggerated statements, it is enough to

say that the Christian world ought to understand the exact truth. It is both foolish and wicked to shut our eyes to the real state of the case. Though certain facts strike us as discouraging, this furnishes no reason for our falsifying our report of them. Our critic, in the very act of condemning sensationalism and disregard of facts, seems to have fallen into the error himself. He can not materially change the figures on which our diagram is based without going in the face of the best secular and ecclesiastical statisticians of the day. If our "diagram utterly fails to take into account the fact that missionaries are preaching the gospel in every part of that great black square," it were enough to say that its object was not to show what was preached, but what was accepted. It would be still more to the point to say that if it had implied that "missionaries are preaching the gospel in every part of that great black square," it would have been utterly false and misleading. Can the writer in *The Examiner* be aware that in Africa and China alone there are more millions, perhaps twice as many millions, who have not so much as heard Christ's name, as there are souls embraced within the bounds of what we call Protestant Christendom? That this fact is appalling does not prevent it from being a fact. It is the height of sensationalism for one to teach that the heathen and Mohammedan world is honeycombed by Christian truth and is nearly ready to vanish away. Much has been done, but a vast realm of darkness still waits for the true light.

But in thus affirming the correctness of our diagram, we are not so much concerned about replying to our critic as we are about indicating the true ground of confidence in prosecuting the work of missions. When asked, in view of the huge mass of heathenism yet remaining in the world, Is there any thing to keep us from despondency? we answer emphatically, Yes. It is the Word of Him who came to save the world. Dr. Judson's reply to the inquirer about the prospect of converting Burma was the right one: "It is as bright as the promises of God." If we look to what is without, we shall question and falter: if we look within our Bibles and to him who gave them, we shall believe that he who has all power in heaven and on earth can accomplish in his own time and way his purpose of redeeming the world to himself. Nor in saying this would we be unmindful of many hopeful signs now given us in divine providence, that the day of the world's redemption hastens on. The most hopeful of these signs is the changed position of the Christian Church in reference to the *duty* of evangelizing the world. Alas, that we can not say, even yet, that *a majority* of professed Christians clearly recognize, as a personal obligation, the duty of preaching the gospel to all men, yet the conviction that this is a duty is rapidly broadening and deepening, and it holds many with a mighty grasp. This is a wonderful change within the century. Moreover, the world is open as never before, and the false systems of faith, though by no means overthrown, are in some degree yielding before the coming of civilization and Christian truth. A beginning — a good beginning — has been made in many pagan lands, and though as yet only the fringes of heathenism have been touched, it is seen that Hinduism and Buddhism and Confucianism can not stand when brought in contact with the religion of Christ. The Word of God has only recently been given in the chief languages of paganism, and that Word is now running very swiftly. The modern era of

missions has developed and enforced new methods of labor, especially in the direction of self-support and self-propagation, giving promise of far greater efficiency in the days to come. But above all, our hope — nay, our confident belief — may be that when God's people awake to their duty, and, consecrating heart and life, take united and earnest hold upon the work of sending the gospel to the benighted — then the Spirit of God will be poured out in a degree not yet apprehended by his Church. Within a few years He has so come upon Japan that, while the bulk of its thirty-five millions are still properly classed as Buddhists or Shintoists, the empire is feeling the force of Christian truth: and there is good ground for hope that not many years hence these millions, substantially evangelized, even if not all converted, may rejoice to be enrolled among the believers in Christ. The work of converting the world is not beyond God's power. He himself declares: "I the Lord will hasten it in his time."

Just so soon as the Church of Christ measures the task before her, and rising with all her energies attempts to proclaim her Saviour to all men, may we look for the opening of windows in heaven and the descent of the Spirit in mighty power upon the nations. Then the Lord will *suddenly* come to his temple, and a redeemed world shall be his.

THE JUBILEE OF THE ZULU MISSION.

On the twentieth of December, 1835, a vessel carrying Rev. Aldin Grout, Rev. George Champion, and Newton Adams, M.D., constituting what was then called the Maritime Mission to Southern Africa, came to anchor in the "roads of Natal," and on the second day afterward landed in what is now Durban, finding at and near that place about thirty-three white people and from two to three thousand natives. The country had been wellnigh depopulated by the wars of Chaka. These brethren passed into the interior about 150 miles to find Dingaan, the Zulu chief, who consented to their remaining in his country, though he did not like to have them near him.

Fifty years having passed, the mission at Natal made arrangements for celebrating the jubilee. The commemorative services were held at Adams (Amanzimtote) during the week commencing Sunday, December 20. On that Sabbath a sermon was especially addressed to the native churches by Rev. George A. Wilder, calling upon them, in remembrance of the years during which the gospel had been preached to them, to undertake their own support and to engage in aggressive work. Monday was devoted to business meetings of the mission. On Tuesday special memorial services were held, Rev. William Ireland giving an historical address, and Rev. Josiah Tyler presenting a paper on "Reminiscences of early missionaries." Letters were also read from Rev. Aldin Grout, Rev. C. W. Kilbon, and other absent missionaries.

Wednesday was devoted to the reception of guests and to the formal exercises connected with the opening of the new "Jubilee Hall." This building is designed for the use of the Amanzimtote Seminary, the leading training institution of the mission. It is a large building, well suited for the purpose for which it is designed. The following description is given in *The Natalian* of January 2: —

"The 'Home' at Adams—or the Jubilee Hall, as it is henceforth to be styled—is a two-storied edifice, standing upon a round hill by itself, commanding a splendid view of the surrounding country. It is in general configuration of the shape of the letter L, having a frontage of eighty feet, and ninety feet long at the sides. In the front are the upper and lower rows of eight windows, divided by a mock turret, forming the reception-room, in the front centre, and on the roof is a cupola which lends a marked boldness to the appearance of the structure. The rooms are lofty, well lighted, and well ventilated. On the upper story are dormitories for seventy-five pupils, and on the ground floor are the principal's office, studying-room, library, dining-room, kitchen, lavatory, and offices. At one end of the building are private rooms for the principal's family, and also for the matron. The wise precaution has been taken of providing an exterior staircase leading off the balcony at the rear of the building, as well as the inside staircase; so that in case of say an alarm of fire, there would be abundant means of exit for the pupils. The Rev. C. W. Kilbon was the architect of the building, and Mr. H. Russell did the carpentry work, assisted by natives, while the brickwork was done by contract. As the building was completed in the fiftieth year of the mission in Natal, the appropriateness of its being named 'Jubilee Hall' will be conceded by all."

The total cost of the completed structure was about \$14,500, nearly \$3,500 of which came from Natal, and the rest from the treasury of the American Board. It is believed that in placing this institution on a firm basis, thus providing for the advanced education of the native youth, the Board is employing the best means for bringing forward a supply of capable Christian preachers and teachers to meet the requirements of this portion of Africa.

At the dedication exercises, aside from the missionaries and their immediate friends, a large number of colonists from Durban and other sections of Natal were present, including Sir Charles Mitchell, the English Administrator of the government. After addresses by Rev. Messrs. Rood, Goodenough, and Ireland, His Excellency Sir Charles Mitchell made an admirable speech, in the course of which he said, as reported in the *Natal Mercury*: "The task in hand at these stations is an heroic one; the shallow criticism that nothing has been done is an entire mistake. When the stupendous difficulties in the way are considered, the results achieved in fifty years must not be looked upon as discouraging—but quite the reverse. The task is no less than the turning of a savage people to civilization, from nomadic to agricultural and industrial pursuits. If such a radical change is to rest on a solid foundation, it must be by slow and gradual operation, by placing those foundations deep down in the soil. If soundly started, the superstructure will arise, rapidly and complete, as the walls of this building arose after the foundation was laid. He did not believe in wholesale mission work like that reported of the Jesuits, who 'converted' thousands by the stroke of a pen. True conversion was slow work, and the slower the more durable. He wished in conclusion to convey to the missionaries the hearty sympathy of the government of this colony in the work in which they were engaged, and the earnest hope for a happy and successful future within these walls, both for themselves, and above all for the natives, for the government were conscious that in

their task of governing the natives of the colony the work of the missionaries was a very material assistance."

At the collation which followed congratulatory addresses were made by the guests present, including missionaries of other organizations and prominent men in the colony.

Thursday was a day of special interest to the native people and to the students of the theological department of the seminary; the exercises being under the charge of Rev. Mr. Robbins, long the head of that department. The day was spent in reminiscences and devotional exercises, with addresses by visiting clergymen. On Friday, Christmas day, another historical sermon was delivered, Rev. Mr. Tyler preaching from the text: "Hitherto hath the Lord helped us." The preacher dwelt upon the several points in the history of the mission in which God had manifestly interposed for the help of the people.

Thus the public services of the jubilee closed. The occasion was one of great delight to both missionaries and native Christians. They were cheered by the remembrance of what God had wrought before their eyes, and they were stimulated to renewed efforts for the future. Not merely Natal but Africa is to be redeemed to Christ. The Zulu Mission is to have a share in this glorious enterprise.

The following sentences from the editorial columns of the *Natal Mercury* are a pleasant testimony to the missionaries of our Board:—

"We wish now to do in the name of the Press what Sir Charles Mitchell will do in the name of the colony, and that is to recognize the faithful and persistent efforts of an unselfish and devoted body of men, to win over to Christian life and practice the heathen natives of this colony." "The Jubilee has been eminently successful, and the American missionaries proved that they have kept their true work steadily before them."

THE BEGINNINGS OF THE ZULU MISSION.

BY REV. ALDIN GROUT, ONE OF THE FIRST MISSIONARIES TO NATAL.

IN 1835, when the American missionaries arrived in Natal, that country was a howling wilderness, having, as was believed, not more than three thousand native inhabitants. The country was inhabited by all the large and small wild beasts and serpents, such as elephants, hippopotami, buffaloes, leopards, lions, hyenas, alligators, antelopes, and wild-cats. The same were found in the Zulu Country, north of Natal, even where the population was greatest, as the Zulus were not in the habit of hunting these animals and thus driving them away. Of the serpents, there was the python, some twenty-five feet in length, but its bite was not poisonous; yet there were many smaller varieties whose bite was deadly. Some of them would chase men and would even outrun them.

So little was known about Natal and the Zulus that on our arrival at the Cape Colony, our friends, believing that we would not find there any signs of civilization, advised that we leave our wives in that colony and make a tour of explora-

tion to learn the state of affairs and find out how we should equip ourselves. We did so, making the journey up to the chief of the Zulus, some hundred and fifty miles from our place of landing.

We found Dingaan, the chief, living in a hut made of sticks and grass, like the huts of his people, only it was larger and constructed in the most expensive way the Zulus knew of, being some twenty feet in diameter, with the top supported by some twenty posts, all of which were covered with strings of different colored beads, put on in stripes. We found the chief sitting outside of his hut, in an armchair carved out of a solid block of wood, with a spear in his hand. The chair was an imitation of those made by civilized people. Dingaan soon invited us into his hut and at once asked if we had ever seen so large and nice a house. The hut was built on an inclined piece of ground, and on the lower side of it was an opening just large enough for one to crawl into on all fours. The floor was made of hard earth pounded down and rubbed with cobble-stones till it had a polish like glass. In order to keep it in that state, the custom was for all to move on their knees; but the chief, in order to show us it was the biggest house we had ever seen, called on us to stand on our feet and see if we could touch the roof with our hands. We were at once questioned as to the greatness of our king and how he would compare with him and how many people our nation was composed of. He told us that if his warriors should all be collected, they would cover the country as far as we could see.

Soon he asked what we had come to him for. We told him we had the Bible and had come to teach him and his people the truths it contained. He at once replied: "Oh, then, you are men who pretend to write and read!" "Yes, we can do that." "Well, we have heard that white men can do that; but they can make cloth, knives, watches, etc., and of course they can be more clever wizards than any I have; but writing and reading is nothing but witchcraft." We were called on to show that we could read and write, which we did to his satisfaction. He said at first that he did not want us in his country, thinking that he knew more than we or anybody else; but he now saw that we could do what he could do not, and if we could teach him to read and write he would be glad to have us stop in his country. But the first lesson showed him that it would take time, and in disgust he threw down the pencil and paper, saying, "No, I can not learn; no, you may go home again; I do not want you." But he finally told us that if we would build our houses at Natal Bay, about one hundred and fifty miles from him, and make that our home, we might come to him occasionally and teach his people.

Dingaan did not want missionaries; Umpande, his successor, did not want missionaries; Cetywayo, Umpande's successor, did not want missionaries; but we hear recently that Udinizulu, son and successor of Cetywayo, in the Zulu Country, has sent to the Natal Colony requesting that missionaries may be sent to him. He has, as an interpreter, a son of one who was a church member at Umvoti when I was in charge of that station, who can speak English and Dutch as well as Zulu. Udinizulu sees that the murderous lives his fathers have lived can not be allowed alongside of civilized men. It has taken four generations of chiefs to secure the toleration of Christianity in Zululand. During these years

the stations of the American Board's Zulu Mission have all been within the Natal Colony, where natives are perfectly free but have the protection of the English government.

All natives in their heathen state, in and about Natal, are polygamists, and the men hold that their daughters must marry when the father pleases; and he usually claims that the daughter must marry the man who will give the greatest number of cattle for her, however many wives he may already have or however old he may be. I have known young women to jump into a lake infested with alligators and refuse to come out till a promise was made by the father that he would not marry her to the hated man. Women thus bought and paid for are as really the slaves of their husbands as are any other slaves.

The Zulus, as we found them, knew nothing of the God we worship. They admitted that there must have been at first a superior Being, for no man could make the sun, moon, and stars and hang them in the heavens; but they said: "If he continues to live we do not know, for we never see him." They believe that the spirit outlives the body, and remains, after death, near the place where the person lived, usually in some beast or serpent. There is a variety of serpent which seeks the fences of the kraals and at times crawls into huts. The people leave it unmolested and remain themselves in the hut, even though bitten, because they regard the serpent as a spirit. They believe the departed spirit has a disposition for good or evil, much as it had in life, and any good or evil that happens to them they attribute to the *isituta*, as they call the spirit. Their superstitions are almost endless — "Everything must have a cause."

The Zulus had but five implements made of metal, namely: the hoe, axe, war-spear, needle, and razor — all made of iron found in their own country and hammered out on a large stone with a small cobble. They raised Indian corn, pumpkins, melons, beans, and *imfe*, or sorghum. Bananas and sugar-cane were growing there, but the chief did not allow the common people either to grow or eat them. They were eaten only by chiefs.

Missionaries have in all cases had to build their own houses. There were no roads or bridges in all that country on our arrival there.

Wars and other obstacles in the early history of the mission repeatedly interrupted the labors of the first missionaries and their labor seemed lost. I settled twice in Zululand, and in the first instance I was driven out by Dingaan, my goods were all stolen or destroyed, and my house burned down. Then, under Umpande, an army was sent to my station in the night, several of the natives who had been friendly to me were killed, and my wife and I barely got out of the country with our lives.

That kind of trouble continued for ten years and seemed so disheartening that our committee recalled us, and I came as far as Cape Town on my way home, when Sir Peregrine Maitland, the governor of the Cape Colony, picked me up, made me "missionary to her Majesty Queen Victoria," and sent me back to Natal. This saved the mission.

CONDENSED SKETCH OF THE WEST CENTRAL AFRICAN MISSION.

THE ORIGIN. — At the Annual Meeting of the American Board in October, 1879, the Prudential Committee was directed to open a mission, if practicable, in West Central Africa. The region selected was that of "Bihé and the Kwanza, an elevated plateau, or rolling country, some two hundred and fifty miles inland from the Atlantic Ocean at Benguela, in about 12° south latitude." The selection of this site was the result of extended and laborious inquiry and correspondence conducted by Rev. John O. Means, D.D., late Corresponding Secretary of the Board, who visited England and the Continent and conferred with many European travelers who were familiar with different parts of Africa.

At the Annual Meeting in October, 1880, the Prudential Committee reported the arrangements for the opening of the mission as already in progress. Rev. Walter W. Bagster, Rev. William H. Sanders, and Mr. Samuel T. Miller, whose offers of service had been accepted, sailed from Lisbon on October 5, the day of the Annual Meeting, and landed at Benguela November 10. After a tedious delay of three months, porters were secured, and the party set out for the interior March 9 and reached Bailundu March 28, 1881, where, owing to the determined opposition offered by King Kwikwi to their further progress, the central station of the mission was established. Bihé, the second station, was occupied early in 1884. In 1884, after the expulsion, a station was fixed at Benguela on the coast, as the base of supplies to the whole mission.

THE LOCATION. — All these stations are within the limits of the province of Angola and are nominally under Portuguese jurisdiction. Bailundu is 190 miles from Benguela, almost due east; while Bihé is seventy miles from Bailundu, to the southeast. Both are situated on a rolling plain about five thousand feet above the level of the sea, in a most salubrious climate, where the mercury rarely sinks below 35° F. and rarely rises above 88° F., affording a temperature nearly such as is found in Washington Territory or Oregon. The face of the surrounding country is broken with hills and water-courses; the soil is fairly fertile and capable of a great variety of crops when properly tilled; the timber is light and of small value for lumber; the underlying rock is granite with rich deposits of iron and other valuable ores. Sweet potatoes and corn are grown in great profusion, oranges and bananas flourish under cultivation, and with proper tillage a large population may be sustained.

THE PEOPLE. — The native inhabitants of the region around our stations are scattered through numerous small villages and perhaps equal in number those of the agricultural districts in New England. They live in wattled houses, well built and convenient for such a people, and they are all partially clothed. They are a brown race, with regular features and closely curled hair, of erect, finely formed figures, active in habit and friendly in disposition. They belong to the great Bantu family, that occupies the southern part of Africa from ocean to ocean, from 5° north latitude to 20° south latitude. Their language is called the Umbundu and appears to be one of very regular construction, flexible, and capable of receiving and conveying religious ideas with reasonable facility. They are governed by a king, who is their leader in war and their chief at home. There is a council of chief men, or elders, who own the land, surround the king, give him advice, and as the exigency requires regulate the succession. The authority of Portugal in the high lands is little more than nominal.

There are no carriage roads between the regions inland and the coast; all communication is by a footpath for men and beasts, and all transportation is by means of carriers. Twelve days is the shortest time from Benguela to Bailundu, and oftener fifteen days are consumed. Beasts of burden are very little used; the tepoia, a hammock

suspended upon a pole, is the only conveyance for women and children. The Bailundos and Bihénos have no distinct object of worship, no well-defined religious system; and the teachings of the missionaries have to encounter only the apathy and opposition of the unregenerate heart. The total population accessible to this mission is only matter of conjecture: within a radius of thirty miles around each of the inland stations there may be ten thousand people, and within reach from Benguela perhaps half as many more. The country east and south inland, to which these stations are the natural gateway, is vast and populous, and the opportunity that opens before the mission is almost illimitable.

BEGINNINGS OF THE MISSION. — When first planted at Bailundu, the mission consisted of the three men named above — two of them ordained missionaries, the third a teacher. Their first tasks were to build homes, to win the confidence of king and people, and study the language. Their houses thus far have been built after the native fashion — one story in height, wattled frames, with a thatched roof. The mission was enlarged before the end of the first year by the arrival, November 30, 1881, of Dr. and Mrs. Francis O. Nichols and of Mr. and Mrs. Frederick A. Walter. These ladies were the first white women to visit the interior, and they were naturally looked upon with great curiosity. The deference paid to them by the gentlemen of the mission was a matter of profound surprise and tended to heighten the popular estimate of their rank and worth.

Early in 1882 the prospects of the mission were for a time beclouded by the death of Rev. W. W. Bagster, the pioneer and leader of the enterprise up to this time. Excessive labors and exposure, in the most unselfish devotion to the work, broke down his vigorous health, and with perfect resignation and an unshaken faith in the future of the mission he passed away, leaving a hallowed influence and a sacred memory to his mourning brethren. The precious remains of this dear brother, laid to rest on these heights, in a true sense consecrate the soil and its inhabitants to the gospel he loved and came thither to preach. We shall not have kept our pledges to this brother until a Christian life and civilization arise to guard the place of his burial and to bless the nations and peoples round about.

At the very time of Mr. Bagster's death a fresh reinforcement was on its way to the mission. Rev. and Mrs. Wesley M. Stover, Miss Minnie J. Mawhir, and Rev. William E. Fay arrived at Bailundu June 6, 1882, and the mission was thus fully equipped for immediate needs. For more than a year the time and strength of the mission were occupied with the serious tasks of building houses and transporting supplies from the coast and enlarging acquaintance with the people and with their language. Religious services were held at the homes of the missionaries, on the Sabbath and on other days, to which the natives came in with more or less regularity. The grammar of the language was studied and analyzed, and a vocabulary was collected, as frequent intercourse with the people gave opportunity. A school was soon opened, and under Mr. Miller's care made commendable progress.

In 1883, owing to impaired health, Dr. and Mrs. Nichols asked leave to retire from service and returned to this country, leaving the mission without a trained physician. In the course of this year communication was opened with Bihé, and an invitation was given by the king for some of the missionaries to come and live with him.

In 1884 the forward movement to Bihé began, and Messrs. Sanders and Fay went thither to open the new station and build the mission home, Mrs. Sanders being the first white woman who had ever visited this place.

THE EXPULSION. — The Portuguese authorities at Lisbon and on the African coast from the first treated the missionaries with great civility and rendered them important services. The natives had given them hearty welcome, and King Kwikwi, of Bailundu, formally adopted them as his "white men." The traders, however, seem to have

looked upon our men from the first with suspicion and jealousy. They observed the large stores that were taken inland and the generous presents that were made to the king and his chiefs; and they were convinced that the missionaries were traders in disguise, who would win their profits away from them. Accordingly they set themselves to prejudice the minds of the native king and the people against the new-comers, and in many other ways annoyed and hindered them; but the missionaries forbore complaints and went on their ways peacefully.

Thus matters stood at the middle of May, 1884, when suddenly the envy of one of the most hostile traders brought affairs to a crisis. King Kwikwi, bribed with gifts and alarmed by false reports, sent urgent word to the missionaries that they must go from his kingdom in nine days and only take a small part of their property with them. Astonished at this sudden outbreak, they could not believe their ears and at once tried to see the king and expostulate with him; but they could get no audience. Word was sent to Bihé, and the party there came down to Bailundu. Then, after an interview with the king in which he renewed his order to leave with angry threats, they were compelled to seek the coast. Hastily, with such few effects as they could carry, the missionaries set out on their long and sorrowful journey, leaving all their hopes behind them. The dangers and fatigues and exposures and hardships of that forced march, where three frail women and two little children must keep pace with the men, with few carriers and scanty supplies, are more easily imagined than described. A merciful Providence guarded them from perils and saved their lives and brought them every one to the coast in safety, though some of them were almost exhausted. Mr. Stover and family and Mr. Fay came to America to report the disaster and receive counsel. Mr. and Mrs. Sanders, after a brief pause for rest, began to retrace their steps and within four months were established once more in Bailundu with the consent, and even welcome, of the people and the king. Mr. Walter and family and Mr. Miller remained at Benguela and took immediate measures to open a station there. A little later Mr. Miller, at his own request, was released from service and returned home.

Mr. Walter, in the name of the mission, at once opened negotiations with the governor-general at Angola and conducted the affair with such steadiness and address as, in conjunction with communications opened at home with the Court at Lisbon, to bring about his active interference in the case. The governor-general disowned all responsibility for the ill-treatment our men had suffered, instituted an inquiry into the facts, and caused letters of commendation, in behalf of our missionaries, to be addressed to the native kings. The services of Mr. F. S. Arnot, a Scotch missionary to the Barotse Valley, who came to Bailundu a few days after the expulsion, were freely rendered and proved of great value to the mission. He dealt with the kings and chief men of Bailundu and Bihé and greatly aided in the prompt reëstablishment of the mission. In consequence of these things the two kings were led explicitly to condemn the expulsion and robbery and to invite all our missionaries to return.

THE RESTORATION. — Mr. and Mrs. Sanders went back to Bailundu in November, 1884, and at once took up their abode in one of the mission houses there and resumed the school and other mission work. Not only were they unmolested; their return was the occasion of popular rejoicing, and the violent expulsion of the previous July was repudiated and condemned.

In June, 1885, Mr. and Mrs. Stover, with their little daughter, set out on their return to the mission, and September 28 reëntered Bailundu and took up their residence in the very house whence they were driven out fourteen months before. While in this country Mr. Stover and Mr. Fay had attended to the printing of the first Umbundu grammar and vocabulary, of which the manuscript was happily preserved in the flight. Mr. Fay will return with his wife, Mrs. A. K. Fay, the present month, accompanied by Rev. Walter T. Currie and Mrs. Clara W. Currie. As soon as they

arrive it is expected that the station at Bihé will be reoccupied by two families. And thus, within two years of the time of the expulsion, both of the original stations will be reopened and fully manned and Benguela added as the station at the coast and the base of supplies. The outlook for the future is as promising as could be desired. It is too early to speak of results. It has been seed-sowing thus far, or rather the rough work of breaking up the soil preparatory to seedtime. And yet something has already been accomplished. Good sites have been chosen and occupied. The nature of our work and the character of our laborers have been fully proven to Portuguese and natives and their goodwill secured. The language has been reduced to writing and grammatical forms, and the first attempts at translation have been made. An interesting school has been gathered at Bailundu, and the work of education has been fairly entered upon. In a few instances, among those longest in the families of the missionaries, there seems to be some apprehension of the meaning of the gospel and some desire to receive its truth. In due time the spiritual harvest which we long to see shall be gathered in abundantly.

Letters from the Missions.

North China Mission.

THE BACK DOOR TO CHINA. — PEKING COLLEGE.

DR. BLODGET writes from Peking, on January 11, that the Week of Prayer had been observed at that station with more than usual interest. He says:—

“The back door has recently been opened into China. Steamers now go to Bahmo, only a few days’ journey distant from Yünnan. Yünnan, Sz-Chuen, Kwei Chow, and Thibet, will be easily reached by this route. Now that Burma is annexed to the British Empire, this route will doubtless soon be opened by placing military posts among the Ka-chins, in the mountains between Burma and China, so that travelers can pass safely this way instead of taking a long journey by way of Shanghai and the Yang-tsze River. There is work for our Baptist brethren in fulfilling the long-cherished desire of Judson to enter China by the southwest; work, also, for the Inland Mission, which already has its missions in Yünnan, Kwei Chow, and Sz-Chuen. I trust the men will not be lacking.

“The Peking College has recently received an impulse in its forward movement. Above 500 candidates presented themselves for its examinations for entrance, of

whom 100 or more will probably be received. These are lads and young men of the better classes, and of more learning and ability than those admitted in previous years. The president of the college and two of the older professors have recently been decorated with the rank of Chinese magistrates of the third and fourth grades respectively, which fact will have its influence in elevating the institution in the estimate of the Chinese.”

Japan Mission.

CHURCH DEDICATION AT OKAYAMA.

MR. CARY writes from Okayama, December 26:—

“One of the chief events since I last wrote has been the dedication of the new church-building in Okayama. The exercises were held on the evening of December 1. Had you been here you might have thought that some of the surroundings of the occasion differed from those commonly seen in America. Turning the corner of the street on which the church is situated, you would have seen over the roofs of the houses a string of bright red lanterns, which were stretched above the ridgepole of the church. Similar lines of light extended from the front gable to the

corners of the enclosure, and also along the neat iron fence before the church. Lanterns always form an important part of Japanese festal decorations. The gateway was decorated with an arch of green leaves, interspersed with oranges and red berries. Just outside of the fence were ranged a number of tables set out with candy and toys: for the street-pedlars are quick to gather in any place where a crowd is expected, and, as they had supposed, the street was filled with people who had come to see what was going on.

"Entering the building, you would have found a room sixty feet long and thirty-six feet wide. A space twelve by thirty-six feet at the entrance is not matted, but serves as a vestibule where clogs and umbrellas may be left, and where many persons who will not come in to sit down may stand and hear what is said. At the opposite end of the room is the platform. On the wall behind it is a large frame covered with white paper, on which the leading Chinese scholar of the province has written the Beatitudes. Beneath this are draped two Japanese flags. At one side of the same wall is a large picture, presented to the church by a Sabbath-school class in Massachusetts, and representing the disciples on the road to Emmaus. On the opposite side is a black-board on which are written the names of candidates for baptism. It contains thirteen names. [Sixteen names have since been added.]

"With the exception of the flags already mentioned, the only temporary interior decorations are two large bouquets arranged as only the Japanese know how to arrange them. Let me give you the ingredients of one: A cabbage, a scraggly pine branch about six feet high, and twenty or thirty chrysanthemums. What could an American florist have made from such materials? The result here was a very pretty decoration.

"In the body of the church there are no seats, and the large audience is crowded together upon the soft mats. The gallery opposite to the preacher's platform is reserved for invited guests, for whom

chairs are provided. Here are seated most of the members of the Ken Assembly, corresponding to an American State Legislature, several officials, newspaper editors, etc.

"The exercises were such as are common on such occasions. The history of the building showed that it had cost 2,133.414 *yen* (a *yen* is now equal to a Mexican dollar). Of this sum, 280.91 *yen* came from persons not members of the Okayama Church, while about 500 *yen* was obtained from the sale in America and Japan of idols, dolls, swords, household goods, etc. The remainder was by cash contributions of the church members, who now number 196. All is paid for, it being the firm resolve of pastor and people that they 'would not dedicate the church with a single *rin* (one tenth of a cent) of debt on it.'

"The dedicatory prayer was by the native pastor, and his earnest manner made a deep impression on all. Probably no part of the exercises has been so much spoken about by those who are not Christians. One of these said: 'I was almost afraid to remain in the room while he was praying.' The Christians say: 'After that prayer, none of us can think of the building as being ours. It is the Lord's.'

"There were various other meetings held during the first three days of the month — a meeting of the Christian women of the *ken*, missionary conferences, a preaching-service for unbelievers, prayer-meetings, etc. All of the exercises were profitable and exerted a wide influence. There is more of a spirit of inquiry in the city than ever before."

A MOUNTAIN PARISH.

Dr. Davis, writing from Kioto, January 12, tells the following story of a mountain parish: —

"It is west of Kioto fifteen miles, and consists of a rich alluvial plain ten miles long and half as wide, with a mountain district to the north, of equal extent. Eight years ago (when the writer first visited this region) there was not a Christian in it. Last Saturday a journey of

four hours brought me to the house of the evangelist who works in this region, who gave up the mayoralty of his village to become an evangelist and Bible-seller. I sat down to dinner with this brother in his humble home; it consisted of boiled rice, boiled radishes, and boiled mountain potatoes. After dinner we started out toward the centre of the parish, and I was entertained Saturday night at the house of a leading farmer of a mountain village on the edge of the plain. His house is finished in far more elaborate style than mine in Kioto; he is the richest man in the village. 'How rich is that?' He owns twenty-five acres of land, but does not work it himself. He rents it to small farmers — gives them one third of the crop, pays about one third in taxes to the government, and has one third himself. His land is worth about \$300 an acre, and he receives about \$20 a year, as his share from each acre, making an income of about \$500 from his twenty-five acres.

"The little farmers live in small straw-thatched houses and work hard, living almost entirely on rice. The land is terraced off in little patches of a few square rods each, and in many of them the water stands the year round, and fish are kept in them, which is a source of some revenue to the owners. Saturday evening the paper partitions were removed and three rooms of the farmer's house were thrown together and filled with about a hundred people, who sat for three hours and listened to three consecutive sermons.

"Sabbath morning we went on three miles farther to the centre of the parish, where the church has put up a little building, 15 x 30 feet, in the plainest style, at a cost of about \$300, without outside aid. The church now numbers fifty members; they have never had a pastor. The evangelist has labored in the region for three years. Dr. Gordon has made many trips thither, and students from the school have spent their vacations there. Sabbath afternoon the church gathered in the little church for a sermon and communion. One branch of this church is still nine miles farther north among the

mountains. There are twenty members, who have of their poverty already fitted up two churches, the first one being burned down by hostile Buddhists. Among these twenty Christians is one old woman who has been a paralytic for many years, and she is now not able to move at all; and yet she is happier in her new-found love and hope than any millionaire. Seven were baptized and received into the church at this service. Among them were mine host of the night before, with his wife; also the wife of another leading farmer of the same village.

"After the service a legacy was announced and paid over to the church. It did not equal the Otis Legacy, nor even the Swett Legacy. It was the bequest of the mother of the evangelist, who had died a few days before, leaving one half of her property to her little granddaughter, and the other half to the church. The church's portion amounted to seventy cents, which was paid over in silver. Sabbath evening we returned to the same village where we had spent the previous night, and preached to a crowd in another farmer's house. Monday morning, starting early, I reached home in time for my afternoon classes in the Kioto School, returning by boat down the rapids in the river-gorge, which ride many foreigners pay five dollars to take, but the missionary came down for ten cents. There are thousands of such parishes here waiting for workers to develop them."

Western Mexico Mission.

GROSS DARKNESS.

MR. BISSELL writes: —

"It is manifest that the priests have all classes of the people very completely in their power. We do not here see those signs of dissatisfaction with the priesthood that are sometimes found. There is abundant evidence that many hold us in superstitious dread. Not a few avoid our window, pray audibly to the Virgin when passing, and even run if they see us looking at them. None, as yet, gather about

the window at time of services. One poor woman nearly ran out of the house, last week, on spying a toy windmill which I had put up for the children. 'Is it—a—*cross to call the devil?*' she asked.

"The *ejercicios* have been in progress during last week (the Week of Prayer) and this. The great central church has been darkened by day and by night, and a large company (of women in this case) have there performed or endured the 'exercises.' When not in the church they remain in an adjoining house. They make it a time of rigorous fasting and bodily affliction. Being very near, we are ear-witnesses of a large part of the proceedings. During each day and evening there are several special times of flagellation and wailing. The outcries are horrible. It is commonly reported that 'apparitions of Satan,' representations of *infierno*, etc., are parts of the system. Certainly, such a theory would explain some of the sounds that ring through the dim old arches by night. We have known of several, in Tlajamalco and here, who have lost their reason, and the people say that it came about through attendance on the 'exercises.' Still more, it is now affirmed that two women of this present company have died, overcome by weakness and fright. This to purify the soul! This in the name of prayer! Nothing in Mexico has moved us as have these weeks of crying in the dark, while we, in all Protestant Christendom, have gathered as children at our Father's throne of free grace!"

West Central African Mission.

VISIT AT BIHE.

IN our last number allusion was made to the absence of Mr. Sanders at Bihé, whither he had gone to see the king and the head-men and to study the situation. He was absent from Bailundu about five weeks and had a good opportunity to pursue his investigations. One ever-present source of annoyance and difficulty in the interior of Africa is the custom of making presents to kings and chief men, these

dustry monarchs wishing to make as much gain as possible out of all white men who enter their territories. The Portuguese governor at the coast had advised our missionaries to agree with the kings of Bailundu and Bihé to the payment of an annual tribute in place of repeated presents, thus avoiding all uncertainties and disputes. This plan would be gladly adopted by our brethren, but it will be seen that Mr. Sanders, though desiring to do so, has effected no arrangement with the king of Bihé. Silva Porto, the new captain-general for the interior, appointed by the Portuguese government, had reached Bihé, where he has long had an establishment, and has now started a school for his slave-children. He is quite enthusiastic in certain plans of his own for improving the condition of the people, but he seems to have little conception of the evil he is doing them by his presents of ardent spirits. Of his own stay at Bihé, Mr. Sanders writes from Bailundu, December 25:—

"Mr. Silva Porto was very hospitable both times that I was at his house. While I was at the *ombala* (the king's palace) he brought his present there. It consisted of forty-four pieces of cloth, four military-coats, three kegs of powder (common blasting-powder), and one *garrafao* of rum. This we would consider a large present. Not so the head-men. 'Porto has cheated us on the rum,' was a remark that I heard made, and in less than three weeks they sent to him and got one more keg of it. He seems on principle to make little or no resistance to their demands. Also in paying his carriers, I noticed that after raging at them a few minutes he would yield to them. He paid thirty-four yards where we have been accustomed to give twenty-eight. It may be that his long years of experience have taught him that it is wiser to yield to them, but to me it seems that a firmer course would be better.

"When at the *ombala* of Bihé, I was in hopes that the *osoma* would speak of the matter of tribute. When he was drunk and inclined to be sociable, it was of no

use to speak of it. Aside from the fact that any promises or agreement then made would not have been considered binding (if, indeed, they consider any of their agreements binding), he would have inferred that I was very anxious about the matter, and then it would have been impossible to get any satisfactory settlement. When sober, he was close-mouthed and prudent, and seemed to be waiting for me to be the first to mention the subject. If it is as I suspect, he wishes to force me first to mention what we consider fair, that he may be able to hoot at it as unreasonably low and force the figure much higher. So, as far as the osoma himself is concerned, the matter of tribute has not been discussed.

"I was so incensed at the calm way in which they disclaimed all blame for eating up our things which the osoma promised to keep for us, that to the head-men I declared that we would give no more presents; and when I recounted all their bad faith, they had nothing to say except that they wish us to come soon and build and get our school started. They are accustomed to have the whites yield easily to their demands, and I presume they are simply deferring the discussion of tribute till we have built and become settled. When we moved up to. Bihé in March, 1884, the osoma at first refused to accept our present of ten pieces of cloth. I said I would add ten pieces if he would agree not to ask for more till the corn was ripe again. He said I was trying to cheat him and would not entertain the notion. I then said that if he did not take the ten pieces we had enough use for it, and he at once condescended to receive it.

"I made a visit to the Roman Catholic *pádras*. When the osoma heard that I was going, and Mwenendombe with me, he sent for the latter—who was my host and the first head-man, or councilor—and put a stop to his going. He also sent word that before I went I should come and see him. I went, and he said to me: 'Why do you go to see them? Do you not know that they came here to sit on your *omangu*?' I said that though they

may hate us, there is no hate in our hearts, and so I intended to go and salute them. 'All right,' he said, 'go.' I found them to be two pleasant-spoken young men. They are annoyed at the constant demands made on them by the osoma. I told them how I proposed to do, hoping that they will do the same, and, if so, we can probably have our way with the osoma. They were very hospitable and gave me a load of oranges to take back with me. I was sorry to see that they are beginning to buy slaves, and I told them that they would but get themselves into trouble by so doing; but I saw that they had no intention of changing their course. I was specially sorry to see that they are determined to buy a grown young woman for a cook.

"I went to Kamondongo and saw that the sticks we had actually put into our prospective house are still there and no more. The osoma sent orders that very day that all the sticks be returned, but it is clear to me that that order was meant for my ears rather than for fulfilment. The location is good, but getting more wood will be a greater difficulty than it was before.

"The osoma sent for me three times while he was foolish drunk, and I became better acquainted with him then than I could in a year of arm's-length intercourse, which is all he allows when sober. He tried to take away my spectacles and to pick my pockets. I had been informed that he had in the same way deprived one of the *pádras* of his watch, so I rescued my things while they were still within sight. It is just as well that he find out first as last that we do not take kindly to such nonsense. The book that he held for a ransom of \$1,000, he handed over when he found it only got the laugh on him. The head-men of Bihé did not impress me as being a very dignified set. They seemed to be very anxious to say things that would raise a laugh, and as far as I could see that was their main ambition. They seemed to have none of that decorum which prevails among the head-men of Bailundu."

East Central African Mission.

THE CONVERTS' CLASS.

MR. WILCOX, writing from Makodweni, November 30, reports that there are now twenty-five in his class of catechumens. He says:—

“A number of these have been with us such a short time that I hardly think they understand what their profession means. But there are about a dozen who, I think, are as much in earnest as I was myself when I began the new life; and of the others, I would not quench the smoking flax, for it was such a great thing that I could scarcely believe at first that those who had been with us over a year and had been well taught were really in earnest. But the more I see of their subsequent conduct, the more am I assured that they are indeed God's own. These people have not all at once become entirely sanctified; but when they sin now, I see tears of repentance and hear cries unto God for forgiveness. Thus we see evidence of a change.

“These people are as strongly attached to their homes and friends as any people; and yet they profess to have given them all up for Christ's sake, and have cast in their lot with us to stay until they are able to go out and persuade people to come to Christ. We have two prayer-meetings for them, Sunday afternoon and Thursday evening, besides a little prayer-meeting of their own which they hold at sunrise, Sunday morning. At these meetings I hear them confess their sins, pray for forgiveness, for the heathen, and especially for their own friends. One fine young fellow often says: ‘Lord, I have taken hold of the rope which thou hast thrown out to drag me from death, and I cannot let go. I cannot go back; I must follow thee.’ Another says: ‘Lord, the people laugh at us. They think we are crazy; but we pray for them. It is they who are crazy. Help us, that we may soon be able to go out and teach them the way to escape from the power of Satan.’

“But the best evidence is not words. It is the change which is apparent in their

lives. Take people who are constitutionally lazy, and are never known to keep at work a dozen days in succession without some constraint—to see them keep at one place steadily, day in and day out for a year—to see them use every spare moment in spelling out their reading lessons,—this, I think, is as great a change as you can observe among almost any class of people. Then it is so much easier to manage the boys since the revival. Before, I used to go after them with a stick when they were in some mischief, or were remiss in some duty; but now I merely quote some passage of Scripture, or call the principal offenders into my room and pray with them, and it works ever so much better than the stick, notwithstanding everybody will tell you that the latter is the only thing to make any impression upon these people.

“As yet we have not got one girl to consent to give up all for Christ. I believe the gospel has made a deep impression on them, but they are bound by heathen customs—they are really but the property of their fathers or husbands. They do not see any deliverance from their bondage, nor do they seem to care for any deliverance. Yet I can see that the truth is cutting away their refuge of lies.”

European Turkey Mission.

THE BULGARIAN WAR.

THE *Missionary News from Bulgaria*, a small printed sheet, sent out monthly by Mr. Clarke, of Samokov, contains the following reference to the late war:—

“The war which has so engrossed the attention of the whole Bulgarian nation has been the great influence affecting mission work during the past two months. Both prince and people have merited the respect which has been given them. The manner in which Prince Alexander accepted the power offered him by Eastern Roumelia, which sought union with Bulgaria; his prompt massing, equipping, and locating forces as circumstances required; his closing of liquor-shops to prevent undue ex-

citement in the sudden gathering of troops; the personal interest he manifested in those gathering for the defence of their country, and in their families left perhaps in need, gained for him universal respect and love.

"His wise, prompt, courageous action when the Servians unexpectedly fell upon the few soldiers on their boundary, but a days' march from his capital; the boldness with which, even in the thickest of the fight, he led his determined followers to repeated attacks, by which he drove the hitherto victorious Servians back to their own territory; his sharing with them the hardships as well as dangers of the battlefield, and his carrying the wounded in his own carriage to be cared for in Sofia, won for him the enthusiastic, loving confidence of all his people. 'Isn't he our father?' said to me, with a glowing face, one of the wounded lying in a government hospital.

"The people have nobly followed the leadership of their prince. Many volunteers joined the regular army, and the troops, for days, marched in storm and mud to repel the unlooked-for invasion. With a war-cry which startled the enemy they unflinchingly pressed to the bloody contest, incited to noble deeds by their bold commander. Thousands of militia were gathered for the defence of their frontiers, and the mass of the nation, both men and women, heartily joined in preparing and forwarding voluntary and required supplies for the army. The missionaries have fully sympathized with the people in their efforts for greater freedom, and in their enthusiastic regard for the prince.

"For several weeks there was much fear of a Turkish invasion, combined with the relentless barbarities of bloody bashi-bazouks, which were planned by the Turks in November; but government orders prevented the attacks which could have been made along the hundreds of miles of boundary. Fifteen thousand Turkish troops were gathered, and still remain, within two days' march of Samokov, though disease has carried off more than a tenth of their number within two months.

"About fifty Protestants have been en-

rolled in the army, including five of our students, and some twenty-five have aided in the hospitals. Circumstances and the early and abundant supplies from Bulgaria and elsewhere have rendered unnecessary much direct aid from missionaries. An effort was made to circulate the Scriptures and other religious truth among the troops, but met with decided opposition, yet Christian soldiers and workers in the hospitals have exerted a positive influence. Many Christian hearts have earnestly plead for a blessing on their people, in secret, in the daily prayer-meetings, and during the Week of Prayer; yet the mass of the people still turn to self and other nations for aid rather than to seek assistance from God and his Word. There are still many clouds as to the future, but we seek to do daily duty, waiting for God's developments."

THE CHURCH AT SAMOKOV.

The same sheet gives, from the pen of Mr. House, a report of the Evangelical Church at Samokov, from which we take an extract:—

"The annual meeting of this church occurred on January 12. The reports of the activities of the church during the year were encouraging. The members at present number nearly 100; some of them however live in some of the near villages and work and give in their own villages. Our congregations here in the city average, I should say, about 140. Within the last two years thirty new members have been added to the church, which shows a healthful growth and increase. During these two years, also, there has been a marked improvement in the contributions of the congregation to benevolent objects. The aim has been to use, as far as possible, the New Testament way of weekly offerings to the Lord, in connection with the envelope system. During the two years in which systematic giving has been practised this little congregation has raised for benevolent objects \$580, or an average of \$290 a year, making an average, of \$2.09 for each of a congregation of 140. This is not as much as the church might

do, but it is certainly encouraging, especially when we remember that a large number of the congregation are students (most of them poor) from our two evangelical schools in this place. The actual number of these who have taken part in the systematic giving during the last year is 106. This congregation gives for missionary work in Africa this year \$60.54, and for home missionary work in Bulgaria, \$70.47."

Western Turkey Mission.

GEDIK PASHA.

GEDIK PASHA is the precinct of Constantinople in which Mrs. Schneider has been laboring for the last few years, Miss Twitchell and Mrs. Newell being now associated with her. Of a new form of effort in this precinct, Mr. C. A. S. Dwight says, in a letter dated January 18:—

"The 'night-school,' carried on this winter in connection with the ladies' work in Gedik Pasha, has proved a valuable means of drawing young men under good influences. Almost all those who attend are from the old churches—the majority Armenians, and many of them from the better classes of society. The school is under the more immediate supervision of Baron Samuel Harutunian, a former student at Aintab and a graduate of Beirut College. Some sixty names appear on its roll. The enthusiasm of these young men for the study of English is remarkable—exhibited in the case of one of Miss Twitchell's scholars in the brief but decidedly expressed determination to learn English '*as soon as.*' Although the homes of some of the students are situated at a distance from the school, yet the average attendance is good and the interest well sustained. Perhaps the accompanying bit of description, taken from a composition of one of the pupils and running as follows, may be in point: 'There is a school of night in Gedik Pasha. The teachers are good Americans. They take scholars with four piastres a month; they teach English, Turkish, and to pray, and they make to know them God that don't know him.'

"As intimated in the foregoing, religious

exercises form a part of the regular routine of the school, and in this way non-Protestants are familiarized with scriptural truth and evangelical usages without having violence done to their ecclesiastical prejudices. A nominal charge of about eighteen cents a month per scholar is made to cover running expenses of lights, etc.—a plan which is found to work well. English is the chief branch of study. Singing lessons are given the whole school by Mrs. Newell—an exercise into which the Armenians, although not naturally a musical race, enter with evident enjoyment. These night-schools are a new thing in the line of city missionary work in Constantinople and give promise of much usefulness."

SMYRNA.—THE GREEK WORK.

Miss Page writes from Smyrna, January 15:—

"Mr. Constantine is doing a grand work among the Greeks who are drawn in, in spite of themselves, to listen. Those who come out and unite with the church are very devoted. At the midnight watch-meeting last Tuesday, Mr. Constantine asked all those to rise who had decided for Christ during the year, and we numbered fifteen. Then one after another gave his testimony for Christ. It was very touching, especially when one thought of all they had to give up for Christ. One of the number has left his family and friends, and since he became a Protestant they will have nothing to do with him—will not even write to him. Another has given up his business and the girl to whom he was betrothed.

"Ten of our girls, all Greeks, will unite with the church next Sabbath. Two of them became Christians a year and a half ago, but the opposition at home has been such that they have not had the courage to come out openly and join the Protestant church. You can imagine the joy it gave us when about two months ago they came and said they wished to unite with the church. We felt of course that we could not urge them, but we had made it a special subject of prayer, and it seemed a direct answer."

Dr. Constantine reports briefly the Third Annual Meeting of the Greek Alliance. The record of the year is encouraging. The native members had raised \$554, in place of the \$440 of the year previous. After referring to the progress at Smyrna, Manisa, and Isbarta, Dr. Constantine says:—

“Besides these direct results, the old church has been aroused and secured a prominent preacher who has *two* services each Sunday. Other preachers have been also employed. The archbishop preaches every Sunday, and on a single Sunday we had *five* Greek services besides our own—a thing that can not be said of any other city in the East. No less than three thousand copies of God’s Word have been sold by the Bible Societies in this city during the year, besides the thousands of tracts that have been distributed.

“There is a young Jew who has been converted at the ‘Rest’ and identifies himself with our Greek work—a very interesting lad and one who promises to be of more than ordinary usefulness. He will soon be baptized.”

THE WEEK OF PRAYER AT TREBIZOND.

Dr. Parmelee reports from Trebizond, January 12:—

“Our week of prayer has this year been attended with more than usual interest. In previous years it has been customary to hold but one meeting daily. This year the plan of an additional meeting was adopted with some hesitation and with the fear, on the part of some, that it might prove a failure; but, greatly to our gratification, the morning meeting, an half-hour long, has not only been very interesting but also very fully attended, the school-children being present in a body. After each morning meeting, the sisters remained fifteen or twenty minutes to have a meeting by themselves. The evening meeting, continued for an hour, has also been very interesting, outsiders coming in more than at the morning meeting. The numbers in attendance have varied from forty to eighty; about the size of our usual Sunday audiences. The brethren and sisters are

much aroused; some new voices have been heard in prayer, and some have asked prayers for themselves and their families.

“So great has been the interest that on Saturday it was decided to continue the meetings another week, with the following subjects: ‘Prayer,’ ‘The Holy Spirit,’ ‘Repentance,’ ‘The Bible,’ ‘Love,’ and ‘Spiritual Fruit.’ These subjects, with the passages of Scripture to be read, have been hektographed and distributed, and the meetings—two a day, as last week—are now in progress, the attendance and interest being well kept up. Much of this special interest is due, under God, to the zealous efforts and prayers of Miss West, who is now with us. Pray that the results of these meetings may be lasting.”

Madura Mission.

INDIA’S MILLIONS.

MR. PERKINS, on his joining the mission, was stationed at Pasumalai, and he wrote, January 5, of some impressions he had received:—

“I wish some of our home friends who do not see the force of the argument of numbers, who fail to understand what the word ‘millions’ really means, could have stood on our veranda in Pasumalai the other Sabbath and seen the crowds go surging by to a heathen feast at Secundamulai. Long before daylight we were awakened by a confused noise of voices and vehicles passing on the road, and when we arose and looked for the reason, we saw the crowds—men, women, and children, the rich and the poor, the strong and the weak, the healthy and the feeble—all going to bow down to wood and stone. All day long did this procession move on with but few cessations. Later in the day I was still more impressed with what has been called the ‘millions of India,’ when, in company with a few students from the Seminary, who every Sabbath go to that place to preach, I stood with them in the midst of that dense crowd at Secundamulai.

“The effect upon me then, as it is

whenever I visit their temples, was most depressing. How unimpressive they seem, and how few the band of workers by which this mountain is to be removed! Yet a few small loaves and a few fishes, with the Master's presence and blessing, fed the multitude in the first century: and the bread which we carry, with His presence and blessing, can feed this multitude. When I visit the temples or go among any of these crowds, it seems as if Christianity had done nothing for this people, and an awful sense of isolation comes over one as he thinks that he is the only one who believes, in all this great crowd. But when I go among the missions and see the disciples who have come out from this mass, and witness their love, their devotion, their firmness, then courage returns and the conclusion is reached that the gospel is as powerful as ever it was, and what it has done it is doing and can do again.

"The Master seemed nearer to me the other day, as I was brought face to face with two who have suffered for him, than at any time since my arrival here. They were the only representatives of Christianity in their village and had suffered much from the persecutions of the people of this place. One of them had had his wife taken away from him and upon both every effort had been used that the heathen could devise to bring them back into darkness again. But they have stood like rocks, all injustice and persecution proving unavailing to shake their hold from the Master."

AN ENCOURAGING REPORT.

Mr. Tracy, of Tirumangalam, who has at present, also, charge of Tirupuvanam station, reports a year of progress. One new congregation has been gathered at each station, and several congregations have received accessions of two or more families each. Advance has also been made in offerings — Tirumangalam having increased from 692 rupees to 1,312 rupees. Several new buildings for places of worship have been completed or are now in process of construction, calling for labor and gifts on the part of the people. Mention is

made of the organization of a new church at the station centre, and of the ordination and installation of a native pastor at the out-station, Mallankinaru. Mr. Tracy's account of the observance of New Year's day at Tirupuvanam we give here: —

"We endeavored to make the day in some measure a festival-day for the people of the village congregations and the children of the schools, and our effort has proved that it was a welcome move to the people. Representatives were present from every one of the congregations in the station, some having come seventeen or eighteen miles.

"The morning was occupied in 'receiving' the people's greetings, group by group, saying a few words either of encouragement or comfort to each group. One new congregation was represented, having been gathered during the past year. After all had presented their wreaths of flowers and fragrant limes, and been dismissed, the various schools came in their order, and after singing a song and wishing us a happy New Year, they too withdrew.

"The event of the day — as it has been from the first — was the service of offerings at noon. Each family brought or sent its little *kalium*, or earthen box of offerings for the year; and some brought, in addition, articles for sale, such as fowls, palm-leaf fans, mats, etc., the proceeds of which were to be added as offerings. This is a scene in which I always take particular pleasure, because it shows the fruits of real self-denial on the part of very poor people.

"The whole sum of the offerings was larger than that of the last year, and there has been a constant increase from year to year. The total of seventy-five rupees — no mean offering when thoughtfully weighed — shows that there has been no backward going and is promise of still further progress.

"At two o'clock Mrs. Tracy marshaled the hundred and twenty, or more, school-children on the veranda, and with singing and prizes to those who had done well in school-work, gave them a little treat to

remember the day. They had come from various villages about, and after a pleasant meeting and parting songs, they all separated and started for their respective homes, a happy lot. How much of hope and promise there is in such work!

After all had gone, and just as the sun was setting in quiet glory into the West, to which our own thoughts so often turn, the members of the church from the various villages sat down to the table of our Lord."

Gleanings from Letters.

Elijah Robbins, Adams, Zulu Mission. — Our meetings during the Week of Prayer have been well attended. Several backsliders have returned, and some have expressed, for the first time, their desire to become Christians. The prospect for the church here is, to say the least, hopeful. The good work moves on, and we are thankful that we are permitted to have a part in it.

S. C. Pixley, Lindley, Zulu Mission. — Here at Lindley we had a most interesting occasion yesterday, January 10. It was our communion Sabbath, and fourteen new members were added to the church by confession. Many more were examined whom we expect to receive at our next communion. There are more than fifty inquirers. A goodly number are coming from the kraals outside the station, saying they seek Christ and wish to be believers. May God give us wisdom to guide them to the Lamb of God! We are much encouraged as we enter on this new year.

Geo. W. Wood, D.D., Constantinople. — The Week of Prayer was observed last month with more of interest than in any past year that I can recall. Besides English meetings in Galata and Stamboul, there was a daily midday gathering at the Bible House, averaging from 100 to 160, for services in the Armenian and Turkish languages. The tone of feeling was good; prayers and exhortations were short and earnest, and the meetings were profitable. Evening meetings in the Langa section, I am told, were well attended in private houses; and in the chapel at Scutari they had a larger attendance and were more effective than I have before known. Sabbath congregations of late have been

larger than usual, and the preaching is apparently listened to with a deeper interest in Langa Chapel, at the Bible House, and in Scutari. One man was admitted to membership on profession at the communion two weeks ago, and five persons — four men and a woman — at the previous one in Scutari.

E. H. Richards, Mongwe, East Central African Mission. — We are all comfortably well, and doing our work without failure of appointments. Last Sabbath Dalita and I preached all day and part of the night, for we did not get home till midnight. We preached no less than five times, and a part of those times were at kraals that were new to us both. School-work is agreeably encouraging at all of our four out-stations, and I wish we had ten more as good Zulus as we now have with us.

O. P. Allen, Harpoot, Eastern Turkey. — Seventy former pupils of our College at Harpoot are at work in various mission fields in Turkey and Persia. Of these laborers thirty-one are females. The sphere of its influence in educational and evangelistic work is extending year by year. By the stimulating influence of the College numerous schools have been opened among the Gregorian Armenians. Three Protestant schools in the city, with 185 pupils, and a large number of schools in other places with more than 1,500 students, are taught by former pupils of the College, or preparatory school.

James L. Barton, Harpoot, Eastern Turkey. — We are in the midst of the Week of Prayer. Both chapels hold a morning and an afternoon service. The attendance in this part of the city aver-

ages about 300. The feeling at the service this afternoon was quite intense. A large number of prayers were offered. It is hard not to be able to understand nor to take part.

John A. Ainslie, Kutterbul, Eastern Turkey. — Christmas was spent at home, but it seemed to be our duty to start out New Year's morning to spend some weeks in this region. Robbers, well mounted and fully armed, pursued us five or six miles, but, by the mercy of God, we escaped. Yusuf and I occupied different villages during the Week of Prayer. The congregation under my charge held services morning and evening, the meetings being well attended to the close. I love this work of touring, though there are hardships in it. It is a real pleasure to me to preach in Arabic, and to see the eager faces turned to me. May the work be blessed to the salvation of some souls!

A. H. Burnell, Mana Madura, Madura Mission. — I should be glad to urge this matter of self-support a great deal more than I do, but my heart fails me when I see the poverty of these people. I feel that they have done very well this year, and that they will be able to increase their giving but a little, if at all, the coming year. I asked my catechists to take up collections in their congregations for the *Morning Star* and the Bible Society; \$8 were realized — a very satisfactory sum, surely; but in order to raise it my catechists accepted everything their poor congregations would give, such as mats worth less than one cent each, and small baskets, four for a cent, etc. If a good proportion of the congregations of this station were from the well-to-do castes our condition would be far more satisfactory, but this is not the case, as thirteen out of the fifteen congregations are from the lowest castes.

Notes from the Wide Field.

AFRICA.

THE AMERICAN BAPTIST MISSIONARY UNION ON THE CONGO. — There seems to be some question as to the prosecution of the mission on the Congo, which was transferred to the Missionary Union by Rev. H. Grattan Guinness. The men who were employed by this mission were not, it seems, all "regular" Baptists, though favoring that denomination. The Committee of the Union, consisting of Rev. Drs. Judson and Loughridge, who were proposing to visit the Congo last year, did not proceed beyond England, but were prevented from continuing their journey, it now appears, on account of unfavorable reports which they received there. The question is under discussion, whether this work shall be prosecuted. Dr. Sims, a physician who for three and a half years has been a missionary on the Congo, is in this country, and, in connection with Rev. Dr. A. J. Gordon, of Boston, is urging the claims of the mission upon the Union. The Congo needs more missionaries. It is a vast region, and we believe there are no more lions in the way there than in other sections of the Dark Continent. That continent is stretching out its hands, and should receive the gospel from enlightened Christians. We trust that the Baptist Missionary Union may see a clear way for prosecuting its work in that region.

BISHOP HANNINGTON. — The *London Times* of February 19 contains a letter from Rev. R. P. Ashe, of the Church Missionary Society, written at Uganda, Victoria Nyanza, October 27, 1885, from which it appears that orders had been given to kill Bishop Hannington, whose seizure was reported in the *Herald* for February. The letter is of thrilling interest: and though at the time it was written it could not be known whether the Bishop, who was apparently confined near the borders of the kingdom, had been executed, the outlook, on the human side, was most gloomy. We trust that

this promising mission of the Church of England is not to be broken up. We must give this letter from Mr. Ashe, who, with his associates, seems to have anticipated speedy martyrdom:—

“On Sunday, October 25, Mwanga, king of Uganda, despatched an officer named Makoli (name similar to a Usoga chief, but a different person, a *muganda*—a door-keeper) to kill Bishop Hannington, in the face of our assurance that he was an Englishman and our brother. Also a page named Musoke was sent to count their goods and to bring them here along with their guns. Those responsible with Mwanga are (1) Sekihobo, or Kitikiro, (2) Pokino (late Kimbugwe), or Kyambulengo, (3) Kulugi, with the full consent of the other chiefs. It was stated some weeks ago by Engobya at a council, that it would be well to kill us,—that is, P. O’Flaherty, A. M. Mackay, and myself,—for that Lukonge of Ukarewe had killed two Englishmen with impunity. Also, in reference to Bishop Hannington’s preconcerted murder, Kitikiro made the same statement. ‘What can the English do? Is Lukonge not still here?’ The messengers sent to murder the Bishop will probably arrive to-day at Ma Luba, where he is. It is not the Banga, but the principal chiefs of Uganda, headed by the king, who have sent to murder these men. This statement is written with the strongest supposition that if our Bishop is murdered our deaths will soon follow, and with the hope that it may lead to the opening up of Africa to civilization, and a stop being put to the gigantic slavery which prevails. Native kings, especially of Uganda, are the arch slave-traders. Any alliance with a power like Uganda is like a compact between a full-grown man and a small child. Be just with him, keep faith with him, love him; but, in the name of God, and of humanity and commonsense, do not treat him as an equal until by education and civilization he has become such! The party in rear of the Bishop will certainly be murdered unless, by God’s good providence, they can be warned. We here are practically prisoners. We dare not go a day’s journey from our house without a special messenger from the king. It is doubtful whether the letters written now will not be intercepted. We heard last Sunday, 25th inst., that Bishop Hannington was a prisoner at Luba’s; his identification was established by the statement of the messenger that he had lost a thumb. We heard that he was in the stocks and ill, taking nothing but milk. We did all in our power to see the king, and to urge him to send and countermand his first order. He refused to see us. We waited the whole of Sunday until dark. He bid us come on Monday, and he would give us a messenger. When we came, we brought a letter begging him to tell us about our brother. He put us off, saying he would call the French priest, Père Lourdel, to read it to him, refusing to see us. We came away. The French priest came down, told us he had seen the king, and warned him of the folly of murdering a guest and Englishman. The king answered let Mackay come and write a letter ordering him to go back. Mackay was ill with fever, so I took up a letter with all haste to that effect, and was soon followed by Mackay on the donkey, but it was a put-off. We had little hope, for we saw that they were all playing false with us. Our information is perfectly accurate, as it comes from those who are immediately in presence of the king. Repeatedly we have been refused permission to leave this country, and every day the position becomes more untenable. The suspicion in the minds of the authorities that we are political agents has never slumbered since the time it was awakened or strengthened by the visit of Uganda envoys to England under the charge of missionaries. It is clear that the government, in receiving them, and in advising Her Majesty to grant them an audience, contracted a more than ordinary responsibility toward the mission in Uganda. I can say that Mackay and I have done all we can to disabuse the minds of the people that we are messengers of the English government. Whether, if our lives should temporarily be spared, it would prove possible to take any steps enabling us to leave the country will doubtless meet with consideration in the proper quarter. As we are not openly charged

with being enemies, we ought to be sent away in a friendly manner, with all our goods, but more especially with our legally acquired boys. We have nothing to expect at the hands of those in authority but the worst, and their determination to kill the Bishop shows that they have come to believe that they may commit such acts with impunity. We are quietly awaiting the turn that affairs may take, our efforts proving perfectly futile to induce the king to alter his mind. We have decided not to go near the king's enclosure again unless called for. Neither the Bishop nor we are without many warm-hearted sympathizers, and earnest prayer is offered from many black lips here as from the lips of Christians at home. So we are content to leave the issue in our Father's hands." (See the paragraph on page 125.)

RESTRICTION OF TRAFFIC IN INTOXICATING LIQUORS.—The delegates of German Missionary Societies, at a conference at Bremen, addressed a manifesto to the German people and also a memorial to the Minister of Foreign Affairs, asking for restrictions upon the sale of spirituous liquors to native Africans. It would be a great advance if Christian nations should put a stop to the exportation of spirituous liquors to Africa.

THE CRUELITIES OF HEATHENISM.—On his way to the interior of Africa, Mr. F. S. Arnot wrote from Bihé as follows to Mr. Sanders at Bailundu, concerning "a Bihé barbarity": "A few days ago I noticed a little boy about eight years of age, who belongs to Ruskit's town close by, going about with both his hands in a sad mess. The left one was completely distorted and three of the fingers joined together in one red, sore mass, the palm bulging forward. The arm above the wrist was skinned and also the right hand. I found that this youngster had been out visiting at the king's town or somewhere near there. The boy in playing about had stolen some beans belonging to a daughter of Jamba Yamina, the king; they call her Naroma Cunengile, who, to punish the child for stealing her beans, put his hands into a pot of boiling water. I have seen something of that work before, and from the state of the child's hands she must have kept the left hand, at least, for a few seconds in the water. The poor little fellow, smart and good-looking, is injured for life, and this creature in woman's shape has not even been called in question for her cruelty. If you are passing here at any time, you could see the child; the boiled hand beggars description."

To this Mr. Sanders adds:—

"People talk of the innocence of the heathen, but they only need to live in a heathen land to learn that 'the dark places of the earth *are* full of the habitations of cruelty.' What do you think of a man taking his hands full of dried grass, setting it on fire and then applying it to the naked shoulders and breast of his wife, simply because his beans were not cooked quite as soon as he thought they ought to be? This has happened here in Chilumi."

ENCOURAGEMENT IN THE TRANSVAAL.—The Wesleyan missionary, Rev. George Lowe, writes that there is a great change taking place in the Transvaal in reference to spiritual things. He affirms that the kingdom of Christ is making advances with a rapidity that astonishes all who look on. Men come from distant kraals to see the missionary and to tell him of the work which God is carrying forward. He affirms that native Christians are preaching and teaching without pay or reward, simply from love to the Master and from personal conviction of the truth and power of the gospel. He writes that a few weeks ago one came to him who had been preaching and holding a Methodist class-meeting for about twenty years, during which time he had not seen a missionary.

INDIA.

THE LONDON MISSIONARY SOCIETY IN TRAVANCORE.—Travancore lies on the western side of Southern India, the region extending from Cape Comorin 170 miles along the shore, the broadest part of this province being about 120 miles. The

London Missionary Society has accomplished a great work in this province, which is marked by a general condition of prosperity. In the Christian communities of this Society there are embraced nearly 43,000 natives, of whom 4,418 are church members. An article in *The London Chronicle* affirms that Travancore stands in the very front rank of well-governed native states, and attributes much of its present prosperity to the influence of Christianity within the province. The maharajahs have been among the best of princes of India. The Society now has over 11,000 pupils under instruction, nearly 3,000 of them being girls.

A MOSLEM PROFESSOR CONVERTED.—An English Church missionary reports the conversion to Christianity of Fashatullah, a remarkable man, of wide learning and a rare linguist, who has been professor for twenty years at the Dav-ul-Islam at Mecca. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashat subsequently left for India, leaving his post at Mecca that he might inquire into the truths of Christianity. He fell in with Rev. Mr. Bambridge at Karachi, and has now for some months been engaged heart and soul in studying the Scriptures. His grasp of the truth has astonished his instructors, who have great hopes concerning the man and his future services as a preacher of Christ.

MADAGASCAR.

THE TREATY WITH FRANCE.—The text of the treaty between the French Republic and the Queen of Madagascar, which was concluded on the 17th of December last, has come to hand, from which it appears that the statements made in the French Assembly were quite exaggerated, the Malagasy having refused to yield many points insisted on by the French. There is indeed to be a French resident at Antananarivo, who is "to control the foreign relations of Madagascar," but this apparently does not abrogate existing treaties with Germany, the United States, and England. The French forego their claim to an indemnity, although \$2,000,000 are to be applied to the settlement of certain French claims. The French are not to interfere with the internal administration of the country. This will leave the people free to receive missionaries from any quarter without interference from Roman Catholic authorities. The Queen is to be represented as ruler over the whole island, save that the Bay of Diego Suarez is reserved for the French. While some terms of this treaty are to be regretted, it is on the whole honorable to the Malagasy, and will put a stop for the present to the outrageous conduct of France in its relation to that island. The London Missionary Society is to be congratulated that it now has free opportunity to continue its magnificent work in Madagascar.

Miscellany.

BIBLIOGRAPHICAL.

Through Masai Land: A journey of exploration among the snowclad volcanic mountains and strange tribes of Eastern Equatorial Africa. By Joseph Thomson, F.R.G.S. Boston: Houghton, Mifflin & Company.

This volume is a decided addition to the number of valuable works relating to the exploration of Africa. The author has already made himself a name, since the expedition which is here reported is the third which he has made to the interior of

Africa while as yet but twenty-six years of age. Few expeditions have been undertaken in the face of such difficulties. No African tribes are more warlike than the Masai and the Kwafi, and the story which he gives of these people is exceedingly entertaining. The Masai are described as magnificent specimens of their race, considerably over six feet, with an aristocratic, savage dignity that filled the explorer with admiration. They were fearless and overbearing

in manner, and it is a marvel that Mr. Thomson succeeded in passing through their country. He was often obliged to submit to very humiliating ordeals, such as taking off his boots and showing his toes. Their physical development and language indicate that they are not allied with the Bantu tribes. They are in no sense negroes and are regarded as belonging to the Hamitic family.

The Masai are divided into twelve principal clans, or sub-tribes, and occupy the region from Mount Kilimanjaro, on the south, to Lake Baringo, on the north. The southerly section has an altitude of from three to four thousand feet above the sea. It is sterile and unproductive, not because of the barrenness of the soil, but the scantiness of the rainfall. In the vicinity of Mount Kilimanjaro, however, there are small areas which are well watered and very productive. The northern section of Masai Land is from five to nine thousand feet above the sea, and Thomson affirms that there is probably not a more charming region in Africa than that lying west of Mount Kenia. Though almost immediately under the equator, it is by no means a tropical region. He found the hoar-frost there and trees and plants of the temperate zone. Though the days were hot, the breezes were refreshing and the nights cool. The Masai believe in a Divine Being and have great faith in witchcraft. Their god is believed to have his home amid the snows of Kilimanjaro. They have no faith in a life after death, and, inasmuch as they regard the burial of a human body as poison to the soil, they throw the dead to the wild beasts without any ceremony.

Eastward, between Lake Baringo and Victoria Nyanza, Thompson passed through the Wa-Kwafi tribe, allied to the Masai, but cultivators of the soil and not so warlike. They are spoken of as singularly honest and reliable; so much so that valuable articles might be left in their charge without fear. Proceeding further eastward to Victoria Nyanza, he came upon the region of the Kavirondo, where there was a dense population, the people seem-

ing unsophisticated and living in the enjoyment of abundance of native products.

The volume before us is full of interesting incidents, and not a few "miraculous escapes" are recorded, yet there is an air of truthfulness in the story which leads the reader to feel that the tale is not exaggerated. One marvels, after reading the account, that any person is willing to undergo the hardships and perils of African exploration. It requires a nerve and powers of physical endurance of no ordinary kind. The three caravans which had preceded Mr. Thomson each lost more than a hundred men by violence. Not only man is vile in these regions, but wild beasts are full of ferocity. Mr. Thomson himself took a flight through the air from the horns of an enraged buffalo, and on more than one occasion barely escaped with his life. His volume is of great interest to all lovers of geographical exploration, and it will be of value to any societies or missionaries who may hereafter seek the evangelization of the Masai and Kwafi tribes.

The Life of William Carey, D.D.: Shoemaker and Missionary. By George Smith, LL.D., C.I.E. London: John Murray. 1885.

The life of Carey is measurably familiar to all who are interested in missions, and yet it is fitting that a better memorial of the great man should be prepared than any which have preceded this volume of Dr. Smith's. Carey was indeed a great man. Leaving the shoe-bench when he was twenty-eight years of age, he became, through the power and grace of God working in him, a mighty agent for the awakening of sluggish churches as well as for the inauguration of a great missionary movement in India. Dr. Smith, by his life of Duff and Wilson and Carey, is giving to the world, in most excellent form, the early history of Christian missions in India.

Carmina Sanctorum: A selection of hymns and songs of praise, with tunes. Edited by Roswell D. Hitchcock, Zachary Eddy, and Lewis W. Mudge. New York: A. S. Barnes & Co.

An elegantly printed book, containing 746 hymns, with tunes, — a choice selection.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For missions within the Turkish Empire: that the supplications of God's people within the empire during their recent special season of prayer may be graciously answered in a rich spiritual blessing: that the native Christians may be sustained under the trials they are now experiencing on account of poverty and the exactions of the government: that war may be averted, and that the persecution of Christians may cease. (See pages 126-128.)

ARRIVALS AT STATIONS.

February 16. At Constantinople, Rev. I. F. Pettibone and sister; also, Miss Isabella F. Dodd.
January 24. At Kobe, Japan, Miss Linda A. J. Richards.

ARRIVALS IN THE UNITED STATES.

February 11. At San Francisco, California, Rev. C. A. Stanley, of the North China Mission. Mr. Stanley had consented to return to the United States by way of England to accompany Prince Min of Corea; but the Prince having decided to remain at Hong Kong, Mr. Stanley came by way of San Francisco.

MARRIAGES.

March 10. At Watertown, Mass., Rev. William E. Fay, of the West Central African Mission, to Miss Annie M. Kimball, of Watertown.

March 11. At Brantford, Ontario, Rev. Walter T. Currie to Miss Clara M. Wilkes, both under appointment to the West Central African Mission.

DEATHS.

February 24. At Longmeadow, Mass., Rev. Samuel Wolcott, D.D., who was missionary of the American Board in Syria from 1840 to 1843.

January 9. At New York City, Josephine, widow of Rev. William Youngblood. Mr. and Mrs. Youngblood were missionaries of the American Board from 1836 to 1849, in Java and Borneo. They labored with genuine faithfulness among the Dyaks for several years, but were compelled to return to the United States on account of failing health. Mr. Youngblood died December 5, 1859.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A sketch of the West Central African Mission. (Page 136.)
2. The beginnings of the Zulu Mission and its Jubilee. (Pages 131 and 133.)
3. Gross darkness in Mexico. (Page 141.)
4. Converts to Christ in East Central Africa. (Page 144.)
5. A visit at Bihé, West Central Africa. (Page 142.)
6. The Bulgarian war. (Page 144.)
7. Items from Western Turkey. (Page 146.)
8. Two stations of India. (Page 148.)
9. Church dedication in Japan. (Page 139.)
10. A mountain parish in Japan. (Page 140.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

VERMONT. — Peacham, Bessie Varnum,	2 00	KANSAS. — Hiawatha, Cong. ch., A friend,	25 00
MASSACHUSETTS. — Holbrook, A friend, 100;		DAKOTA TERRITORY. — Deadwood, Rev. E.	
Salem, A subscriber to the <i>Missionary Herald</i> , 5; Stockbridge, A lady, 5; Worcester, A friend, 10,		H. Martin,	5 00
CONNECTICUT. — Norwich, Rev. W. S. Palmer, 10; Redding, Friends, 10; Ridgefield, Cong. ch. and so., 14.35,	120 00	SANDWICH ISLANDS. — Hilo, Mrs. Rebecca H. Hitchcock,	15 00
NEW YORK. — Canaan Centre, A friend, 5; New York, Joseph K. Chickering, 10,	34 35		221 35
IOWA. — Chester Centre, Mr. and Mrs. G. H. W.,	15 00	Previously acknowledged,	6,629 59
	5 00		6,850 94

Donations Received in February.

MAINE.

Cumberland county.	
New Gloucester, Cong. ch. and so.	130 00
Portland, Williston ch.	40 00
Scarborough, Cong. ch., A friend,	50 00—220 00
Hancock county.	
Castine, Cong. ch., m. c.	10 00
Lincoln and Sagadahoc counties.	
Bath, "A memorial gift from a daughter,"	15 00
Penobscot county.	
Bangor, South Cong. ch. (of which, m. c., 3.50), 58.50; A friend, for a native helper at Pang Chuang, 35,	93 50
Somerset county.	
Norridgewock, Cong. ch., m. c., 6; A friend, 5,	11 00
Union Conf. of Ch's.	
Brownfield, Ansel W. Merrill,	2 00
South Bridgton, Cong. ch. and so.	20 00—22 00
Washington county.	
Dennysville, Cong. ch. and so.	13 52
Machias, A friend,	9 00—22 52
	394 02

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Hinsdale, Cong. ch. and so.	11 94
West Rindge, George G. Williams,	2 00—13 94
Grafton county.	
Plymouth, Cong. ch. and so.	17 44
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	4 17
Goffstown, Cong. ch. and so.	38 00
Greenville, Cong. ch. and so.	20 00—62 17
Merrimac county Aux. Society.	
Concord, 1st Cong. ch., to const. LAVINIA B. KELLEY, H. M., 156.80; Andrew S. Smith, 2,	158 80
Rockingham county.	
Atkinson, Cong. ch. and so., with other dona., to const. JOB A. DOW, H. M., 41.51; Abigail L. Page, to const. Rev. JAMES ALEXANDER, H. M., 50,	91 51
Exeter, Nathaniel Gordon,	50 00
North Hampton, Cong. ch. and so.	17 69
Northwood, Cong. ch. and so.	11 00—170 20
Strafford county.	
Gilmanston, Rev. S. S. N. Greeley,	10 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	11 24
Newport, Cong. ch. and so.	103 26—114 50
Hazen's Mill, A friend,	5 00
	552 05
Legacies.—Marlborough, Mrs. Mary Ann J. Locke, by Charles Mason, Ex'r,	5,236 13
	5,788 18

VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Burke, C. A. Harris,	15 00
Chittenden county.	
Jericho, 1st Cong. ch.	16 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so., to const. Rev. C. L. GUILD, H. M.	50 00
Orange county.	
Newbury, 1st Cong. ch.	6 69
Orange, Cong. ch. and so.	3 00—9 69
Orleans county.	
East Coventry, Mrs. Phebe H. Plastridge,	1 00

Rutland county.	
Clarendon, Cong. ch. and so.	15 00
Wallingford, Cong. ch. and so.	47 00—62 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	80 00
Brattleboro', Cen. Cong. ch., m. c., 27.08; "H." 10,	37 08—117 08
Windsor county.	
Springfield, A. Woolson, 300; Mrs. Frederick Parks, 100,	400 00
Woodstock, Cong. ch. and so.	121 82—521 82
	802 59
Legacies.—Brattleboro', Mrs. Lura Muzzy, by H. W. Smith, Ex'r,	425 60
	1,228 19

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	13 10
Sandwich, Calv. Cong. ch.	47 61—60 71
Berkshire county.	
Adams, A friend, for a bed in hospital in Tung-cho, in memory of "Neddie,"	25 00
Hinsdale, Cong. ch. and so.	9 32
Sheffield, Cong. ch. and so.	6 10—40 42
Brookfield Ass'n, William Hyde, Tr.	
Gilbertville, Cong. ch. and so., add'l,	11 00
North Brookfield, 1st Cong. ch.	50 00
Spencer, Cong. ch. and so.	190 84—251 84
Essex county.	
Andover, Chapel ch., to const. H. A. FREDERICK, W. H. NOYES, and A. D. SMITH, H. M.	440 00
Lawrence, Trinity Cong. ch.	28 70
Salem, A deceased friend,	45 00—513 70
Essex county, North.	
Ipswich, 1st Cong. ch.	25 00
Newburyport, North Cong. ch.	21 00
West Newbury, "A. L. P."	5 00—51 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	20 47
Gloucester, "A. D."	50 00
Lanesville, Cong. ch. and so.	4 57—75 04
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Charlemont, 1st Cong. ch.	20 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Holyoke, 1st Cong. ch.	12 32
Huntington, 1st Cong. ch.	3 00
West Springfield, Park-st. ch.	15 00—30 32
Hampshire co. Aux. Society.	
Amherst, North ch. and so., with other dona., to const. Mrs. NELLIE S. HARRINGTON, H. M.	75 00
Florence, Cong. ch. and so.	23 75
Hadley, Russell ch.	9 00
Northampton, Edwards ch. Benev. Soc'y,	109 21
South Amherst, Cong. ch. and so.	5 25
South Hadley, Wm. H. Gaylord,	25 00—247 21
Middlesex county.	
Concord, Trin. Cong. ch.	30 33
Everett, Cong. ch. and so.	10 27
Linden, A friend,	1 00
Maplewood, 1st Cong. ch.	8 00
Marlboro', Union Sab. sch., Chinese class for the Hong Kong Mission,	6 00
Medford, Mystic Sab. sch., for a Bible-reader in the Harpoot field,	25 00
Reading, A friend,	5 00
Waltham, Cong. ch. and so.	33 90
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—319 50
Middlesex Union.	
Townsend, Cong. ch. and so.	13 75
Norfolk county.	
Brookline, A friend,	1 00

Dedham, M. C. B., for Y. M. C. A. hall, Osaka, Japan,	10 00
East Weymouth, Cong. ch. and so.	36 67
Hyde Park, 1st Cong. ch.	33 00
North Weymouth, Cong. ch. and so.	7 79
South Weymouth, 2d Cong. ch., 40.43; H. B. Reed, for Y. M. C. A. hall, Osaka, Japan, 50,	90 43
Wollaston, Cong. ch. and so.	8 85—187 74
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	108 26
Plymouth county.	
Marshfield, 1st Cong. ch.	127 86
Plymouth, 2d Cong. ch.	7 00—134 86
Suffolk county.	
Boston, Mt. Vernon ch., 244; do., Mrs. E. C. Parkhurst, 20; Eliot ch., 230.05; do., A blind widow's two mites, 2; Phillips ch., Mr. and Mrs. Alvan Simonds, to const. C. E. BURNHAM and Mrs. E. L. McLAUGHLIN, H. M., 200; Central ch. (Jam. Plain), 100,	796 05
Worcester co. Central Asso'n. E. H. Sanford, Tr.	25 00
Princeton, Simeon Clark,	
Worcester, Piedmont Cong. ch., 151.90; G. H. Whitcomb, for Y. M. C. A. hall, Osaka, Japan, 25; A friend, 25,	201 90—226 90
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	15 00
	3,092 30

<i>Legacies.</i> —Cambridge, J. Russell Bradford, by Russell Bradford, Ex'r,	500 00
Hopkinton, Eliza W. Jenks, by E. J. Jenks, Ex'r,	33 67
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r,	4 04
Wareham, Edmund N. Thompson, by Mrs. A. P. Thompson, Ex'r in part,	1,000 00
Wilmington, Benjamin Buck, by Darius Buck, Ex'r.	6,500 00—8,037 71
	11,130 01

RHODE ISLAND.

Bristol, 1st Cong. ch.	70 00
Kingston, Cong. ch. and so.	36 58
Providence, Union Cong. ch., 58.18; Mrs. D. H. Leonard, 3,	61 18—167 76

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch.	108 07
Danbury, 2d Cong. ch.	16 00
New Fairfield, Enoch Knapp,	25 00
Southport, Cong. ch., m. c., for India,	34 00
Wilton, Cong. ch. and so.	75 00—258 07
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch., m. c.	25 72
Collinsville, Cong. ch. and so.	14 00
Glastonbury, 1st Cong. ch., to const. CHARLES H. BARTHOLOMEW, EZRA N. SEELEY, SAMUEL H. WILLIAMS, and THOMAS H. L. TALLCOTT, H. M.	400 00
Newington, Cong. ch. and so.	120 00—559 72
Litchfield co. G. M. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	47 98
Warren, 1st Cong. ch.	25 00—72 95
Middlesex co. E. C. Hungerford, Tr.	
Durham, North Cong. ch.	6 31
Killingworth, Cong. ch. and so.	14 71—21 02
New Haven co. F. T. Jarman, Ag't.	
Guilford, 1st Cong. ch., to const. CHARLES F. LEETE, H. M.	100 00
Milford, Plymouth ch.	32 03
New Haven, United Sab. sch., for a church and schoolhouse at Dahitne, Ahmednagar District, India, 100; United ch., m. c., 12.50; Centre ch., m. c., 5.26,	117 76—249 79

New London co. L. A. Hyde and H. C. Learned, Trs.	
Bozrah, Esther A. Miller,	20 00
Grassy Hill, Cong. ch. and so.	26 30
Lebanon, Goshen Cong. ch.	59 50—105 80
Windham county.	
Westford, S. S. Stowell,	10 00
—, A friend,	50 00
	1,327 38

NEW YORK.

Albany, 1st Cong. ch.	229 44
Bainbridge, A. F. Moses,	25 00
Brooklyn, South Cong. ch., 100; do., C. H. Parsons, 100,	200 00
Canandaigua, 1st Cong. ch.	85 00
Canastota, S. E. Johns,	10 00
Corona, Union Evang. ch.	50 00
Durham, William Crawford,	9 00
Frewsburg, Cong. ch. and so.	4 00
Jefferson, Mrs. C. Nichols,	1 00
Kiantone, Cong. ch. and so.	6 50
New York, Charles E. Pierson, 25; Friends, through W. M. Taylor, D.D., for purchase of English books for Japanese students, 10,	35 00
Northville, Cong. ch. and so.	40 00
Norwich, H. T. Dunham,	20 00
Richford, Cong. ch. and so.	5 00
Rutland, 1st Cong. ch.	8 03
South Hermon, Cong. ch. and so.	1 75
Union Falls, Francis E. Duncan,	10 00
Upper Jay, Miss H. P. Wells,	1 00
Utica, Plymouth Cong. ch.	10 00—750 72

<i>Legacies.</i> —Attica, Anne Doty, by J. H. Loomis, Ex'r, to const. EDWARD D. TOLLES, H. M.	100 42
East Hampton, Mrs. Louisa M. Gardner, by Edward Ely, Ex'r,	787 55
New York, William E. Dodge, 3d instalment by William Jay Hunt, for the Ex'rs,	5,000 00—5,887 97
	6,638 69

PENNSYLVANIA.

Mahanoy City, Welsh Cong. ch.	4 65
Mount Carmel, Cong. ch. and Sab. sch.	6 00
Philadelphia, Central Cong. ch., 485.54; I. P. Hubbard, 7.90,	493 44
Scranton, William K. Storrs,	35 00—539 09
<i>Legacies.</i> —Milroy, Mrs. Jane E. Henderson, by Samuel Maclay, Trustee,	300 00
	839 09

NEW JERSEY.

Pound Brook, A friend, for work among women under Mrs. Eaton in Northern Mexico,	20 00
East Orange, Grove-st. Cong. ch.	34 48
Orange, Orange Valley ch.	12 79—67 27

NORTH CAROLINA.

Wilmington, Christ ch.	13 00
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FLORIDA.

Daytona, Cong. Sab. sch., for Fochow,	13 00
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OHIO.

Akron, Cong. ch.	107 45
Bryan, S. E. Blakeslee,	11 00
Burton, A friend,	6 90
Cincinnati, Lawrence-st. ch.	23 62
Cleveland, Grace Cong. ch.	5 25
Dayton, John F. Edgar,	5 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10,	20 00
Elyria, E. W. Metcalf, with other dona., to const. Rev. AUGUSTUS G. UPTON, WILMOT V. METCALF, Mrs. E. W. METCALF, and E. W. METCALF, H. M., 300; Mrs. Heman Ely, toward Miss Maltbie's loss, 20,	320 00
Kinsman, 1st Presb. and Cong. ch.	48 00
Marietta, 1st Cong. ch.	55 00
Oberlin, 2d Cong. ch.	62 00

Pittsfield, 1st Cong. ch.	2 14
Toledo, Mrs. Eliza H. Weed,	20 00
West Williamsfield, Cong. ch.	3 32
Windham, William A. Perkins,	10 00—699 68
<i>Legacies.</i> —Cleveland, P. M. Weddell,	
avails of land and int. on same, by	
S. H. Mather (prev. rec'd, 3,291.-	
34),	
Mad River, Frances Jane Snodgrass,	8,145 75
by Henry Neff, Trus., add'l income,	
500 less expen.,	490 00—8,633 75
	9,333 43

ILLINOIS.

Atkinson, Cong. ch.	5 65
Bloomington, Laura Ellsworth and sis-	
ter,	20 00
Chebanse, Cong. ch.	3 00
Chicago, Plymouth Cong. ch. 86.45;	
Leavitt-st. Cong. ch., 28.03; Union-	
park Cong. ch., m. c., 11.55; Friends,	
by Dr. Humphrey, for Y. M. C. A.	
hall, Osaka, Japan, 186.75,	312 78
Evanston, A friend,	5 00
Farmington, Cong. ch.	58 71
Greenville, A friend, for library at	
Guadalajara,	1 00
Morton, Cong. ch.	2 00
Oak Park, 1st Cong. ch., A. J. Daven-	
port,	1 00
Plano, C. H. Morse,	1 00
Prospect Park, Cong. ch.	10 00
Quincy, Joshua and Susan Perry,	15 00
Rockford, 1st Cong. ch.	70 32
Summer Hill, Two friends,	40 00—545 46

KENTUCKY.

Berea, Cong. ch.	6 23
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MISSOURI.

Carthage, Cong. ch.	4 60
Pierce City, 1st Cong. ch., to const.	
Rev. GEORGE S. RICKER, H. M.	50 00
Republic, Cong. ch.	2 10
Sedalia, Mary F. Leach, 20; Cephas	
A. Leach, 10,	30 00
St. Louis, 1st Cong. ch.	127 84—214 54

MICHIGAN.

Muskegon, 1st Cong. ch.	38 33
Oxford, 1st Cong. ch.	4 00
Richland, 1st Cong. ch.	24 00
Stockbridge, Mrs. R. W. Reynolds,	1 00—67 33

WISCONSIN.

Appleton, 1st Cong. ch.	59 05
Brandon, 1st Cong. ch.	31 00
Dodgeville, Mrs. Jane H. Jones,	20 00
Fort Howard, Cong. ch. and Sab. sch.	6 30
Ithaca, Cong. ch.	4 00
Menomonie, Cong. ch.	15 25
Milwaukee, Grand-ave. Cong. ch.	38 57
Wyocena, Cong. ch.	50—174 67

IOWA.

Belmond, Cong. ch.	1 20
Dubuque, Cong. ch.	43 73
Hillsboro', John W. Hammond,	4 00
Maquoketa, Cong. ch.	4 85
Marion, Rev. A. Manson,	5 00
Marshalltown, A friend,	10 00
Otho, 1st Cong. ch.	4 50
Sheldon, a few members of Cong. ch.	15 00
Sioux City, A. M. Smith,	50 00
Tabor, Cong. ch.	137 32—275 60

<i>Legacies.</i> —Des Moines, Mrs. Harriet	
L. Rollins, interest,	262 50
	538 10

MINNESOTA.

St. Cloud, 1st Cong. ch.	6 25
Worthington, Cong. ch.	15 04
Zumbrota, Cong. ch., with other dona-	
to const. BOND OLSON and JAMES	
H. FARWELL, H. M.	41 41—62 70

NEBRASKA.

Beatrice, 1st Cong. ch.	2 00
Blair, Cong. ch.	5 50
Pawnee City, Mrs. S. E. Hillis,	2 00—9 50

CALIFORNIA.

Murphy's, Cong. ch.	5 25
San Bernardino, 2d Cong. ch.	9 50—14 75

OREGON.

Forest Grove, Jos. W. Marsh,	10 00
The Dalles, 1st Cong. ch., 10; "A	
family offering of gratitude for bless-	
ings received," 50,	60 00—70 00

COLORADO.

Colorado Springs, F. H. Loud,	75
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WASHINGTON TERRITORY.

Alto, Phebe A. McAboy,	3 00
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DAKOTA TERRITORY.

Harwood, Cong. ch.	1 31
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Calvary ch., for Prof.	
Tchihara, Kioto, Japan,	75 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Evang. ch., for	
work in Africa,	60 54
Japan, Kobe, DeWitt C. Jencks, 70;	
Niigata, Rev. R. H. Davis, 50,	120 00
Turkey, Constantinople, Nicola Kou-	
zoujouk Oghlo,	13 20—193 74

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	9,103 19
For school building at Foochow,	2,000 00
For dormitories at Ahmednagar,	492 00
For Girls' School at Egin, Eastern	
Turkey,	222 20—11,817 39

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 3,050 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, 1st Cong. Sab. sch.,	
for support of mission school in India, 60;	
Portland, 2d Parish Young People's Soc. of	
Christian Endeavor, 15,	75 00
NEW HAMPSHIRE.—Franklin, Mrs. Miranda	
Sawyer, deceased, special, for scholar in	
care of Miss Closson, Cesarea, 28; New	
Castle, Cong. Sab. sch., 3,	31 00
MASSACHUSETTS.—Ballardvale, Cong. Sab.	
sch. for work of Rev. J. E. Pierce, 20;	
Boston, 2d Cong. Sab. sch. (Dorchester),	
34.47; Cambridge, Prospect-st. Sab. sch. (of	
wh. for a teacher at Harpoot, 25; for a	
Bible-reader at Harpoot, 25), 50; East	
Granville, Young People's Soc. of Christian	
Endeavor, 3.66; Hanover, Children's ser-	
vice in 2d Cong. ch., 8.39; Lowell, Paw-	
tucket infant class, for Madura, 1.01; New-	
buryport, Belleville Mission Band, for stu-	
dent at Marsovan, 20; for student at Mardin,	
30; for student at Kioto, 35,	202 53
RHODE ISLAND.—Bristol, Margaret Clow,	
for a school in care of Rev. H. M. Bridg-	
man, Zulu Mission,	50 00
CONNECTICUT.—Clinton, Young People's Soc.	
of Christian Endeavor, of Cong. ch., 3;	
Norwich, 2d Cong. Sab. sch. Miss. Asso'n,	
3.23; South Windsor, 1st Cong. Sab. sch.,	
13.64,	19 87

NEW YORK. — Walton, 1st Cong. Sab. sch.	44 13	MICHIGAN. — Detroit, Sunbeam Band and Opportunity Club of the 1st Cong. ch., for scholar in care of Miss Patrick, Constantino, 60 00
DISTRICT OF COLUMBIA. — Washington, "Little Rills of Llenmargy,"	1 30	WISCONSIN. — Beloit, 2d Cong. Sab. sch., Birthday Box offering, 10 10
ALABAMA. — Talladega, Cong. Sab. sch., for Africa,	10 66	KANSAS. — Lawrence, Plymouth Cong. Sab. sch., 26 15
OHIO. — Conneaut, Cong. Sab. sch.	10 00	
ILLINOIS. — Oak Park, 1st Cong. ch., Boys' Miss. Soc., for pupil in care of Mr. Eaton, Chihuahua, Mexico, 25; Payson, Cong. Sab. sch., 12.60,	37 60	578 34

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Augusta, South Cong. Sab. sch., 60c.; Brewer Village, Cong. Sab. sch., 2; Brownville, Cong. Sab. sch., 5.30; Machias, Cong. Sab. sch., 2,	9 90	ALABAMA. — Selma, Cong. ch. and Sab. sch. 3 00
NEW HAMPSHIRE. — Dublin, Three friends, 30c.; Hollis, Cong. Sab. sch., 10.40; Peterboro', Members of Cong. Sab. sch., 60c.	11 30	OHIO. — Berea, 1st Cong. Sab. sch., 10; Garretttsville, Children's miss'y fair, 5; Litchfield, Cong. Sab. sch., 1; Medina, Cong. Sab. sch., 10, 26 00
MASSACHUSETTS. — Ashburnham, Cong. Sab. sch., 6.60; Beverly, Mission Band, 4.50; Easthampton, 1st Cong. Sab. sch., 25.50; Lawrence, South Cong. ch., "Children's meeting," 1; Miller's Falls, Cong. Sab. sch., 2.90; Milton, 1st Evang. Sab. sch., 5; Northampton, Infant Dep't of 1st Cong. Sab. sch., 3.58; Rockland, A class in Cong. Sab. sch., 1; Salem, Tabernacle Sab. sch., 25; South Deerfield, Miss L. E. Williams, 1; South Hadley, Cong. Sab. sch., 10.50; South Weymouth, Union Cong. Sab. sch., 3.20; Springfield, 1st Cong. ch., F. A. Brewer, for salary Dr. Pease, Micronesia, 600; Primary class in Hope Sab. sch., 37.88; Topsfield, Cong. Sab. sch., 2.50; Waltham, Trin. Cong. Sab. sch., 40c.; Wauquoit, Cong. Sab. sch., 1.60; West Stockbridge, Cong. Sab. sch., 4; Worcester, Summer-st. Sab. sch., 1.10,	737 26	ILLINOIS. — Aurora, New Eng. Cong. Sab. sch., 2.50; Byron, Cong. Sab. sch., 2.70; Canton, Cong. Sab. sch. (of wh. from the Morning Star Miss'y Band, 7.30), 18.50; Olney, "Cheerful Givers" of 1st Cong. ch., 10; Roseville, Cong. Sab. sch., Pennies, 6.22, 39 92
CONNECTICUT. — Branford, Cong. Sab. sch., 5; Bridgeport, Olivet Sab. sch., 5.38; Hebron, Two friends, 20 cts.; Middletown, 1st Cong. Sab. sch., 37.60; North Madison, Cong. Sab. sch., 5; Norwich, 2d Cong. Sab. sch., 7.60; Southport, Cong. Sab. sch., 3.31; Watertown, Cong. Sab. sch., 8,	72 09	MISSOURI. — Carthage, Cong. Sab. sch. 7 15
NEW YORK. — Anwerp, Cong. Sab. sch., 7; Brooklyn, Cong. Sab. sch., 1; Centre Lisle, Cong. Sab. sch., 1; East Bloomfield, Cong. Sab. sch., 42.27; Sayville, Cong. Sab. sch., 3.80; Wellsville, Cong. Sab. sch., 3,	58 07	MICHIGAN. — Hillsdale, Mary Smith, 80c.; Tawas City, Cong. Sab. sch., 50c.; Wheatland, Cong. Sab. sch., 6, 7 30
PENNSYLVANIA. — Bangor, Bethel Sab. sch.	4 87	WISCONSIN. — Menomonie, Cong. Sab. sch. 9 35
NEW JERSEY. — Upper Montclair, Cong. Sab. sch.	15 00	IOWA. — Burlington, Cong. Sab. sch., 4.50; Mitchell, "Cheerful Givers," 2; Montour, Cong. Sab. sch., 10c.; Red Oak, Cong. Sab. sch., 5, 11 60
GEORGIA. — Atlanta, Students of Atlanta University,	18 71	DOMINION OF CANADA. — Guelph, Cong. Sab. sch. 8 65
		JAPAN. — Kioto, Children of the mission station, 1 80
		1,041 97
		Donations received in February, 26,621 14
		Do. (Thank-offerings) received in February, 221 37
		Legacies received in February, 28,783 66
		55,626 15
		Total from September 1, 1885, to February 28, 1886: Donations, \$176,976.33; Legacies, \$73,565.66 = \$250,541.98.
		CONNECTICUT. — Newtown, Rev. J. P. Hoyt, A gross of Fountain Pens and penholders for missionaries.
		NEW YORK. — Syracuse, F. E. Nettleton, Two Stygmograph Multiple Copying Pens (value, \$25).

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

FLORIDA. — Eustis, Mary F. McAuley,	25
Previously acknowledged,	48,226 09
	48,226 34

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR WOUNDED BULGARIANS.

NEW HAMPSHIRE. — Bristol, Miss H. E. Green,	2 00	PENNSYLVANIA. — Erie, J. H. Edwards, 1; Pittston, A friend of Bulgaria, 2,	3 00
MASSACHUSETTS. — Boston, J. N. Denison, 100; W. S. Houghton, 100; Worcester, Friends of Rev. W. W. Sleeper, 258.34,	458 34	NEW JERSEY. — Ironton, Mrs. James Moses, 5 00	
CONNECTICUT. — Fairfield, A. B. Nichols,	2 00	TENNESSEE. — Nashville, William Turner,	23 00
NEW YORK. — Hopewell Junction, Rev. C. H. Polhemus, 5; Marion, William J. Seeley, 1; New York, Broadway Tabernacle ch., 160; Deborah J. Pierson, for use of Miss E. T. Maltbie, 25; Rev. S. H. Hale, 10; W. W. Rand, D.D., 10; Orient, Cong. ch. and so, 10,	221 00	MICHIGAN. — Battle Creek, A sympathizing friend,	2 00
		IOWA. — Keokuk, Anonymous,	5 00
		MINNESOTA. — Fort Snelling, E. H. Terry,	20 00
		KANSAS. — Winfield, Mr. and Mrs. J. G. Pierson,	5 00
			748 34

REPORT OF SPECIAL COMMITTEE ON AFFAIRS IN THE TREASURER'S OFFICE.

[From the *Boston Daily Advertiser* of March 13, 1886.]

THE following is the report of a special committee appointed at the Annual Meeting of the A. B. C. F. M. "to examine the affairs of the Treasurer's office, in view of certain public statements made concerning them," and "to report through the public press":—

On the first day of the last Annual Meeting of the American Board of Commissioners for Foreign Missions there appeared in the *Boston Daily Advertiser* a communication by Rev. Leonard W. Bacon, D.D., in which it was stated that "a pastor high in influence and honor—a friend of the Board, a member of the Board—has in vain sought information concerning the disposition of certain large sums of money of which no adequate account has been rendered. It is simply probable that there is something in it which the Executive wish to keep dark. The facts thus far accessible seem to me to constitute presumptive proof of a perversion of funds."

This Committee invited Dr. Bacon to meet them at the rooms of the Board in Boston, where it was proposed to carefully investigate the wrongs alleged; but Dr. Bacon did not find it convenient to meet the Committee.

They then invited him to give them all the information in his possession relating to any mismanagement of the finances of the Board and the grounds of his anxieties or suspicions in relation thereto, together with the names of the persons alluded to in his published letter, hoping to obtain from them some aid in their investigation.

The results of their endeavors in this direction have been exceedingly meagre. The only matter named as affording any ground for suspicion of irregularities in the management of the finances of the Board was the absence from the Annual Reports of the Board of full statements of the expenditures for the vessels built for mission use among the islands of the Pacific during the past thirty years. Of these there have been four, known as *Morning Star* Nos. 1, 2, 3, and 4 respectively.

The Committee find upon the books in the Treasurer's office full and complete accounts of all moneys received and expended for the construction and outfit of each of these vessels and discover nothing that indicates the least attempt at concealment. They find that the total cost of construction and outfit of all of these vessels has been provided for by special contributions for that specific object, all of which have been acknowledged as received monthly in the *Missionary Herald*, with the exception of \$29.21 received subsequent to the completion and sailing of *Morning Star* No. 1, none of the ordinary receipts of the Board having been used therefor. The Secretaries have given account of the building of the vessels in their Annual Reports, as follows: 1857, pp. 42 and 45; 1858, p. 25; 1860, pp. 60 and 61; 1871, pp. 4 and 6; 1885, pp. 11 and 12. Besides these statements, the *Missionary Herald* has contained, from time to time, editorial reports and communications from Hon. Alpheus Hardy, under whose direction and careful supervision all of the four vessels have been constructed, and from others concerning the progress and completion of the vessels. All expenditures have been made by a Sub-committee of the Prudential Committee and every item properly vouched for. The Treasurer states that "no one to his knowledge has ever sought information as to the funds of the Board without receiving satisfactory replies." Also that "the building of a vessel was considered in 1856 an exceptional matter and not a part of the Board's regular work. In that view, the receipts were not included in the reported income of the Board and consequently not accounted for among its regular expenditures." The Treasurer also states that "when in 1866 the first vessel, after running ten years, was sold and the second one built, and in 1870 the second was lost and the third one built, the precedent of the first was followed without a thought of its being unsatisfactory. When the fourth vessel was built, in 1884, the third having been lost, a suggestion was made to the Treasurer that it would be better to treat the vessel as other branches of the work, and it was at once adopted, so that the Annual Report for 1885 contains a full account of the receipts and expenditures for the fourth *Morning Star*."

The annexed statement of the ledger account shows the receipts and expenditures for each of the four vessels.

The Committee have examined the books in the Treasurer's office, and find that every financial transaction can be readily traced in detail by any one at all familiar with such matters.

The accounts are twice audited. First, by a Sub-committee of the Prudential Committee, and again by Auditors chosen at the Annual Meeting and having no connection with the executive administration of the Board. There is evidence that the auditing is carefully and thoroughly performed.

The Prudential Committee met weekly, and their sessions lasted several hours each. The records of their meetings show a very careful consideration and due authorization of all expenditures, and indicate a very large amount of work by persons of marked ability and the highest integrity.

This Committee have traced all matters of which they could learn, by inquiry through various channels, as having been the occasion of complaint in any quarter, and find nothing that should have led to any criticism or ground of suspicion; but, on the contrary, they find conclusive evidence that the administration of the affairs of the Board is such as to merit the utmost confidence of its friends and patrons that all funds received into its treasury are used with marked wisdom, prudence, and ability in carrying forward the great work for which the Board was organized.

Respectfully submitted.

THOMAS J. BORDEN,
SAMUEL D. WARREN,
WILLIAM H. HAILE,
JOHN N. STICKNEY,

Committee.

BOSTON, March 11, 1886.

Mr. P. L. Moen, the other member, was unable to attend any of the meetings of the Committee.

Statement of receipts and expenditures for each of the mission vessels:—

MORNING STAR NO. 1.		MORNING STAR NO. 3.	
<i>Receipts.</i>		<i>Receipts.</i>	
Donations as acknowledged in <i>Missionary Herald</i> , November, 1856, to September, 1858	\$28,635 28	From insurance on No. 2	\$17,750 00
Subsequently received as per Ledger, August 1, 1858, to December 7, 1860	29 21	Interest on investment of same	640 00
	\$28,664 49	Balance of contribution for No. 2	1,336 67
		Donations as acknowledged in <i>Missionary Herald</i> , March, 1871, to August, 1873	9,026 49
<i>Expenditures.</i>			\$28,753 16
For construction, outfit, and expenses of vessel to Honolulu, as per annual report, 1857.	\$17,099 88	<i>Expenditures.</i>	
Expenses of printing and distributing certificates, and collecting funds, as per do	1,251 13	For construction and outfit	\$28,343 68
Subsequent expenses as per do	109 91	Expenses collecting funds	38 73
Repairs, July 30, 1859	6,439 96	Balance transferred to Micronesian Mission and used in running expenses	370 75
Running expenses to August 31, 1861	3,763 61		\$28,753 16
	\$28,664 49		
MORNING STAR NO. 2.		MORNING STAR NO. 4.	
<i>Receipts.</i>		<i>Receipts.</i>	
From sale of No. 1 (in gold, \$4,191.29), currency	\$5,364 75	From insurance on No. 3	\$12,816 80
Donations as acknowledged in <i>Missionary Herald</i> , September, 1866, to October, 1870	28,792 94	Donations as acknowledged in <i>Missionary Herald</i> , December, 1883, to October, 1885	47,348 90
	\$34,157 69		\$60,165 70
<i>Expenditures.</i>		<i>Expenditures.</i>	
For construction and outfit	\$24,809 25	For construction and outfit	\$41,856 83
Printing 50,000 copies history of No. 1 }	6,633 05	Printing certificates and lithographs, printing and distributing information and expenses collecting funds	2,429 80
Printing 150,000 certificates }		Balance held as a fund for repairs and invested	15,879 07
Lithographing	270 32		\$60,165 70
Advertising	288 00		
Postage and express	395 00		
Stationery	25 00		
Clerical work	277 00		
Sundries	123 40		
Balance carried forward to No. 3	1,330 07		
	\$34,157 69		

FOR YOUNG PEOPLE.

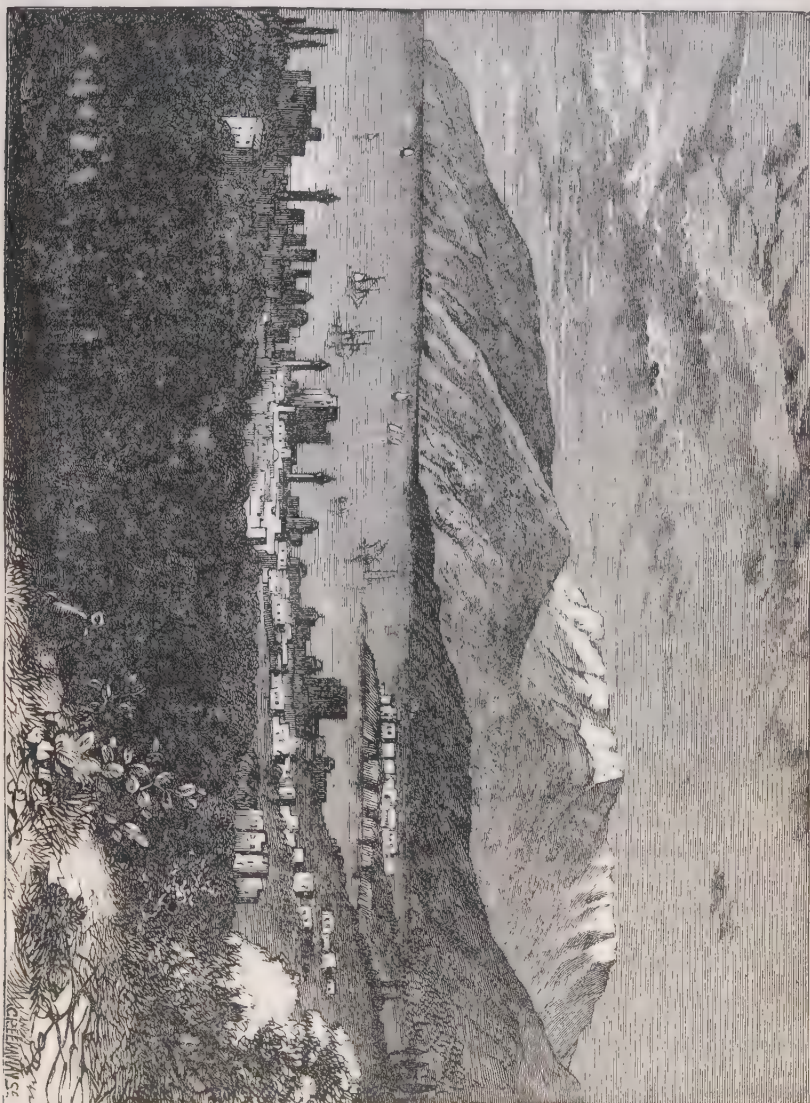
THE MARTYR OF LEBANON.

"THAT goodly mountain, Lebanon," is still, as in Bible times, *exceeding white*, as its name signifies. The average height of the range is from six thousand to eight thousand feet, while its loftiest peaks tower to nine thousand and ten thousand feet, and are seen afar by land and sea, shining in perpetual splendors of ice and snow. On the western side the mountains descend to the Mediterranean by broad terraces, broken with deep ravines. Neither has "the glory of Lebanon" passed away from its fruits and vines and cedars, its gorgeous flowers and cold-flowing waters. The scenery is most romantic, the air delightful, the vegetation luxuriant, and hundreds of villages cling to the cliffs or hide amid the labyrinths of rock.

About the year 1797, there was born at Hadet, near the foot of Lebanon, and a few miles from Beirut, a boy who was called Assad Shidiak. His parents were of Arab descent, and belonged to the religious sect called Maronites, who, though Roman Catholics and acknowledging the authority of the Pope, have certain peculiarities of their own. Assad grew up a bright and studious boy, and was sent to the best Maronite college on the mountains, where he was graduated with the highest honors. He then entered successively the service of the bishop and of several sheiks, and finally offered his services to his former college instructor, who had been raised to the Patriarchal chair. Here he arranged a code of church laws for the Maronites, which has since been adopted for general use.

In March, 1825, Assad came to the American Mission at Beirut, asking employment. He was a well-dressed young Syrian gentleman, of fine face and easy manners, and proved to be shrewd, sensible, and inquisitive. Dr. Jonas King engaged him as his Arabic teacher, and when this engagement closed, Assad opened an Arabic school for boys in Beirut. He used his leisure in writing against the Protestant doctrines, and began to study the Bible for new arguments. But he afterward wrote: "As I was reading an appendix to a copy of the Bible printed at Rome by the Propaganda, and searching out the passages referred to for proving the duty of worshiping saints, and other similar doctrines, I found that these proofs failed altogether of establishing these doctrines, and that to infer them from such Scripture texts was even worthy of ridicule. Among other things, I found in this appendix the very horrible Neronian doctrine that it is our duty to destroy heretics. Now, every one knows that whoever does not believe that the Pope is infallible is, in the Pope's estimation, a heretic. And this doctrine is not merely that it is allowable to kill heretics, but that we are bound in duty to do it."

From this time Assad searched the Scriptures, and soon found himself a Protestant. In January, 1826, the Patriarch heard of it and sent for him, and with the priests tried to induce him to say that his faith was that of Rome.



BEIRUT, SYRIA, WITH A PORTION OF LEBANON.

Assad declined, as it would be untrue. The Patriarch offered to absolve him from the sin of falsehood. Assad replied that no man could make falsehood lawful, and the weakness of the Patriarch's arguments greatly strengthened him in his new views. He was severely threatened and abused, and after weeks of fruitless controversy he left secretly for Beirut. In March he wrote an account of these discussions and of the treatment he had received, which was published

at Malta, and was never contradicted. The *Missionary Herald* for 1827, and for a few subsequent years, gives extended accounts of Assad, including his own statements and reports of the missionaries.

But again the Patriarch wrote, begging Assad to return to his anxious family at Hadet, and assuring him of full liberty. Assad was artless and confiding, and thought a door of usefulness was now opened to him. At Beirut he could only use his pen — “But who is there in this country that reads?” asked he. So on the sixteenth of March, 1826, he went back to his father’s house. He was coldly

received, and twenty of his relatives assembled and carried him off by force, as if he had been a murderer, to the Patriarch. Poor Assad wept and prayed over their cruelty, but said : “It is just what the gospel has told me to expect ; the brother shall deliver up the brother to death, and a man’s foes shall be they of his own household.”

He was soon conveyed to the convent of Canobeen, situated in one of the wildest recesses of Lebanon. There a cousin of his afterward saw him, sitting on a bare floor, in a room without a bed, chained to the wall, and deprived of books and writing utensils. His mother would not believe that the Patriarch could treat him so inhumanly till she herself went to Canobeen and saw his sufferings with her own



A YOUNG SYRIAN GENTLEMAN.

eyes. From that time forth Assad’s family sought to set him free, and with their aid he made several attempts to escape ; but his ignorance of the steep and hidden mountain-paths was against him, and he was always recaptured.

One of his Maronite acquaintances wrote thus of one of these returns : “We beat him enough to have killed him, but he did not die. We broke several green sticks upon him, yet all this he bore patiently and did not speak a bad word. This power of forbearance was from the Satan that was dwelling in him. He imitated Saint Stephen, saying, ‘Lord, lay not this sin to their charge.’ All this as though he were a devil incarnate. Some of the priests used to say : ‘O Assad, just declare that you are a Maronite, and you shall go free !’ But the obstinate fellow would not lie. He had this peculiar custom that he would never tell a lie. Once they brought a crucifix and coals of fire and beat him, saying, ‘Either kiss the crucifix or the fire.’ He *kissed the fire*, but would not kiss the crucifix ; but he raised the crucifix over his head, saying, ‘I honor the One who was put to death on the cross.’”

Those who passed by the convent heard the groans of poor Assad, and heard him cry : " Love the Lord Jesus Christ according as he hath loved us and given himself to die for us ! Think of me, O ye that pass by ! have pity on me, and deliver me ! " On one occasion, when his captors had bound and beaten him, they drove him before them like a slave to Canobeen. One of the resident priests wrote as follows to a sheik who was a friend of our missionaries : " On Assad's arrival the Patriarch gave immediate orders for his punishment, and they fell upon him, caning him and striking him with their hands ; and so it was that as often as they struck him on one cheek he turned to them the other also. ' This,' said he, ' is a joyful day to me. My blessed Lord and Master has said : " Bless them that curse you, and, if they strike you on the right cheek, turn to them the left also. " This I have been enabled to do ; and I am ready to suffer



THE CONVENT OF CANOBEEN, MT. LEBANON.

even more than this for him who was beaten and spit upon and led as a sheep to the slaughter on our account.' When they heard this they fell to beating him anew, saying, ' Have we need of your preaching ? . . . Your salvation is by *faith alone in Christ* ; thus you cast contempt on his mother and on his saints.' And they threw him on the ground and overwhelmed him with the multitude of their blows."

The last time that Assad was retaken he was thrown into a filthy room, loaded with chains, bastinadoed every day for eight days, sometimes fainting under the infliction, and then was left alone in his misery, half-dead. The door of his stone dungeon was walled up with stones and mortar, and no access was left save a small loophole through which a little bread and water were passed to him.

A humane priest at length succeeded in prevailing with the Patriarch to let him open the door and take off the irons. Again every argument was used with Assad in vain, till the Patriarch broke out : " You love to show your contempt of the cross and of the holy images whose worship is only in honor of those who labored and died in the service of Christ." Assad answered : " Thou shalt

worship the Lord thy God, and him only shalt thou serve ; and as to those who labored and shed their blood for their Saviour, they are above our honors, for they are gone to inherit unspeakable honor and glory in their Master's presence." Whereupon the angry Patriarch beat both him and the friendly priest with his slipper.

Here ended the priest's account to his friend the sheik. After this, little was known of Assad's sufferings till 1828, when his brother found him walled up in the dungeon, and begged him to return to the faith of his fathers. In reply

Assad preached to him to repent and turn to God, telling him that time is short and the future life is eternal. In 1829 a friend received a letter from him which Assad said would be his last. "My days are passed away as a shadow. My thoughts are scattered," wrote the sufferer. And no wonder ! For at least three years he had endured, both in mind and body, all that a man could endure and live. Reports of his death began to come, and the Patriarch sent word to his family that he had died of fever on the twenty-fifth of October. Other accounts hinted that he died suddenly, and yet others that the filth of his dungeon and the meagreness of his diet were the cause. A devoted Maronite told our missionaries that after his death the walled-up door was



A MARONITE PATRIARCH.

broken down, the body of Assad taken out and carried to the foot of a mountain terrace, and the wall of the terrace thrown down upon it.

This was the earthly side. On the heavenly side, we may be sure, there were angel ministrants to bear the freed spirit home to its glorious reward, and to crown him with everlasting joy in the presence of that blessed Redeemer whose faithful witness and martyr he had been.

In 1864 an interesting volume entitled "*The Martyr of Lebanon*," by Rev. Isaac Bird, one of the Syrian missionaries of the American Board, was issued by the American Tract Society. To the kindness of the Tract Society we are indebted for the three small cuts which illustrate this article.

THE
MISSIONARY HERALD.

VOL. LXXXII. — MAY, 1886. — No. V.

SEVEN MONTHS. — The regular donations for the first seven months of the financial year are slightly in advance of those of the preceding year. The same is true of legacies. The memorial thank-offerings linger at about \$7,000, instead of \$70,000. Who will set the example of a special gift of \$5,000, to be followed by two of \$2,500, and by ten of \$1,000. Such sums, with a score of \$500's added, would constitute most agreeable and profitable reading. This is that figurative style in which the *Herald* delights, and in which it would gladly indulge, greatly to the comfort of its readers, both at home and abroad.

AMONG the gifts for Christian education, notices of which appear so frequently in the public press, it is pleasant to record one for a Christian institution on foreign missionary ground. The late Charles B. Rice, of Brattleboro', Vermont, left a legacy of \$250 to Jaffna College, Ceylon.

WE have heretofore referred to the memorials addressed to the German authorities by the several missionary societies of the empire, asking that restrictions be imposed upon the sale of intoxicating liquors within the continent of Africa. English Protestant missionary societies are now acting in concert in presenting an appeal to Her Majesty's government, showing the immense evils of the traffic, and what a menace it is to the native population of Africa. It is affirmed that in large portions of the continent the people were entirely ignorant of the existence of ardent spirits, and were wholly unable to obtain them except through the agents of European merchants. Our own Board has now cordially united with other American missionary societies, including the Presbyterian, the Methodist, and the Baptist boards, in appealing to the United States government to aid in preventing the exportation of distilled liquors to Africa. It is hoped that by this united effort some practicable way may be devised for the suppression of a traffic which is fearfully corrupting both to the foreigners who engage in it and to the natives who are supplied by it.

THE abiding and world-wide influence of the Pilgrim Fathers has seldom been better illustrated than by the incident reported on another page by Mr. Neesima, of Japan. Clearly the Pilgrim spirit is not dead when we find an aged man in Central Japan resolving to build for his townsmen a church and a schoolhouse because he wished "to imitate what the Pilgrim Fathers did."

IN this issue of the *Herald* will be found stirring appeals for helpers reaching us simultaneously from two separate missionary fields. They will move the hearts of all who read them. Let it not be forgotten that if the missionaries of China, or Turkey, or Africa, or Micronesia, should utter their thoughts they would make similar importunate appeals for aid. The harvest is great, and the laborers are few. While we are praying the Lord of the harvest to send forth the reapers, shall we not hear the voices of many saying, "Send us"?

OUR attention has been called to an article in the *Revue des Deux Mondes*, by M. Emile Laveleye, in which the writer speaks of the large number of men, now prominent leaders in the new Bulgaria, who have received their education at Robert College. M. Laveleye refers to the moral influences under which these young men have been taught as unlike anything else in the modern Orient. He adds: "The influence of Robert College in the regeneration of the peninsula is considerable. I do not know of any more convincing proof of the service that a good higher education renders to the progress of civilization."

WE regret to learn from Bywater, Perry & Co., of London, that the arrangement referred to by us a few months since, by which the Cape steamers from London were to call at Loanda, Benguela, and other places along the west coast of Africa, has fallen through. The plan was tried, but the line was not supported in such a way as to make it profitable for the company that had undertaken the project. But as some compensation for the disappointment in this matter, we welcome a statement made by *L'Afrique*, that a new line of steamers has been established from Oporto Portugal, to Mossamedes. The steamers are to touch at Lisbon, Madeira, St. Thomas, the Congo, Loanda, Novo Rodondo, and Benguela.

DISTRICT SECRETARY HUMPHREY, of Chicago, has prepared an admirable leaflet of thirty-two pages on "The American Board: What is it? Where does it work? What does it do? What are the results?" It covers different ground from that of the Condensed Historical Sketch, given in the pages of the *Missionary Herald* last autumn, and will be found useful to all who love the missionary work as connected with this Board. It may be obtained of Dr. Humphrey at Chicago or at the Mission Rooms at Boston, at the rate of \$1 per hundred copies, or 2 cents each.

TWENTY-TWO students connected with the Kioto Training School were to be received in March by the Second Church in Kioto, Japan, on their confession of faith, while the Third Church was to receive eighteen persons from the city.

WE are glad to notice the publication of "A Dictionary of Islam," prepared by Rev. T. P. Hughes, B.D., for many years a prominent missionary of the English Church Missionary Society in India and Afghanistan. The volume forms a cyclopædia of the teachings, ceremonies, customs, and history of Mohammedanism, and will be of special value to missionaries and others who come in contact with Moslems. How widespread is the faith of Islam! Not in Turkey or India alone but in Africa and China do our missionaries meet and contend with the followers of the False Prophet.

DEATH OF MRS. JENNIE E. CHANDLER. — This esteemed missionary, wife of the Rev. John S. Chandler, of the Madura Mission, died suddenly at the Missionary Home at Auburndale, April 3. One year ago, on the third of April, 1885, she left India with her husband for needed rest, after their twelve years of service in the Madura Mission. Though in feeble health for several months past, the hope was still cherished that she would be able to return to India, when, after only a few hours' warning, but amid her own great rejoicings, she was taken to the better land. Mrs. Chandler was the daughter of Mr. and Mrs. Eastman S. Minor, of the Ceylon Mission, having been born at Manepy, Jaffna, June 8, 1849. Educated at New Haven, Connecticut, she was married to Mr. Chandler, May 21, 1873, and the same year they returned to labor for the Tamil-speaking people, among whom their parents had labored before them. The blow which has come upon the mission is a heavy one, and the sympathies of a multitude of friends in this land and in India will be given to Mr. Chandler and his four motherless children.

SMALL envelopes, for use in Sunday-schools by children contributing for shares in the *Children's Morning Star Mission*, will be sent to any Sunday-schools desiring to use them on the approaching Children's Sunday in June, or at any other time. They are helpful in gathering in the ten-cent shares of the young people.

The Foreign Missionary for March contains an article entitled "Our Foreign Boards," presenting forcibly a fact which is commonly overlooked — that each great foreign missionary organization has under its charge operations which at home are entrusted to distinct societies. Efforts at consolidating these Home Boards have not been successful. The societies are multiplying rather than uniting, while the single organization belonging to each church which devotes its energies to the foreign work continues to cover the whole ground. The Presbyterian Foreign Board practically takes the place of, at least, seven societies which cultivate the home field. The same is true of the American Board. Aside from the evangelistic work, which is its chief design, it is a Publication, an Education, a Church Erection, a Bible and Tract, a Sunday-school, and a Medical Mission, Society, all in one. It is plain that it should not be regarded as one of seven coördinate societies, but as the one which on the great foreign field does the work of six societies on the home field.

WE refer again with pleasure to the "February Simultaneous Meetings" held in England, during the first week in February, of which full reports have now reached us. The endeavor to awaken deeper interest in missionary work and a more loyal obedience to Christ's command to evangelize the world, seems to have been most successful. The *Church Missionary Intelligencer* reports that there was special success in three or four directions: first, in the attainment of a high spiritual tone; second, in the prominence given to the spiritual side of the work rather than to appeals for money; third, in the emphasis placed upon the great cause rather than upon the work of a particular society; fourth, in the hearty coöperation of the bishops and church authorities. The *Intelligencer*

remarks that the effort to make the meetings serviceable beyond the immediate circle of the Church Missionary Society has met with unqualified approval. Not only the adherents of the Society for the Propagation of the Gospel but Non-conformists were welcomed at the services and heartily joined in them. In several places collections were made of large amounts, but far more valuable to the cause of missions is the increased enthusiasm of Christian people in their efforts to advance the kingdom of Christ throughout the world. Would that a series of meetings of similar character might be held in the United States !

REV. DR. NATHAN BROWN, one of the most prominent Baptist missionaries in Japan, died at Yokahama, January 1, at the age of eighty years. He had been twenty years a missionary in India, and for thirteen years in Japan, especially engaged in the work of Bible translation. An able and faithful man has thus been taken from the missionary service.

WE learn from Turkey of a certain local governor whom the people desire to keep in office for the singular reason that, if he were deposed, he would certainly take up robbery as his profession, and they would rather support him as their local ruler than as an outlaw and the head of a company of brigands. The incident is suggestive as to the state of affairs within the Turkish Empire.

THE Methodist churches in New York City have been much interested in a series of Farewell Meetings, connected with the departure of twenty persons, male and female, young and old, to join Bishop Taylor's Mission in Western Africa. They sailed on the 20th of March. May the blessing of the Lord go with them !

SOME time since we reported the annexation to Germany of various islands in the Caroline group, giving the accounts that came to us by letters from Mr. Doane and Mr. Logan. We find, in *The Shanghai Mercury* of January 6, a report of a similar process of annexation in the Marshall Islands. The sloop *Nautilus* of the German squadron reached Jaluij on the 13th of October, and, finding there a collection of chiefs from the neighboring islands who were visiting king Kabua, they drew up a paper containing seven brief paragraphs, the substance of which was that all the Marshall Islands should be henceforth under the protection of the German Empire and that none of the chiefs were ever to submit to any other foreign power. The *Nautilus* distributed a great variety of presents among the chiefs and a salute of twenty-one guns was fired, all of which tended to produce a profound impression on these dusky potentates. The German traders acted as interpreters, and the chiefs are reported as being "only too willing to come under the protection of the German eagle." The article in *The Shanghai Mercury* says that the foreign traders on the islands had complained of the native missionaries that they had interfered with their business transactions, and these missionaries were compelled to sign an agreement not to interfere in this manner in the future. They further agreed to pay a fine of \$500 for their past offences in the matter. We shall doubtless soon hear by way of the *Morning Star* further facts in regard to this matter.

WITHIN eighteen days after the report of the martyrdom of Bishop Hannington in Africa had reached England, the Church Missionary Society received *twenty-six fresh offers of service*. Such numerous offers are entirely unprecedented in the history of the Church Missionary Society, and they show that the spirit of Christian heroism is by no means extinct. How often does the phrase "The blood of the martyrs is the seed of the Church" come to our thought. It should be said that of these twenty-six who have thus offered themselves, four are University men, three professional men, while eighteen are from those who desire special training for missionary service.

IF anything further were needed to show that Madame Blavatsky's wonderful communications with supposed *Mahatmas* of Tibet, not to speak of other phenomena, were clever tricks and barefaced frauds, it is abundantly supplied in the report of Mr. Richard Hodgson to the Society for Psychical Research in England. By appointment of this society, Mr. Hodgson spent three months investigating the subject in Madras and other parts of India. His own opinion, carefully enforced by an overwhelming array of facts, is "that no genuine psychical phenomena whatever will be found among the pseudo-mysteries of the Russian lady." The committee of the society fully sustain Mr. Hodgson and declare that "she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." *The Christian College Magazine* of Madras has done courageous and valiant service to humanity by exposing these impostures; and its triumph is as conspicuous in India as was that of the *New York Times* in the United States, when it exposed the corruptions of the Tweed ring.

ALL the letters received from Eastern Africa, bearing upon the case of Bishop Hannington and the mission in Uganda, confirm the impression that the root of the whole trouble was the German annexations on the east coast. The fears of the young king Mwanga of Uganda are, of course, very absurd — nevertheless, they are the ground of his conduct toward the mission. The coming of Thomson, the explorer, through Masai country to the eastern shore of Victoria Nyanza, led Mwanga to believe that the Germans, of whose annexations he had learned, were desirous of "eating up" his country. He did not wish anybody to come to his country from that direction, which they call the "back door." Thinking that Bishop Hannington and his party were only forerunners of an invasion, king Mwanga determined to kill all the white men. Though they professed to believe, afterward, that the missionaries were not German and had no connection with these annexation schemes, the fears of the court were still thoroughly aroused. They were not willing that the missionaries at Uganda should leave lest they should tell the story of murders that had taken place. The people in Central Africa are not ignorant of what has occurred in Egypt in connection with General Gordon, and of the fact that many Englishmen have been killed in various parts of the Continent and no notice has been taken of their death. The missionaries at Uganda are therefore in the gravest danger. Perhaps before this reaches the eye of our readers, we may learn of their slaughter. May the Lord avert such a calamity!

THE fact that the slave-trade is still in active operation between the east coast of Africa and Arabia and Persia is brought forcibly to mind by the report received from Mr. Winsor, of the Maratha Mission, that thirteen boys and two girls, captured by an English vessel from an Arab slave-ship, were brought to Bombay, and that the government had decided, instead of placing them as servants in families, to send them at its expense to Mr. Winsor's Industrial School at Sirur. It may be that Mr. Winsor, in his school in India, will have the training of one or more missionaries for Africa. The lads are said to be bright and active, giving promise of good material for training.

FEW utterances are more impressive than those which come from lands recently evangelized concerning the slowness of the Christian Church in proclaiming the Word of Life. Mr. Lewis, a missionary of the London Society at Bellary, was not long ago asked by a young Brahman: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes; to be sure they do," was the reply. "What I mean is," continued the Brahman, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and a hundred and fifty miles away is another, and a hundred miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?" Is there any good answer to be made to these questions?

WE recall nothing in the history of African Missions more surprising than the apparent conversion of many youth in East Central Africa so soon after the establishment of the Board's mission. Ten years have usually been regarded as the period through which a missionary in Africa probably must labor after reaching a native tribe before he may expect to see the first convert. The language has to be learned, the confidence of the people must be secured, and their habits changed, before they will personally accept the gospel message. Such an experience awaited all the earlier missionaries in South Africa. It has been deemed a marvel that the English Church missionaries at Uganda could report, within eight years after their arrival at Victoria Nyanza, a church of more than one hundred communicants. But within two years and a half since the first agent of the Board took up his residence near Inhaubane, and within one year from the time he began to teach, he, and those who have joined him, are permitted to rejoice in a spiritual awakening, the genuineness of which they can not doubt. See the letter of Mr. Richards on another page. Our brethren may well say, in the midst of their astonishment and joy, that "no power save that of the Lord of Glory could have done this work, and if it is His, it will go on, and nothing shall prevail against it."

NECESSITIES VERSUS LUXURIES.

A PITIABLE story is told of certain children found without suitable clothing and evidently in want of bread, whose parents, at the time of the discovery, were enjoying a musical concert, having paid for their tickets a larger sum than would have been needed to supply the pressing wants of their children. Our pity for the unfortunate little ones was quite lost in our indignation at the hard-heartedness of their parents. Seen in the concert-room these parents would have appeared very well; the company was respectable; the concert was unexceptionable in character. One might enlarge upon the elevating influence of music, upon the refinement it can give to the individual and to the home. Its value is not to be depreciated, and yet, in this case, we can not help despising the parents who, in their devotion to music, forgot other calls which should have been imperative upon them. They should have denied themselves luxuries and even comforts until the hunger of their children was appeased.

The directors of a foreign missionary society are in a position which compels them to hear the cry of needy ones coming up from all parts of the world, calling not for the luxuries but for the necessities of spiritual life. They hear, for instance, the call of little Christian communities in Southern India, where a prayer-house will cost perhaps \$40, of which they can raise but \$20. In this prayer-house the natives look for no benches, much less for pews; the idea of a cushioned pew has never so much as entered their minds; and they are asking for help to build their plain little structure where they may worship God. From other missions larger requests are presented in the matter of houses of worship; yet the calls for help from foreign missionary fields toward providing Christian sanctuaries are not so pressing as are the pleas for aid in securing the facilities for Christian education. Men can worship in private houses, or under trees, or in the open street, with little aid from outside, but they imperatively need help in the matter of Christian education. Without it the churches can not flourish; their children will grow up in ignorance; there is no assurance that the Christian life which has been begun in them will retain its hold upon the next generation. Undoubtedly in some cases the call for education springs from a mere desire for worldly advancement, yet the honest, earnest cry for a training which shall produce a native evangelical agency, both as preachers and teachers, is coming up from all quarters. In some cases it is a piercing cry; it is a call not for a luxury but for a necessity. It ought to be heard and heeded. But, alas! if it is heard it is not heeded in any proportion to its urgency.

We do not wonder that missionaries who are at home temporarily are often heard to sigh over what they see about them. They go into some of the elegant churches of our land — churches whose appointments are perfect, including chapel, Sunday-school rooms, and those modern additions, parlors and kitchens. These things are pleasant to look upon, and render the house of God attractive, but the visitors in the home-land can not help thinking of the poor people whom they meet in the mission field, who would be glad if they could secure four plain walls and a roof, under which they could sit on the earthen floor. These missionaries open the papers and find every week or two, perhaps oftener, the

record of a gift of fifty or a hundred thousand dollars to this or that college or other institution of learning. Perhaps it may be for a professorship in addition to the twenty or thirty or forty others now secured ; perhaps it may be for an art-gallery or a gymnasium, or some other desirable thing in connection with the institution. But their hearts sink within them as they read of these gifts, though they are not narrow-minded men and women who do not appreciate the importance of having everything that may tend to the development of the generations to come. They can not help saying within themselves, "That gift of \$50,000 : it will add something to the value of a prosperous college, but it would found for all time a whole institution in our field where now there is nothing. It would at once open the way for a Christian education to scores and scores of young men who, without it, will have no opportunity to fit themselves as preachers or teachers. It would place a light in a region larger than any New England State, where there is now no institution at all adequate to the needs of the Christian community."

There is at this time in the United States a missionary of the American Board who is seeking an endowment for a Christian institution, of what would be called high order, in the field where he labors. A sum of money which would suffice merely to found a professorship in a New England college would go far toward establishing that institution on a secure basis, making it perhaps in years to come for all that region what Williams and Amherst and Dartmouth Colleges have been in New England. If this brother does not ask that some of the luxuries which are provided for our churches and institutions of learning in this country are curtailed a little, is it not right that he should ask for some of the crumbs that fall from the table, so that the people for whom he labors may not be left to starve? Among the millions given in America annually for the enlargement and developing of higher education, ought not some thousands at least to be devoted to the provision of efficient Training Schools in lands where young Christian communities have just come to the light and are crying out for help? A small portion of our luxuries would supply their pressing necessities.

A NEW PERIL IN JAPAN.

BY REV. J. H. PETTEE, OF OKAYAMA.

PROTESTANTISM has an immediate work to do in Japan. She should strike vigorous blows and strike them now. There are many reasons for this. Let us briefly refer to one that has not attracted general attention. The conflict is on there, but it is not between heathenism and Christianity. Shintooism as a religion is powerless and Buddhism is shaking in her shoes. The younger Buddhist priests already predict the downfall of their faith, and were it not for questions of bread and butter, or, more properly, rice and *daikon*, they would desert their cause by scores and hundreds.

But there is an enemy to fear. He appears in two forms : first, as an atheist or agnostic. Spencer, Huxley, and Buckle, in their crudest theories, are his inspired penmen. He catches the eye and ear of many of Japan's brightest young men. His second form, a far more insidious, — and hence, to my mind,

a more dangerous form,—is a low, loose species of nominal Christianity. I have no desire to attack the Roman Catholic or Russo-Greek Churches as such, but I especially fear them in this connection. He alone has the spirit of the Great Master who cares naught for names or nationalities but rejoices alike over every advance of pure Christianity. But there is a danger that the Japanese, in their amazing eagerness to become known as a Christian nation and to be admitted into the sisterhood of nations, may accept some low type of Christianity and in a mere formal way. Japan loathes the name of heathen, pagan. And who can wonder at it? Her patience is wellnigh exhausted that the sixteen nations holding treaty relations with her should still refuse to do her justice and should be afraid to trust her after the many proofs she has given of an unalterable purpose to become as good as the best.

Episcopacy, Presbyterianism, Methodism, Congregationalism, or other Protestant denominations will not or can not offer her a short road to nominal security. I fear the other two great branches of the Church might be tempted to do it. But it is replied: Japan distrusts Romanism too much to allow of such a result. So she did three hundred years ago; so she did fifteen years ago: but not to-day.

Witness His Imperial Highness the Mikado wearing mourning for twenty-one days last December, on receiving news of the death of His Catholic Majesty King Alphonso of Spain. Notice the attendance at the Roman Catholic chapel in Tokio of a representative of the Imperial family on the occasion of requiem mass for the dead king. Has there been no change in sentiment toward Roman Catholic countries and the Roman Catholic religion since the days when one of the Imperial edicts read: "Let no Christian henceforth dare enter Japan. And let it be known unto all that if the king of Spain himself, or the Christian's God [the Pope?], or the great God of all, violate this decree, he shall pay therefor with his head?"

Last December the Russian Minister to Japan died and was buried in Tokio. The funeral service was simply and solely of the Greek Catholic form. Princes of the blood, cabinet ministers, and other high Japanese officials were present. It meant far more than mere diplomatic courtesy.

A private letter recently received speaks of a movement among local officials favoring a nominal acceptance of the least exacting form of Christianity, the Roman Catholic. Mere assent to the name of Christian is regarded as sufficient evidence of a change of heart and life. The most progressive secular paper in the Sunrise Kingdom has openly advocated baptizing the Emperor and a few of the nobles, that Japan may be considered a Christian nation. "Christian blue is the fashionable color and not Buddhist brown; therefore let us put on a blue coat." The last thing a true Christian desires to see in Japan is Christianity proclaimed the state religion. Let not the history of Europe in that matter be repeated in the Land of the Four Seas!

What can be done to prevent it? First, let so-called Christian nations deal justly by Japan and revise the treaties so that this reason for a nominal adoption of Christianity may be removed.

Second, let the Protestant Church pour in her men and means at once. More

denominations are not wanted. Three or four of the leading ones now on the ground must settle this question. Others may capture a few outposts, but these must do the heavy work. Let them unite as far as possible. Let their forces be increased immediately. The fight is not for Protestantism, and especially not for particular denominations, but for a high type of Christianity. There are some Protestant denominations that could well be spared from the field. It will cost far less effort to win Japan to-day from what little heathenism is left there than to save her a quarter of a century hence from the icy clasp of atheism or a low, formal Catholicism.

"COME OVER AND HELP US" IN INDIA.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

GOOD authorities say that one out of five of the population of the United States is a member of an evangelical church. Then, on an average, each church has a responsibility for five times its membership. But, on account of the intelligence and wealth of the Congregational churches, let us make a much more liberal estimate for them, and say that they are responsible in this country for the spiritual welfare of even ten times their membership. The last Year Book says that there are in the United States 4,170 Congregational churches, with 418,564 members. Multiplying by ten, about four millions of the population of the United States depend on these Congregational churches. Who doubts that God has laid this responsibility on them; or that he has likewise laid on them the duty and privilege of doing their best to Christianize a proportionate part of the non-Christian world; or that the Holy Spirit led Gordon Hall and his associates to found the first foreign mission of these churches in India, and still places the responsibility for that work on these churches?

Five years ago there were in India two hundred and fifty-two million people, that is, *two and a half times as many as in the whole Western Hemisphere*. European Christians have a responsibility for their part of those two hundred and fifty-two millions; other American Christians have their part; and American Congregational churches have their part in three missions, namely, the Maratha, Madura, and Ceylon Missions. But in the Maratha Mission alone, lying around and east of Bombay, our Congregational churches have at least four million people (that is, as many as constitute their entire parish in the United States) who depend solely and absolutely on them for Christian light in this world, because no one else can or will supply it, while we have this light and can give it if we will.

But contrast the supply of Christianizing agencies for the two fields. The Year Book says that there are 4,043 Congregational ministers in the United States. Think, also, of the other Christian agencies that are here — the lay-workers, the colleges and other institutions of learning. In the equally large and far more destitute field of the Maratha Mission at the beginning of 1886 these Congregational churches had only ten missionaries. Ill-health has already started two of those homeward. Is this all the Master requires these Congregational churches to do for those four millions? Is it any wonder that the workers

there are overburdened and are breaking down? The object of this paper is to call attention to the imperative need of prompt reinforcements for the Maratha Mission and to the attractiveness of the field.

India is intellectually the strongest nation of Asia. It possesses an ancient literature surpassing in variety and extent that possessed by any other nation before the adoption of printing—a literature extending to between ten and eleven thousand works. In architecture it is one of the foremost nations of the world. Its highest castes are renowned for their keenness of intellect. Probably none to whom the English language is not the mother-tongue acquire and use it so perfectly as educated Hindus. The dignity of their past history and their natural force make them a more conservative people than the Japanese, and these conservative qualities guarantee that their progress will have a solidity which could not be found in a less conservative people. Yet their progress is swift as well as solid. India is rapidly cutting loose from the old and taking long strides toward something new. The educated classes are leaving the religion of their fathers, and for want of sufficient and proper Christian influence are, alas! tending to accept the infidelity of the Western world. The lower classes are beginning to long for light and are open to Christian influences.

Of the many peoples of India, those using the Maratha language are among the most solid and influential. The American Mission among them has had an interesting history and holds a strategic position. The rate of increase in its church membership has been about ten per cent. a year for many years. The only feasible way for American Christians to evangelize those four millions dependent on them is by raising up a force of native pastors, evangelists, and teachers. This is the policy of the mission. But the important and attractive work of securing and qualifying such a force depends on American missionaries. Would it be extravagant to ask for one hundred missionaries, that is, one as a leader for forty thousand? Should not there be at least one for every one hundred thousand? However, even this we do not now look for. But the mission does call most entreatingly to-day for six men with their wives, and for four other unmarried women, just to enable it to keep up its present work and to relieve those who are breaking down.

In the city of Bombay, with a population of eight hundred thousand, and with as many more in the surrounding district, the American Board has but two ordained missionaries, only one of them married. In this metropolis of India and of Asia a missionary has unlimited opportunities for reaching the educated classes through the English language, for preaching to the middle and lower classes, for literary work, for planning and sending Christian influences throughout the land, and for being a leader of the growing Christian community. Is there a more needy spot on the face of the earth? Two women are needed to conduct a superior school for the Christian community, and to do what they can for both Christian and non-Christian women. One missionary and the only female assistant will have to come home soon. The place must be promptly and strongly reinforced. Who will write to the Secretaries of the Board offering to fill these places?

One hundred and fifty miles east of Bombay, at Ahmednagar, a city of thirty-

five thousand inhabitants, which is the centre of a district containing seven hundred thousand people, is the Theological Seminary of the mission. It can be, and must be, made the centre of theological influence in Western India. So weak has been the force of that mission that the largest part of the responsibility for the institution has rested on one person, and in his absence from the country it is compelled to have an interregnum. What more attractive work for a well-equipped man than to share in enlarging and conducting the Ahmednagar Theological Seminary? Who will write to the Secretaries with reference to this work?

In the same city there is a High School (which might well develop into a college) intended to educate Christian young men, largely with a view to preparing them for advanced theological instruction, and to reach non-Christian youth of the higher classes. The missionary in charge of this institution needs a co-worker. Who will offer for that work?

In the same city is an excellent Girls' School, containing 152 girls, — about seventy-five of them boarders, — the largest Girls' School connected with any mission of the Board in any land. The ladies who have been conducting it are to take up other branches of mission work. The Secretaries are waiting for two persons for this school.

In the Ahmednagar district, in connection with three out-stations occupied by missionaries, there is the largest body of Christians in Western India, and of people who have often heard the gospel, but who need now to be followed up and led to confess Christ. There is an urgent need of one missionary to act as an evangelist among such a people, and also to superintend native preachers and teachers, and to help along the churches of the district. Who will offer to go to this work?

One hundred and fifty miles southwest of Ahmednagar is Satara, a city of thirty-five thousand, in the centre of a district containing eleven hundred thousand, inhabitants. For all these the Congregational churches of America have had for years but one missionary. No missionary of any other society works in that populous district. The missionary now there needs soon to come to America for his health. The district must be promptly reinforced. Who will volunteer for that field?

One hundred and fifty miles southeast of Ahmednagar and northeast of Satara is Sholapur, a city of sixty thousand, and the centre of a district containing eight hundred thousand, people. Here there have been only two missionaries, one of whom is now on the way home. Another reaper is wanted there to reap in fields white for harvest. Who will offer to go to Sholapur?

One missionary to do general work, especially among the educated classes, at Bombay; one to take part in the Theological Seminary at Ahmednagar; one for the High School there; one to do work like Mr. Moody's in the Ahmednagar district; one to do the same at Satara; and one at Sholapur: two associated ladies for educational and zenana work at Bombay; and two for educational work at Ahmednagar, — are the very least that the American Maratha Mission imperatively needs to-day. Ought not the 418,564 members of the Congregational churches of the United States, with their 4,043 ministers and many theo-

that the struggle for existence is more intense. Women work in the fields, go to market, spin, weave, etc., doing far more than their sisters in the region of Kalgan to keep the wolf from the door.

"There is also a better preparation for the gospel, as is shown by the unrest of many who have forsaken the 'three religions' of their fathers and are seeking in secret religious societies some patent key which will solve their doubts and unlock the great mysteries. In the region around Pang Chuang there is the additional help arising from the remembrance of the famine relief given a number of years ago."

Shanse Mission.

THE OPIUM CURSE.

MR. ATWOOD, writing from Tai-ku, December 16, reports the continuance of the work begun in Li Man Chuang, a village eight miles from the city. The beginning of that work Mr. Tenney reported in the *Herald* for January last, where the name of the village was erroneously given as Simien Chuang. Mr. Atwood writes:—

"Although our work in this village has been carried on quietly, yet I think it has exerted a good influence through this village. There is probably no one in the village who has not heard about Christianity, and almost all have heard about the essential doctrines. The old patients were willing to come in to our Sunday service, and during the week more than a hundred men and boys have come in at a time to see the lantern pictures and listen to our talk about the Bible scenes. A large number of patients have received medicine and treatment, not only from this village but from other villages not far away. We concluded to charge a fee of about a dollar for admission to the Opium Refuge. Although this caused some dissatisfaction at first, and some would not come on account of it, they are now coming in, and we shall soon have more applications probably than we can provide room for.

"We are having a better class of patients now than we had last summer—

men from whom we expect better results than followed the work of last summer. A large share of those men have confessed that they have returned to the use of the drug, though in smaller quantities. They seemed to have no stamina at all, but fell before temptation as easily as the thistle-down moves before the wind. The only motive they have to break off seems to be their straitened circumstances, and as soon as they can get a few dollars ahead they are anxious to indulge again in the enslaving habit. The fearful effects on their systems, the prospect of certain financial ruin in the end, and the great discomfort experienced in reforming, seem to make little impression upon them. I suppose we ought not to expect *permanent* reformation until the stronger motives presented in the gospel are known and felt by them, and even then we are told by those older in experience that a church member who is a reformed opium-smoker is to be spoken of with fear and trembling.

"The prospect before us is not bright when we take into account the fact that in the cities nine tenths of the men and *all* the women, probably, are slaves to the drug; while in the villages the number of those who use it is far above *one half*, and probably more than *two thirds*, of all the people. At the present rate of increase in the use of the drug a few decades more will suffice almost to depopulate the plain. Should another famine occur soon it would precipitate this calamity upon them with dire certainty, so great is their poverty. The most discouraging feature about it is that they do not want to give up the habit. They cling to it as if it were the dearest boon. Nothing but the motive power of the gospel and the very power of God himself can bring these people out of this bondage.

"We are trying to impress these truths upon a few day by day. Pray for us, that our faith fail not. We have greater need of your prayers than you can realize or imagine, I think. From the human point of view faith seems impossible sometimes, but I believe the promise has not yet lost its sanction: 'Lo, I am with you alway.'

I do not doubt that God is able to make out of these beings a holy Christian people to his own glory, and the triumph of his grace will be all the more glorious when we think of the depths from which his power and love shall have raised them."

AN IMPROVED OUTLOOK.

Mr. Thompson, who has recently joined the mission, reports that the climate agrees with his health even better than he had anticipated. He adds:—

"The outlook for the work of the mission I should judge to be somewhat more encouraging than it has been hitherto. During the summer there was a revival of the old anti-foreign feelings. It was rumored that a great dragon had appeared at Shanghai and destroyed a number of foreign houses, with their inmates. Placards were put up, in various parts of the province, warning the people to beware of foreigners. This state of things affected the work for a time, but the feeling has now considerably subsided. A reaction has begun to take place. Patients are coming in larger numbers to the Dispensary, and Dr. Osborne is kept quite busy."

Japan Mission.

THE SPIRIT OF THE PILGRIM FATHERS.

WE are permitted to give the following extract from a private letter from Mr. Neesima, addressed to personal friends in this country:—

"Now allow me to inform you of my last visit to Annaka. I went there in the afternoon of January 26. The people met at their church to receive me that afternoon. I had a good number of the brethren and sisters, although it was a busy weekday. I spoke there over one hour. Then I paid a short visit to an adjoining town, Haraichi, where are several Christians belonging to the Annaka church. I did not speak there, as most of them were present at the Annaka meeting, but simply paid a visit to the sick old man who gave us 700 *yen* for enlarging our school at Kioto, when we celebrated the

tenth anniversary of the school, just after my return from America.

"This old man was too feeble to sit up, but was raised and held up in bed in the arms of his grandson. When he heard of my safe return from America, he desired very much to see me, and was greatly disappointed that I went directly to Kioto without visiting Annaka. When I went to Annaka at this time, he sent me a special request to call on him, so I did. It was a most touching scene. He was very weak, and could hardly speak, but he told me what peace, what trust, what comfort he had in Christ. He is ready to go, and leaves no anxiety behind him, because his home friends are all Christians and living at peace one with another. He desired to see me, that he might express to me his reason for building in his own town a meeting-house costing 1,500 *yen*, and a large primary schoolhouse that would accommodate over 400 children, and also for giving a donation to our *Doshisha*.

"When Pastor Miyagawa, of Osaka, came to Annaka four years ago, and spoke to the people, he told them something of the English Puritans, and also something of the Pilgrim Fathers, and this old gentleman was greatly interested in the story. Since then he has been trying to imitate what the Pilgrim Fathers did when they landed on the wild shores of America, that is, they built a meeting-house, which was also used for a school; and it was his desire to do the same thing for his townspeople. Through his influence and effort a church-building, and also a schoolhouse, were completed within the past year. With the donation to the *Doshisha* he wishes to raise up Christian youth in Japan to be like the English Puritans.

"He told me further that he is ready to depart hence, but if the little he has done in the Lord's name could be a means to bless the coming race he will be much gratified, and be grateful to the Lord for his gently leading a man of old age to his eternal heaven, and giving him a heart to remember his fellow-creatures in his dying hours. I closed our happy conversation with my parting prayer."

logical students, quickly and gladly to supply these small reinforcements? Without waiting for others, will not some write to the Secretaries of the American Board offering to go?

A PLEA FOR HELPERS.

BY REV. DWIGHT W. LEARNED, OF KIOTO, JAPAN.

THE Japan Mission has just had presented to it a rare opportunity for opening a new centre of work in a most important part of the empire. In Sendai, which is the chief port and natural base of operations for all northeastern Japan, several influential gentlemen are earnestly desirous of founding a good school upon Christian principles, and have offered to furnish buildings and meet all incidental expenses if missionaries can be received as teachers. This is such an opportunity as is seldom offered, and such as ought not to be neglected. Since foreigners can not live in the interior except by some such arrangement as becoming teachers, it is greatly to be rejoiced in that there is an opportunity of opening a school under such favorable circumstances. Besides the opportunity of getting a residence and a base for operations in that region, there will be grand opportunity to get hold of young men who may become valuable Christian workers. Such a school may be made an important feeder for the Theological School at Kioto.

But to occupy this place and improve this opportunity there is need of two new men. Such a station ought not to be opened with less than three men, so that justice may be done to the school, and yet the missionaries not be so fully absorbed in it as to have no time and strength for other work. With difficulty the mission will spare *one* man for this new field, but it will be impossible to send more, and thus there is imperative need of two new men. At least one of them ought to be ready to enter upon the work next fall.

But this is not all. There is almost equal need of two men for opening a new station on the island of Kiusiu, perhaps at Fukuoka, and there are two more needed at once in the Kioto School. Thus, at least, six men are wanted at once,¹ besides all that may be needed in the future.

Some young men may perhaps have been deterred from coming to Japan by the thought that the missionary work there is so far advanced that soon there will be no more need of foreigners. This is quite a mistake. It is true that Christianity is rapidly advancing, and that the Japanese are able to take a prominent place in the work, but no one who comes out now, or for several years to come, need fear that he will be discarded with his life half-spent, if he is the man for the place. It is safe to say that for many years to come there will be work enough here for all workers who can be obtained.

Others may hesitate through a modest distrust of their own powers in comparison with the great ability needed for the work. It is, of course, absurd to suppose that men who are not fit for work at home are wanted in Japan, or in any other mission field, but it is a mistake to imagine that only men of rare and

¹ To these should be added two additional men for the Northern Japan Mission, at Niigata, making eight for the empire. — EDITOR.

commanding talents can be useful here. No powers are too great for the work, but men of less extraordinary gifts need not fear that the work is too great for them. Readiness to adapt one's self to circumstances ; patience in plodding along without any great immediate results ; tact in dealing with men ; readiness to take an apparently inferior place and to depend upon influence rather than authority in moving and leading men ; sympathy with young men and skill in winning their confidence, — these, and other such gifts, may be quite as much needed as great eloquence or profound learning. Skill and tact in using the knowledge which one has are important, and sooner or later there is pretty sure to be opportunity to make use of all one's special acquirements. If one has the gift of eloquence, he will have ample opportunity to use it, but let him not be above giving some time, if necessary, to the more humble work of teaching. If one has no great eloquence, but has skill in teaching and tact in leading young men, he will find a great opportunity.

Some may possibly have got the impression that Japan is so unhealthy a country that no one of ordinary constitution can endure it. For some people of especially nervous temperament, it may, perhaps, not be a good country, but any one of ordinary strength may expect, with reasonable care, to enjoy as good health here as anywhere. The writer can not boast of a vigorous constitution, but he has spent ten years here with scarcely a day's interruption by sickness.

The claims of Japan as a mission field are well known to most, but perhaps not yet fully appreciated. It would be absurd to say that the gospel should be preached only in countries where it will make rapid progress, but it seems reasonable to believe that God is calling the church of Christ to make special efforts just now for Japan. It is true that one may get an exaggerated idea of the progress already made, and that one who comes here expecting to find the country almost Christian with no obstacles in the way of the completion of the work will be disappointed : but it is also true that in no country may a young man expect to see so much progress made within the limits of one lifetime. The missionary here reaches all classes of the people, not one nationality out of many, nor one class alone, but the whole people. He addresses a people intensely patriotic, not ready to admit the rule of foreigners, but in general quick to learn, and easily influenced by sincere love. He addresses a people, who, though not possessing great wealth, are not in general sunk in abject poverty, and who are ready to contribute to the support of Christian institutions. He addresses, not a race of savages or barbarians who must be slowly and painfully elevated to civilization, but a high, intelligent race, many of whom are able to become no unworthy fellow-laborers, and, though he does not become a bishop over the flock, he has the better position of a fellow-elder and a fraternal helper and adviser. He works, not for a subject or decaying race, but for an independent and vigorous nation which is sure to have an important part to play in history. And he has the reasonable hope of not only helping in the planting of the seed, but also of seeing a sturdy tree grow from it. No young man of Christian ambition need desire a nobler or more satisfactory work than to have a share in the establishment of Christianity in Japan.

But, while the progress already made is wonderful, there is a great work yet to

be done, and a lack of men to do it. There are large sections of country where little or nothing has yet been accomplished, and the demand everywhere is for men. There is need of all good Japanese workers who can be got—and ten times as many, and there is need of more foreign workers. The Japanese Christians must, under God, do a great part of the work, but there is much which foreigners are needed for. And where are the men? During the last seven years this mission has received only three men. Are we to go on like this for the next five years and lose all the opportunities that are offered? Are there not at least six men among those who graduate this summer who will give themselves to this work?

Letters from the Missions.

East Central African Mission.

A REVIVAL.

RECENT numbers of the *Herald* have contained reports from Mr. Wilcox, of a most encouraging character, respecting the apparent beginnings of a Christian life in the young men at Makodweni. And now Mr. Richards reports a similar awakening at his station—Mongwe. At a union-meeting held at Mongwe, December 23–28, at which the adherents from the three stations were gathered, there was a remarkable outpouring of the Spirit. Mr. Richards, writing January 6, says:—

“For some time there has been a noticeable growth of interest in all religious teaching on the part of our boys. There has been no outspoken word or scarcely an act, yet we have been able to see the marked effect of truth as it reached the intellects of these persons. We knew that in time all would be as it should be, and these persons in our employ would be at the same time in the service of the Lord of the heavens and the earth. But matters have moved much faster than we had anticipated, and while we were waiting, not knowing just how to make the first start, it all came about naturally and far more spontaneously than we had anticipated.

“On the Wednesday preceding Christmas the mission held a fast, and prayer was made for just such a work as was accomplished. On Thursday evening Mr.

Wilcox and family, including twenty-four native boys and girls, arrived, and though all were tired we held a meeting, and after some of the visitors had made remarks or offered prayer our boys jumped to their feet. So fearful were they lest they should not get a chance to be heard that several were speaking at once, renouncing all sin, all native customs that were doubtful, and giving good testimony for a better service in the future. The whole number who made public this decision was forty-eight; twenty-four from Makodweni, one from Kambini, and twenty-two of our boys, besides an old woman who lives hard by the chapel. Since the meeting two more have joined the number, and many more, perhaps hundreds, are put into serious thought upon the matter of securing a peaceful eternity, as well as of being useful in this life. The days were all taken up with services until Monday the 28th, when the visitors returned home.

“We are all filled with a new joy, a joy akin to that of parents for their children. We are at a loss to account for such enormous results from the minute efforts put forth on our part. During the Sabbath we got the reports of the Board Meeting in Boston, and it seemed as if the great wave of godly enthusiasm awakened at that meeting had reached us, and lifted us all, heathen and missionaries, upon a new plane of joyful experience. Yet we are rejoicing with trembling lest many who say they are alive are not; but within the

few days which have elapsed we have been unable to discover anything to contradict the testimony they gave of themselves. The boys have shown signs of effort to live as they should.

"One boy, a Zulu, one of the first who came to us, was in great trouble on account of his former sins. He had taken his brother's wife and run away with her, saying his brother was dead. Now he says he is alive, and has made every effort to restore the stolen goods (for it is nothing else in Tonga), but without avail, and has left the woman altogether. All the boys have ceased to use tobacco, not because they were told to, but because their teachers do not use it and think it hurtful. They have abjured intoxicating drink and magical medicines, and have pulled off their earrings and brass wires. This required no small effort, but there has been no falling away.

"We are slow to believe what our eyes behold, because the converts know so very little of the tremendous responsibilities they have undertaken, and yet we know that if they are determined nothing shall turn them back."

FORSAKING ALL FOR CHRIST.

Mr. Wilcox, after his return from Mongwe to Makodweni, wrote as follows, January 2:—

"Most of those who are now with us at this station have given up tobacco, hemp, drink, and ornaments, and say they have left forever their heathen friends with all their customs, and want to build houses on our premises, and learn and practise the customs of God's people. Should you be in one of our meetings and hear them pray and testify, you might think we have had a Day of Pentecost. But you should know the whole truth. Converts here have just as much of the earthly element clinging to them as anywhere, and among the few chosen ones there are doubtless the many who were merely called and who may only endure for a time, as is the case everywhere in the world. Among them all I do not see yet much poignant conviction of sin. But we have certainly great reason for encouragement in the fact

that they show a disposition to obey the truth as fast as they receive it.

"One instance of this will be enough to show what I mean. At our meeting at Mongwe I had been preaching about how the early Christians brought all their wealth and laid it down at the apostles' feet. They—that is, our people here—had professed to have given up tobacco, beer, etc., but that was not enough: they must consecrate all to the Lord and not keep back anything. Now what had they left that they would not give up? With scarcely a moment's forethought as to what I was going to do, but observing their foolish ornaments of iron and brass on their ankles and wrists and dangling from their ears and around their necks, I asked who was willing to lay them down, hardly supposing that one would consent upon the spot. But immediately they began to strip them off.

"Some of these ornaments were grown into their bodies in such a way that we had to send for instruments to cut them off. There were charms of snake skins and bones, to part with which, most natives think, is next to parting with their lives. But, excepting the girls, not one of those who professed Christ went out of that house wearing any kind of ornament. Other instances might be given of this spirit of willingness to put the truth in practice at once. But what they all now need most is not sudden outbursts of self-denial, but steady instruction and discipline in almost everything that goes to make up Christian manhood. It seems to me as they now are they are as impressible as the clay in the potter's hand."

European Turkey Mission.

FRIENDLY TURKS.

MR. CLARKE, of Samokov, reports a stay of several days at Bansko and neighboring towns which are not in the new Bulgaria, but in European Turkey proper. At five places where evangelistic services are now held, though there is but a single permanent preacher, there is evidence of growth. At Bansko 150 persons were

present at the morning service and 200 in the evening. The services have been well sustained by the native Christians, but there is great need of a permanent pastor among them. Mr. Clarke writes:—

“Fifteen thousand Turkish troops are in the border towns,—Djumaa, Bansko, etc.,—but I have never known traveling so safe and business so undisturbed. Forced labor is paid for, and the Turkish soldiers often quartered in stables, etc., leaving, so far as possible, the homes of the Bulgarians free to their owners. The people of Bansko were not even required to draw wood from the near forests to supply the soldiers who, coming from the warmer regions of Smyrna and vicinity, poorly clothed, were suffering and dying without the hospital care they needed. I saw the rooms of the hospital, in which the only means for warming them was a stove for each room, made of a tin oil-can. In Djumaa we saw a squad of soldiers digging graves as we approached the place, and a Turk told us that 1,300 of the 10,000 soldiers who had come there had died since their arrival two months before.

“It is evident that the Turks are seeking to avoid all pretexts for war. In November last there was much excited feeling among the Turks of this district and of places to the south, and bashibazooks were preparing to invade Bulgaria; but government orders prevented any movements; and since the coming of the troops the whole country has been very quiet. I was pleased to see a considerable degree of cordiality between the soldiers and the Bulgarians. Would that equality before the law might give the opportunity for such feelings to increase, to the great benefit of all, but especially of the ruling race!

“In their lack of employment, the Turkish officers and others seemed very anxious to get Turkish books. Some fifty copies of separate gospels had been distributed, and we have since sent some 200 more books from Samokov—and still again some 250 more.”

The volunteers who went from the

school at Samokov into the Bulgarian army were absent too long to allow them to bring up their studies of the year, and now two classes have been dropped, and Mr. Clarke has been left free for outside work. These soldiers, it seems, have received but *one franc* a month.

CHRISTIAN SERVICE IN HOSPITALS.

Miss Stone, who had returned to Philippopolis from her temporary service at the hospitals at Sofia, writes under date of February 18 as follows:—

“Although there were still about five hundred wounded men left in three hospitals in the city (to whom my assistant and myself and our friends with whom we boarded while in Sofia were the only visitors to converse with them, and to try to comfort them and direct their thoughts to the only real things), yet I felt that, having distributed the five hundred Testaments sent me for use in the hospitals, I must return to Philippopolis, and while the times are quiet, make a circuit of the eastern part of my field, to see how the school-work and the work among the women has prospered. I have been exceedingly happy in the hospital service, which has been purely a spiritual work, to distribute religious reading, and to seek opportunities for religious conversation. Our service in writing letters, telegrams, etc., for the wounded, in the time of their terrible need, was all to this end—that God might thus give us access to the hearts of the men for whom we wrote, and also to their families, to whom we wrote. There was sad need for other departments of service, such as nursing; but we held ourselves strictly to the work which we hoped would enable us to help the men in their religious life. In this effort we have been very thankful for some little tracts issued from the Samokov school press, which were exactly adapted to the times, being stories of the conversion of two soldiers. We distributed them in the hospitals, the men thankfully receiving them; we also gave them to crowds of soldiers upon the street, who gladly took them, giving us their thanks. I never met an instance of

rudeness from any of the boys upon the streets, nor in my many, many visits to the many hospitals, which at first, in the time of greatest need, were opened in Sofia. This has many times excited my wonder, while the uniform courtesy and thankfulness of the men, both wounded and those in active service, has filled my heart with the thankful assurance that God had surely sent us to Sofia for that time of need. We are all hoping for an established peace, but preparations are going forward rapidly for the enrolment of the new levies, for which a proclamation was issued last Saturday.

“Prince Alexander arrived in Philippopolis as governor-general of the province, and had a most joyful and enthusiastic welcome, from Turks as well as Bulgarians. We were told that the representative of the Russian Consul did not go with the other foreign consuls to meet the Prince, and the Greek Consul did not raise his flag. All these things are significant.”

Central Turkey Mission.

A GRACE BESTOWED ON THE CHURCHES OF MARASH.

MR. CHRISTIE, of Marash, who, in the absence of his associates, is doing the work of at least three men, writes briefly of a persecution at Geben, more severe than any heretofore experienced by any evangelical community in that region. The matter has been appealed to the government in the hope of securing redress. Mr. Christie refers to the recent action of the brethren in Marash in offering to give £400 (about \$1,750) to secure a permanent theological seminary in their city. Of this gift Mr. Christie says:—

“I can not help expressing my sincere admiration of the offer they have made to raise so large a sum of money for such a purpose, at such a time as this; for although the Turks are not yet actually engaged in war, still our people are bearing war burdens. The taxes have greatly increased; our Protestant community here is now paying, over and above the taxes,

450 piastres a month toward the support of the families of the soldiers who have gone to the front. Trade is at a standstill; the number of the poor dependent on the charity of our churches has greatly increased; in whatever direction we look the worldly prospects of our brethren are at present most gloomy and discouraging. That they should, at such a time, devise such liberal things for the Lord's service fills one's heart with joy and thanksgiving. I know now, as never before, the feelings of Paul when he penned the first part of the 8th chapter of 2d Corinthians.”

Eastern Turkey Mission.

ENCOURAGEMENTS AT MOSUL.

MR. GATES forwards from Mardin a translation from a letter of a native pastor now in Mosul, who says:—

“The meetings on the Sabbath and during the week are good; nearly all the brethren attend, some of whom were before estranged because of disputes among the brethren. Some of the Jacobites come also. Last Sabbath four were present. The church committee and I visit the brethren in their houses nearly every night, and we see many benefits arising from this course; especially this, that we find Jacobites in many of the houses, and we preach the truth to them and to the women. The church had a meeting last week and made arrangements for the coming year in a spirit of love and brotherly harmony. The church committee had a meeting last Sabbath to consider a disagreement between the brethren. After a long sitting they were reconciled.

“In many houses I have found those who expressed a desire to learn. Whenever these instrumentalities shall be employed the state of the church will be better and favorable to progress here. This evening the young men held a meeting with me for learning hymns. Twelve young men came together, two of them from the old churches. I find the young men of Mosul desirous to learn and active in endeavoring to persuade others to come

to meetings. Our meetings are delightful; the brethren pray and exhort and incite one another to spiritual edification and brotherly harmony, and in their prayers they implore the outpouring of the holy Spirit as at the day of Pentecost."

BOYS' SCHOOL AT VAN.

Dr. Raynolds writes from Van, January 25, as follows:—

"I am happy to report that our Boys' School seems steadily growing in popularity and influence. The number of pupils in the different departments has reached about seventy, though we slightly raised the tuition at the opening of the fall term. The receipts for tuition for 1885 will amount to seven or eight liras, and we shall hope for more in 1886. Besides the daily Bible-lessons with all the pupils, the last half-hour of every Wednesday afternoon is devoted to a prayer-meeting, in which we try to bring home the truth practically to the heart. More or less of the non-Protestants attend the Sunday services and class,—including a special youths' prayer-meeting,—and some of this class show an interest in the truth and a desire to do right which might give some hope that they were renewed, if our experience had given us any encouragement to believe that those kept under the influence of the old church would ever be able to maintain a Christian profession and life.

"One non-Protestant graduate of the school is in Aintab College, and another youth is hoping to go to Harpoot next year. A church member, who is now assistant pupil in the school, we hope to send to Harpoot for a theological course soon.

"I am trying to do all I can this winter in the way of reaching and influencing outsiders. A large share of my evenings I devote to calls at the houses of our pupils and others. To promote the same object I devoted three days during the holidays to calls, going to sixty or more houses, at over forty of which I found people at home and sat with them a while."

North China Mission.

PROPOSED NEW STATION IN SHANTUNG.

THE work of the mission in the north-western section of the province of Shantung, having its centre at the village of Pang Chuang, has proved so successful that a proposal has been made to establish a new station further south. For the purpose of examining the region with reference to the selection of a suitable location, Messrs. Sheffield, Peck, and F. M. Chapin visited Wu Cheng, Lin Ching, and Tung Chang. Mr. Chapin writes:—

"Of the places visited Lin Ching seems to be the most favorably situated for the next new station. Wu Cheng Hsien is too near, being only twenty-five miles away. Any place within a day's ride of Pang Chuang seems out of the question.

"Tung Chang Fu is a large city, seventy miles south from here, with a population of perhaps fifty thousand; but its present surroundings are quite unfavorable. At this time it is an island by reason of water from the Yellow River, which, bursting its northern bank, has flooded all the country to the south and northwest of the city. More than one hundred villages are under water, and the prospect for the next few years is that the same thing will happen each year. The cause of all this is not the superabundance of rainfall along the sources of the Yellow River or its tributaries, but is due to the silting in of dust from the plain, gradually filling up the river-bed until it either overflows and floods the surrounding region, or, as it did some centuries ago, makes for itself a new channel to the sea. One would suppose that the Chinese government would do something to remedy the evil, especially as, recurring annually, it greatly diminishes its own revenues. The government has already spent large sums to deepen the channel of the river and strengthen the dikes; but, unfortunately, most of this silver found its way into the pockets of corrupt officials, and so the repairs are not made.

"The region around Tung Chang is fertile, and the city has communication with the outside world by the grand canal.

It is also a telegraph-station, and whenever a railroad is built from Tientsin to Shanghai it will doubtless pass through both Lin Ching and Tung Chang. The chief, and perhaps the only, objection to the latter city as a station is this liability to floods, which would cut off touring by land for a good part of the year, and may possibly render the city unhealthy to reside in.

"Notwithstanding the objections which had rather prejudiced us against Lin Ching chow, the more we saw of that city and its people led us to fix upon that place as the best situation for a new station. The objections to the place are (1) that its population is largely Mohammedan: though we found by careful inquiry that the highest estimate of that sect made it only three tenths of the whole, and other estimates not more than one tenth; and (2) the prevalence of the opium curse. This curse meets us everywhere, and at Lin Ching there are a large number who are its slaves; but here the number is no larger than at Kalgan or Ta Tung Fu, and probably not as great."

LIN CHING.

"We were led to regard the city with favor from the following considerations:—

"It is a large city and favorably located. It has water communication with Tientsin, on the north, and with the borders of Honan and Southern Shanse on the south. The grand canal practically starts here, opening up a commerce with Tung Chang and the south as far as Shanghai.

"Twenty-five years ago the Tai-ping rebels captured the city, slaughtering its inhabitants, besides many who had fled for refuge within its walls, to the number, it is said, of more than 100,000. The Wei River, flowing past the city, was reddened with blood as far as Wu Cheng, thirty miles below. Since then the city has slowly recovered, but the citizens have built outside the walls, known as the western and southern suburbs. Owing to its shape, an estimate of its population is not easy. It is probably as large as Kalgan. Besides its own outlying villages the city governs three *hsien* cities with their villages—

somewhat over two thousand in all. Within a day's travel in any direction there are not less than a million and a half of souls—a parish sufficiently large and important to satisfy the most zealous minister of the cross. It is this large farming population which makes Lin Ching and other cities on the plain such excellent centres for mission work."

FRIENDLY PEOPLE.

"The people are, at the least, as favorably disposed toward foreigners as at the north. The treatment we three Americans received while walking through the main street of the city was something different from what I had experienced in any city in China. There was absolutely no reviling. Frequently the merchants, rising up, invited us to enter, drink tea, rest, and the like. No crowd of men and boys came dangling at our heels, and whenever a crowd out of curiosity assembled it was always peaceably disposed. We all agreed that at Kalgan, Pao-ting-fu, or Tung-cho,—cities where foreigners have lived for many years,—it would be impossible for three foreigners to go through the streets as we did, and receive such universally kind treatment.

"The city is within easy access of Pang Chuang. The only objection raised to it will be that it is too near. Fifty miles seems not far away when it is reflected that China is a mighty empire, and if stations are to be located throughout its eighteen provinces on the same scale, both England and America will soon be drained of ministers and physicians. But in China, where the population in the agricultural districts often comes up to one thousand per square mile, the attempt to reach the mass of humanity within a radius of fifty miles is absurd. The population of such a district cannot fall short of from five to seven millions. A smaller field well cultivated would unquestionably produce larger results in the end.

"This province of Shantung is quite different from Northern Chihli. The difference is not merely physical: there is a difference in the people. Here, with a fertile soil, the land is so crowded with people

West Central African Mission.

ROMAN CATHOLIC INFLUENCE.

LETTERS have been received from Bailundu dated January 23, and from Benguela dated February 8. The health report continues to be excellent; Mr. Walter and his family finding residence at the coast far from being as perilous as it has been supposed to be. The following reference made by Mr. Walter to the plans of the Roman Catholic authorities on the West Coast is significant:—

“The *pádras* at Bihé, who are political agents of the crown, in long gowns, have an important lead on us. We shall soon hear, no doubt, of their having concluded several contracts of vassalage with native kings of the interior, just as the *pádre* at Caconda is doing, and the provincial government makes a big noise about it in its official paper.

“The new Portuguese Bishop, who has recently arrived at St. Paul de Loanda, and who was received with all the military honors, which could not have been excelled by that city even if it had been in honor of His Royal Majesty the King of Portugal himself, is starting at Loanda a Missionary Institute for priests; and one of its special features will be the teaching of Umbundu and kindred dialects prior to their being sent into the interior as Romish-Portuguese (political) missionaries. Need I emphasize this simple statement?”

FROM BAILUNDU.

Messrs. Stover and Sanders had been for several days attending the king's court for the trial of cases, and find this one of the best methods for gaining a knowledge of the language. Of affairs at the station Mr. Sanders writes:—

“The man who is to carry mail from the coast to Bihé passed about three days ago. It looks as if they expect Kwikwi to be postmaster here. If so, I doubt if we shall trust our letters to that route. I was called on Sunday to come up and read the letters. On Monday I went. The letter to the *osoma* merely informed him that a mail route had been established. He evidently thought all the letters were for him, for he told me to open the little sack that was sealed and directed to Bihé. As I refused to do so, he ordered the Cabinda carrier to, which he did. When informed that the two letters and the paper were directed to Porto instead of himself, he had them put back.

“We sincerely hope that some seed is falling into the hearts of the few lads who are about us; they are well-behaved and lovable young fellows for the most part. But (I will speak for myself alone) I do not know how much they really understand what the service of Jesus is and what an entire claim it makes on all they are or have. Indeed, Cato and Olokoso are the only ones who are of such age that they would be apt to be thoughtful on such matters, even with the fullest and plainest instruction.

“There are some fine, almost full-grown, lads in Chilume who will make fine Christians if converted. The only way in which they can be reached that I see is by individual talks. The discouraging thing about it is that they seem infected with the spirit of the older ones, who think it smart to pretend to agree while with us, but to ridicule and joke and blaspheme as soon as we leave. They always hope that the agreeing will be profitable.”

Notes from the Wide Field.

AFRICA.

MR. ARNOT AT BIHE. — Mr. Arnot will be remembered as the young Scotch evangelist who had been among the Barotse, and who came to Bailundu at the time our brethren there were driven out. His service to our mission was of great value. While on his return to the Barotse he spent some time at Bihé, and we find in the *Echoes of Service* a letter written by him from Bihé, September 15, 1885. The king of Bihé has granted him a letter “giving him the road,” which authorizes him to travel freely. The

following extracts from Mr. Arnot's letter will give some insight into his circumstances, and will show how real a thing the slave-trade is at the present day : —

"Nasoma, who has been for six months in my employment, is a most steady, careful, sober man, and one whom I can trust with everything. I have just arranged with him that if the door be opened at Garenganje for work, he and I shall set to, build a house, and lay out a bit of garden, and when I return to Bihé for an expected helper or helpers, he will remain to keep house and look after the garden. In this way we shall find, on returning, a place to lodge in, and shall not have the work of building to do over again. Native huts, or native building on a scale according to a white man's ideas, will not do, for natives have no idea of making houses waterproof. Besides a few tools, I carry a *six-pane window-frame and glass*, a comfort indispensable to health, for I have suffered much from being compelled, for the sake of light, to sit at open doors or at a hole in the wall. The frame, when taken to pieces, goes into a very small space and is quite light, while the glass takes very little room at the foot of the box. I find that I can not take the same liberties in this country as at home; to sit outside, however warm, to let the wind blow upon me for any time, or to wash in water below a certain temperature, will knock me up for days.

"My ox is in splendid condition, and so quiet and tractable; indeed, to sum up, everything is supplied to me of the *best*, and every one seems to be with me, and willing to help. Even my little cook makes better soup and sweeter bread than I ever gave him credit for before. My visitors are the sick and lame; each evening I walk over to a village close by, where I meet with six or eight half-castes and Portuguese-speaking blacks, and we converse together until dusk. And so my short waiting-time has gone by. The Lord *compels* me to praise him; he *fills* my mouth with thanksgiving. Three years ago I reached the Chobe River, after a long and trying desert journey, and I well remember how I grudged the passing of that volume of water, for I seemed to have taken but a drop wherewith to satisfy my thirst, and yet I was unable to drink more. Does not the smallness of our capacities make us groan when we get views of the abundance that is in Christ?

"A report reached me of the death of Cocashia, the little boy whom I had left at Bihé unable to proceed further, but I now find that he was enticed by one of Señor Porto's slaves into the woods and there handed over to some traders and sold by them at the coast. I loved the boy as my own child, and grieved over his death; but this news is much worse than the former. I at once sent off to the coast for particulars about him, as slaves are shipped from Benguela every month, in large companies, to Portuguese colonies elsewhere. To redeem him, I offered £20, besides paying the expenses of an agent at Benguela to hunt him up, and though, humanly speaking, the chances of ever seeing my boy again are few, yet prayer *avails* with God. I have often heard the groan of this country's sorrow, but now I *feel* it."

BISHOP HANNINGTON. — *The London Times* of March 19 contains a letter from Rev. Wm. Jones, the African who was Bishop Hannington's companion through Masai land to Kavirondo, addressed to the secretary of the Church Missionary Society, giving many items of interest connected with the reports of the martyrdom of the bishop. It seems that the whole caravan, after leaving Rabai on the 22d of July last, passed over the route taken by Thomson with no special difficulty, save that at one time they were on the point of turning back on account of the peril of starvation. The caravan reached Kavirondo near Victoria Nyanza, October 8, and leaving Mr. Jones at Sundu's village with the main portion of the carriers, Bishop Hannington started for Uganda with fifty men. The following extract from Mr. Jones's letter tells the rest of the sad story : —

"On the tenth day of the bishop's journey the party found themselves in a country which is described as being full of plantain-trees, which yield the chief article of food

of that part of the world. The bishop asked for the chief of the country. The chief, being informed of the bishop's arrival, came to greet him. The chief then asked the bishop how long it was since he had left the coast. The bishop said three months. The chief then asked the bishop for ten guns and ten barrels of powder as a hongo. The bishop said that he could not comply with such a high demand of hongo in his friend Mtesa's country. The chief after that went away home rather in a bad mood, and the bishop, instead of the above demand, simply sent him one barrel of powder and four elbows of cloth. Soon after that the chief sent some men who pretended to conduct the bishop to a place whence he could see the lake. The bishop most eagerly followed the men with only one follower. They had scarcely gone any distance, when the bishop and his man were caught and tied and conveyed to the village by a way through which the bishop's men could not see their master, thus taken away in a manner that would excite them. However, one of the bishop's men happened to be in a place where, to his great horror and surprise, he saw the bishop and his follower being conducted into the village with their hands tied with ropes, and soon went to inform his companions of it. There was no more order after that. The bishop's goods were all ordered to be taken to the chief's home. Some of the cooking materials of the bishop were soon scrambled by the natives. The men, terror-stricken, did not know what to do. The bishop was asked to wait for an answer from the great chief. For eight days the bishop was in his confinement, while his men were allowed to go about the place. On the eighth day the messenger sent to the great chief returned, and on the same night there was a great deal of drumming and shouting among the natives. When our men asked what was the cause of the shouting among the villagers, they were told that the great chief had given orders that the Mzungu should proceed on to Uganda to see the great chief.

"On the following day all the bishop's men were disarmed in the morning, after which they were caught and tied two by two together and then confined in different huts. At 5.30 P.M. the bishop and the men were taken to a bush far away from the village, those who led the bishop leading the way. When they got to the place, the dear bishop and his cook were those whom they killed first by shooting them, the men being speared. Four men in a most providential manner escaped from this scene of murder to tell me how the bishop got killed, and also how their companions groaned under the spear of the people they never offended. Of the four men who escaped, one is a Christian from Frere Town, one is from Rabai, and two are from Zanzibar. Their statement is precisely the same of the bishop's death, but as to how they made their escape is a mystery to which I could not get a satisfactory reply from either of them. The report is universally acknowledged by all the surrounding tribes that the white man who went toward the lake is killed."

Mr. Jones says that after remaining one month at Sundu's, and being wholly unable to go and make personal inquiries as to the bishop's death, he left Kavirondo for Rabai, the journey taking two months, owing to his own physical weakness. In the midst of his expressions of grief over the loss of his beloved bishop, Mr. Jones says: "All is done by orders from the Throne. All is well! all is well!"

BAPTISM OF A KING AND QUEEN. — The *Spirit of Missions* gives a letter from Bishop Ferguson, from Cape Palmas, October 15, 1885, stating that the king of the Grebo tribe, at Cape Palmas, had expressed a wish to be baptized, and that after due examination he and his queen received the ordinance. The king is about seventy years of age, and has for a long time been persuaded of the truth of the gospel. He was deterred from making a Christian confession because his office made it necessary that he should practise certain heathen customs. He had resolved, however, to forsake these customs and to abandon polygamy. The principal men of the tribe were present at the

ceremony, and looked on aghast. One of them confessed that were it not for the requirements concerning polygamy others would be ready to accept the Christian faith.

ITEMS. — The following items we glean from *L'Afrique* for March.

A FRENCH missionary from among the Basutos announces to the society at Paris that the chief Lerotholi has personally abandoned the use of brandy, and that the Basutos as a body have resolved to abstain from strong drink. It has previously been reported that there was a protest presented by the people of the Transkei to the government of Cape Colony respecting certain laws in regard to the sale of liquor in the Transkei region. These laws authorize the selling of spirituous liquors to chiefs and petty rulers. The remonstrance of the people has been heard and the magistrates have been instructed to restrict the traffic and entirely to prohibit the importation of intoxicating liquors.

AMONG the agents employed by the Congo Free State there are now a number of black men who are remarkable for their qualifications as travelers and explorers. They are chiefly from the vicinity of Lagos and have been instructed in the English establishments along the Guinea coast.

LIEUTENANT WISSMANN, who since he accomplished the descent of the Kassai has been resting at Madeira, is now about to return to the Congo and continue his explorations in the still unknown sections.

AFTER studying for six years at Stockholm, a nephew of Cetewayo, the late Zulu king, is about to return to his own country and to establish a mission among the Zulus.

THE GALLAS. — The Roman Catholic leader of the mission founded at Zeila, a port on a bay near the Straits of Bab-el-Mandeb, had commenced the instruction of a dozen Gallas youths who had been *purchased*, but the hopes which the missionaries cherished on the departure of the Egyptian troops from Harar have not been realized. Instead of granting permission to pursue work among the Gallas, the emir has compelled the people to choose between Mohammedanism and the prison. The people have also been forced to build mosques and to drive from their territory any who refuse to conform to the Mohammedan faith and practice.

SYRIA.

RELIGIOUS QUICKENING. — Dr. Jessup reports to *The Foreign Missionary* from Beirut that twenty-six persons have applied for admission to the church, ten of them being college students, three medical students, and one a tutor. He refers also to a Jewish family which had professed Christianity, and to several Mohammedans who have rejected the Koran and have professed their faith in Christ. One of these latter had been in prison, but was released on the ground that he must be crazy.

PERSIA.

A GREAT AWAKENING. — Mr. Labaree, of Oroomiah, writing at the close of January last, reports a remarkable spiritual awakening in all parts of their mission field, beginning with the Week of Prayer. The revival extends to several villages. Many lukewarm Christians were greatly revived, and sinners of all grades, young and old, have been converted. Places of worship have been found too small to accommodate the crowds. At the time Mr. Labaree wrote the work was still progressing and spreading to other places. The names of several towns are given where there are from twenty to forty, and even sixty, inquirers. In other villages it is said the work is equally deep, but only general reports have been received.

INDIA.

JUBILEE OF THE TELUGU MISSION. — The fiftieth anniversary of the arrival of the first missionaries to the Telugus was commemorated at Nellore by services which began on the 5th of February and lasted for six days. There were thirty-four missionaries present — American and Canadian. Rev. W. R. Manley reports in *The Independent* that the first day of the celebration was devoted to reminiscences and historical addresses, the second day to a discussion of evangelistic work, the third to sermons, the fourth to educational work, the fifth to woman's work, and the sixth to publication work and concluding exercises. It will be remembered that during its first years the outlook for this mission was most discouraging, so that its discontinuance was at one time nearly resolved upon. It is now, however, the brightest jewel in the crown of the American Baptist Missionary Union. The following summary is given of the growth of fifty years: stations, 21; missionaries in India or resting at home, 57; theological seminaries, 2; church members, about 30,000.

POLYNESIA.

NEW HEBRIDES. — *The Monthly Reporter* of the British and Foreign Bible Society gives a letter from Efate written at the close of the last year, stating very encouraging facts. The work on Erromango was never so hopeful as now. There has been a marvelous change from heathenism to Christianity on Mai, and progress also is visible at Api. The work of translating the Scriptures into the various dialects of the New Hebrides group is being rapidly pushed forward.

FII. — A large number of natives from other islands of Polynesia has been brought to Fiji to work on the plantations. A letter from Levuka, Fiji, reports that many of these people from the scattered islands of the Pacific have learned the Fijian language, and though at first they resisted all attempts to win them to Christian worship, there seems to be at the present time a movement among them toward Christianity. It appears that the good done to the Fijian race is not to be confined to their islands. Instead of being a place of corruption and death for the islanders of the Pacific, it is coming to be a source of light and blessing.

ITALY.

FREE CHRISTIAN CHURCH. — The Fifteenth Annual Report of this organization has appeared, from which we learn that there are now connected with it five ordained ministers and 19 evangelists; 28 churches, with 1,580 communicants and 254 catechumens; there are 756 children in the Sabbath-schools and 898 pupils in the day-schools. The amount collected for all objects by these churches was about \$2,000, while the aid received from Great Britain, the Continent, and the United States was not far from \$20,000.

 Miscellany.

BIBLIOGRAPHICAL.

Liberia: The Americo-African Republic. Being Some Impressions of the Climate, Resources, and People, resulting from Observations and Experiences in West Africa. By T. McCants Stewart, late General Agent for Industrial Education in Liberia. With an Introduction by Dr. G. W. Samson. New York: Edward O. Jenkins's Sons. 1886. Pp. 107.

In a compact shape this small volume gives information such as all friends of Africa and of the colored race will be glad to learn respecting the Republic of Liberia. An outline is given of the history of the establishment of the colony, while a yet larger section is devoted to the climate of

the region, with the conclusion that, though "it is not healthy, it yet is not deadly." Notwithstanding the different opinion expressed by others, Mr. Stewart affirms that "a man of African blood, although not a native of the coast, stands the climate better than either a Caucasian or a Mongolian." The volume treats of the people — the native tribes and the American-Africans — and of the natural resources of the region. The author believes that Liberia is the natural gateway to central tropical Africa, and calls upon all people in America, colored and white, to take a deeper interest in the experiment of an

African republic. The volume is both interesting and valuable.

BOOKS RECEIVED.

Good News. A Collection of Sermons. By Sam Jones and Sam Small. New York: J. S. Ogilvie & Co. Pp. 188.

The Seven Laws of Teaching. By John M. Gregory, LL.D. Boston: Congregational Sunday-School and Publishing Society. Pp. 144. Price, 75 cents.

Atonement and Law; or, Redemption in Harmony with Law as Revealed in Nature. By John M. Armour. Philadelphia: The Christian Statesman Publishing Co., 1520 Chestnut St. Price, \$1.50.

Easter Cards. New York: Raphael Tuck & Son. Very beautiful.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Theological Studies. — That their motives and studies, their character and habits, may accord with the mind of Christ; that holiness to the Lord may be stamped upon all their acquirements; that it may be kept constantly before them that they are to become ambassadors for Christ, in order to turn men from darkness to light, and from the power of Satan unto God; that the ministry, for which they are preparing, contemplates all the world, and that laborers are insufficient for the great harvest. Well may our churches join in earnest supplication that no young man in any school of the prophets shall fail to weigh prayerfully the inquiry whether he is not called to go far hence among the Gentiles to testify among them the grace of God in Jesus Christ; prepared to endure hardness, as a good soldier; ready to be hated of all men for Christ's sake, and to rejoice if counted worthy to suffer shame for his sake.

DEPARTURES.

April 3. From Boston, Rev. Wm. E. Fay and wife, and Rev. Walter T. Currie and wife, for the West Central African Mission.

April 10. From New York, Rev. Samuel W. Howland and wife, and Miss Susan R. Howland, returning to the Ceylon Mission; also, Miss Hattie A. Houston, from Denmark, Iowa, to join the Madura Mission.

DEATHS.

January 9. At Brooklyn, New York, at the home of her son, John C. Robinson, Esq., Mrs. Maria C. Robinson, widow of Rev. Charles Robinson, formerly of the mission of the American Board in Siam, aged eighty years.

February 10. At Sherwood, Tennessee, Rev. Asa B. Smith, formerly of the mission of the American Board to the Indians in Oregon.

March 26. At Williamstown, Mass., George R. Herrick, son of Rev. George F. Herrick, D.D., of Marsovan, Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The pleas for missionary helpers. (Pages 176 and 179.)
2. A proposed new station in China. (Page 185.)
3. The opium curse in China. (Page 187.)
4. The influence of the Pilgrim Fathers in Japan. (Page 188.)
5. A present peril in Japan. (Page 174.)
6. From the West Central African Mission. (Page 189.)
7. The situation in European Turkey. (Page 182.)
8. A revival in the East Central African Mission. (Page 181.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Keene, 2d Cong. ch.	26 14
VERMONT. — Wolcott, Rev. J. F. Whitney,	2 00
CONNECTICUT. — —, A friend,	110 00
NEW YORK. — Brooklyn, "A. L. M.,"	15 00
CALIFORNIA. — Los Angeles, A returned missionary and wife,	50 00

Previously acknowledged,

203 14
6,850 94
7,054 08

Donations Received in March.

MAINE.

Aroostook county.	
Patten, Mrs. Mary A. Frye.	1 00
Cumberland county.	
Gorham, 1st Cong. ch.	32 60
Harpwell, Cong. ch. and so.	21 00
Oxford county.	53 60
South Paris, Cong. ch. and so.	7 00
Penobscot county.	
Bangor, 1st Cong. ch.	27 44
Brewer, 1st Cong. ch.	11 50
Hampden, Cong. ch. and so.	4 56
Union Conf. of Churches.	43 50
Albany, J. H. Lovejoy,	10 00
North Bridgeton, Cong. ch. and so.	9 00
Washington county.	19 00
Cherryfield, John W. Coffin,	30 00
York county.	
Eliot, 1st Cong. ch.	6 56
	160 66

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, 1st Cong. ch., 60; 2d Cong. ch., 18, 73,	78 73
Coös county.	
Berlin, Cong. ch. and so.	5 00
Grafton county.	
Orford, John Pratt,	15 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bedford, Fred F. French, 5; Rev. D. H. Colcord, 5; Chas. Gage, 3,	13 00
Bennington, Cong. ch. and so.	8 58
Greenfield, Cong. ch. and so.	10 00
Nashua, 1st Cong. ch.	55 11
Merrimac county Aux. Society.	86 69
Penacook, Cong. ch. and so.	18 06
Rockingham county.	
Brentwood, Cong. ch. and so.	5 00
Exeter, 2d Cong. ch. (of wh., from Samuel Sinclair, 50),	157 14
Strafford county.	162 14
Durham, Cong. ch. and so.	47 27
Gilman Iron Works, Cong. ch. and so.	8 20
Tamworth, "S. H. G.,"	2 00
	57 47
	423 09

VERMONT.

Addison county.	
Salisbury, Cong. ch., m. c.	5 81
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, Thaddeus Fairbanks, 800; Rev. Henry Fairbanks, for Y. M. C. A. Hall, Osaka, Japan,	825 00
Woodbury, Cong. ch. and so.	5 00
Chittenden county.	830 00
Underhill, Cong. ch. and so.	12 40
Williston, Cong. ch., m. c.	4 25

Essex county.	
Guildhall, Cong. ch. and so.	5 00
Lamoille county.	
Wolcott, Cong. ch. and so.	1 54
Orange county.	
Corinth, Cong. ch. and so.	1 00
Orleans county.	
Barton, Cong. ch. and so.	22 65
Newport, Cong. ch. and so.	9 40
North Craftsbury, Cong. and so.	10 00
Rutland county.	42 05
Benson, A friend,	1 00
Castleton, Cong. ch. and so.	35 15
Fair Haven, Welch Cong. ch.	18 00
Pittsford, Cong. ch. and so.	4 00
Windham county Aux. Soc. H. H. Thompson, Tr.	58 15
Brattleboro', Cen. ch., m. c.	24 83
Jamaica, Cong. ch. and so.	1 00
West Brattleboro', Cong. ch. and so.	13 95
Windsor county.	39 78
Ascutneyville, Mr. and Mrs. Newton Gage,	10 00
Quechee, Cong. ch. and so., 23, 43;	
"N. F. C.," 10,	33 43
Springfield, Cong. ch. and so.	324 62
	368 05

Legacies. — St. Johnsbury, Luke Spencer, add'l,	1,368 03
	50 00
	1,418 03

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch.	15 50
Berkshire county.	
Hinsdale, Cong. ch. and so.	10 59
Otis, Rev. Samuel Hopley,	3 00
Pittsfield, Mrs. Phineas Allen, 50;	
A friend, 10,	60 00
Bristol county.	73 59
East Taunton, Cong. ch. and so.	2 63
Fall River, Central Cong. ch. (of wh., m. c., 32, 63),	104 13
Taunton, Union ch. and so.	22 11
Brookfield Ass'n. William Hyde, Tr.	128 87
Brookfield, Cong. ch. and so.	100 00
Dudley, Cong. ch. and so.	15 05
Essex county.	115 05
Andover, South ch., 100; Free Christian ch., 60,	160 00
Lawrence, South Cong. ch.	4 88
North Andover, Cong. ch. and so.	80 00
Essex county, North.	244 88
Bradford, Mr. and Mrs. Warren Ordway, to const. MARY E. PAGE, H. M.	100 00
Newbury, 1st ch. and so.	28 54
Newburyport, Belleville Cong. ch.	210 10
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	338 64
Boxford, 1st Cong. ch.	36 28
Danvers Centre, A friend,	65
Ipswich, South ch.	38 00
Peabody, South ch. and so. (of wh.,	

m. c., 28), to const. Rev. GEORGE A. HALL, H. M.	141 00
Wenham, Cong. ch. and so.	9 10—225 03
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Coleraine, Wm. B. McGee,	5 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Feeding Hills, Cong. ch. and so.	10 00
Monson, Cong. ch. and so.	29 40
Springfield, Memorial ch., 176; Olivet ch., with other dona., to const. JOHN B. CHAPMAN, H. M., 39.31; Hope ch., 16.79,	232 10—271 50
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	8 00
Easthampton, 1st ch. Ladies' Benev. So.	10 00
Hadley, 1st ch. and so.	20 00
North Hadley, Cong. ch. and so.	8 20
Westhampton, Cong. ch. and so.	39 45—82 77
Middlesex county.	
Arlington, Orth. Cong. ch. and so.	30 00
Auburndale, Cong. ch. and so.	585 00
Cambridgeport, George F. Kendall, for books for Theol. Sem'y, Harpoot,	50 00
Lexington, Hancock ch.	8 00
Lowell, High-st. ch., 93.59; John-st. ch., 64.37,	157 96
Malden, 1st Cong. ch., 68.10; A friend, 2.50,	70 60
Newton, Eliot ch.	165 00
Newton Centre, 1st Cong. ch.	36 71
Somerville, Franklin-st. ch., 95.24; H. M. Moore, for Y. M. C. A. Hall, Osaka, Japan, 25,	120 24
South Framingham, South Cong. ch.	292 37
South Natick, Cong. ch. and so.	30 54
Stoneham, Cong. ch. and so.	2 00
West Somerville, Cong. ch. and so.	9 17
Wilmington, Cong. ch. and so.	4 19—1,561 78
Middlesex Union.	
Fitchburg, Calv. Cong. ch.	25 00
Littleton, Cong. ch. and so.	20 00
Shirley, C. H. Whitney,	10 00
Westford, Cong. ch. and so.	20 00—75 00
Norfolk county.	
Braintree, H. A. Johnson,	10 00
Brookline, Harvard ch., 230.92; Russell Sturgis, Jr., in behalf of W. C. Sturgis, Yokohama, for Y. M. C. A. Hall, Osaka, Japan, 50,	280 92
Canton, E. A. Morse, for Y. M. C. A. Hall, Osaka, Japan,	25 00
Cohasset, Seth Richards, with other dona., to const. Mrs. LOUISA LOVE, EDSON D. HALE, and Mrs. ANN MORROW, H. M.	200 00
Dedham, 1st Cong. ch. (of wh., m. c., 27.94),	221 00
Foxboro', Cong. ch. and so., add'l,	1 00
Quincy, B. C. Hardwick, for Y. M. C. A. Hall, Osaka, Japan,	25 00—7 44
Plymouth county.	
Campello, South Cong. ch.	100 00
Rockland, Cong. ch. and so.	50 00—150 00
Suffolk county.	
Boston, Park-st. ch. (of wh. for Central Turkey College, 3,000; 3,467.50; Walnut-ave. ch., 757.84; 2d ch. (Dorchester), 215.40; Central ch. (Jam. Plain), 100; Mt. Vernon ch., 55; 1st ch., (Charlestown), 50; South Evang. ch. (W. Roxbury), 40.98; Eliot ch. 28.40; Berkeley-st. ch., m. c., 6.12; A. G. White, 200; S. D. Warren, for Y. M. C. A. Hall, Osaka, Japan, 53.25; C. L. Pitkin, for do., 50,	5,024 09
Chelsea, 1st Cong. ch. and so.	42 00—5,066 99
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	68 64
East Douglass, Cong. ch. and so.	36 77
Northboro', Evang. Cong. ch.	0 00
Princeton, Cong. ch. and so.	0 00
Southboro', Pilgrim Evang. ch.	36 12
Worcester, Union ch. and so., 137.55; Old South ch., 23,	1 00—1,134 28

—, A friend, to const. Rev. WILLIAM W. LYLE, H. M.	50 00
	9,590 26

Legacies. — Beverly, Mrs. E. C. Tracy, by Rev. A. E. Tracy, Ex'r,	1,575 00
Boston, Marshall P. Wilder, Jr., by Edward B. Wilder, Adm'r, to const. EDWARD B. WILDER, H. M.	200 00
Southbridge, Manning Leonard, by Mary F. Leonard, Ex'r,	500 00—2,275 00
	11,865 26

RHODE ISLAND.

Central Falls, Mrs. J. H. Lyon,	2 75
Slatersville, Cong. ch. and so.	72 00—74 75

CONNECTICUT.

Fairfield county.	
Greenwich, "A."	100 00
Hartford county.	
Hartford, E. W. Parsons, Tr.	
Enfield, 1st Cong. ch.	125 00
Manchester, 1st Cong. ch.	71 38—196 38
Litchfield co. G. M. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	20 00
East Canaan, Cong. ch. and so.	26 62
Northfield, Cong. ch. and so.	40 00
Thomaston, Cong. ch. and so.	56 51
Woodbury, North Cong. ch.	45 00—188 13
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, 1st Cong. ch.	32 25
Winthrop, Miss C. Rice,	3 00—35 25
New Haven co. F. T. Jarman, Ag't.	
Ansonia, 1st Cong. ch.	24 54
Fair Haven, A friend,	1 00
Meriden, Centre ch.	20 00
Middlebury, Cong. ch. and so.	22 86
New Haven, Centre ch., m. c., 2.72; Mrs. J. A. Dickerman, 100; A friend, 10; W. H. Elliott, 4,	116 72
Seymour, Cong. ch. and so.	9 16
Waterbury, 1st Cong. ch.	148 07—342 35
New London co. L. A. Hyde and H. C. Learned, Trs:	
Franklin, Cong. ch. and so.	2 50
Lisbon, Cong. ch., m. c.	2 40
New London, 1st Ch. of Christ, m. c.	14 17
Salem, Cong. ch., 19; Rev. Jairus Ordway, 5,	24 00—43 07
Windham county.	
Abington, Cong. ch. and so.	16 00
Chaplin, Cong. ch. and so., with other dona., to const. EDWARD R. HALL and Mrs. JANE M. STORRS, H. M.	138 85—154 85
	1,060 03

Legacies. — Harwinton, Mrs. S. B. Hayes, add'l,	8 60
Watertown, Mrs. Elizabeth C. H. Smith, by B. S. Hall, Ex'r,	50 00—58 60
	1,118 63

NEW YORK.

Bridgewater, Cong. ch. and so.	17 35
Brooklyn, Puritan Cong. ch., 80; South Cong. ch., 65.42; Central Cong. ch., for special catechist in Madura Mission, 36; Pilgrim chapel, 6.51,	187 93
Catskill, John C. Doane,	5 00
Clinton, "A thank-offering to the Lord,"	5 00
Malone, Cong. ch. and so.	36 42
New York, Broadway Tabernacle ch., J. T. Leavitt, to const. SAMUEL P. BLAGDEN, Jr., H. M., 100; do., A. C. Armstrong, 30; A friend, 200,	330 00
Norwich, Cong. ch. and so., 58.71; Nellie Martin, 10,	68 71
Orleans, A. H. Parmelee,	1 00
Oswego, Cong. ch. and so.	94 56
Perry Centre, Cong. ch. and so.	31 00
Upper Aquebogue, J. W. Downs, to const. himself, H. M.	100 00
Wading River, Cong. ch., Miss'y Soc'y, —, Proceeds from sale of sleeve buttons and ring,	4 00—890 97

Legacies.—Crown Point, Mrs. Phebe Goodale, by George Page, 163 03
 Romulus, Susan Watson, by A. V. Brokaw, Ex'r, 20 37
 Sidney, Fanny M. Fitch, by S. S. Stafford, 115 03—298 43

PENNSYLVANIA.

Braddock, Thomas Addenbrook, 5 00
 Jeffersonville, Francis Whiting and wife, 10 13
 Philadelphia, Central Cong. ch. 10 00—25 13

NEW JERSEY

Bound Brook, Cong. ch. 15 00
 Chester, Cong. ch. (of wh. from J. H. Cramer, 40), 55 76
 Jersey City Heights, "Mrs. C. L. A." Princeton, Frederic Vinton, 2; A friend, 1.25, 10 00
 Woodbridge, 1st Cong. ch. 3 25
 —, "First Fruits," 24 15
 —, "First Fruits," 5 00—113 16

MARYLAND.

Baltimore, 1st Cong. ch., to const. Rev. WILLIAM F. SLOCUM, JR., H. M. 147 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 100 00

NORTH CAROLINA.

McLeansville, 1st Cong. ch. 2 00

FLORIDA.

Oak Hill, Emerson G. Wicks, 5 00

OHIO.

Cleveland, 1st Cong. ch., 18.40; Euclid-ave. Cong. ch., 14.18; John J. Low, 10, 42 58
 Delaware, Rev. John H. Jones, to const. Rev. GRIFFITH JONES, and Rev. JOHN T. GRIFFITHS, H. M. 100 00
 Elyria, 1st Cong. ch. 315 95
 Lyme, Cong. ch. 28 23
 Newark, Plymouth Cong. ch. 7 00
 Paddy's Run, Cong. ch. 31 07
 Salem, D. A. Allen, with other dona., to const. Rev. W. D. SEXTON, H. M. 25 00
 Springfield, Cong. ch. and Sab. sch. 42 04
 Windham, 1st Cong. ch. 24 86—616 73

Legacies.—Hanging Rock, Mrs. R. Hamilton, by Robert Peebles, Ex'r, 6 months' interest, 30 00

ILLINOIS.

Aurora, S. B. Dyckman, 5 00
 Champaign, Y. M. and Y. W. C. A., of the Ill. University, for work in Africa, 2 40
 Chicago, 1st Cong. ch., 125; Union-park Cong. ch., m. c., 12.37; Western-ave. Cong. ch., 8.75; Bethany Cong. ch., 8.55; South Cong. ch., m. c., 5.82; A friend, 2, 162 49
 Earlville, "J. A. D." 50 01
 Farmington, Mrs. Theodore Tarlton, 5 00
 Galesburg, 1st Ch. of Christ, 61 03
 Ivanhoe, Fremont Cong. ch. 19 00
 Jefferson, Cong. ch. 15 00
 Kewanee, Cong. ch. 100 00
 Loda, Cong. ch. 5 00
 Olney, 1st Cong. ch. 12 50
 Roberts, Cong. ch. 4 23
 Sycamore, 1st Cong. ch. 59 03
 Thawville, Cong. ch. 7 50
 Toulon, Cong. ch. 52 26—563 10

MISSOURI.

Windsor, Cong. ch., m. c. 5 75

MICHIGAN.

Calumet, A friend, 24 00
 Charlotte, Cong. ch. 25 00
 Fenton, A lady friend, 1 00
 Galesburg, Cong. ch. 10 00
 Greenville, Cong. ch. 40 00
 Hubbardston, Rev. W. H. Skentelbury, 3 00
 Lake Linden, Cong. ch. 46 00
 Quincy, A friend, 50 00
 Webster, Cong. ch. 7 80—206 80

WISCONSIN.

Arena, Cong. ch. 5 00
 Beloit, 1st Cong. ch., Mrs. L. M. Hill, to const. Rev. EDWARD M. HILL, H. M. 50 00
 Green Bay, 1st Pres. ch. 62 14
 Hartford, 1st Cong. ch. 10 00
 Koshkonong, Cong. ch. 25 00
 Madison, 1st Cong. ch. 50 00
 Pleasant Hill, Cong. ch. 4 75
 Rio, Cong. ch. 3 80
 Sparta, 1st Cong. ch. 72 18—282 87
Legacies.—Fort Atkinson, Mrs. El-mira C. Bigelow, by Justus Williams, Ex'r, 323 00
 605 87

IOWA.

Alta, J. C. Heywood, 1 00
 Chester Centre, Cong. ch. 11 25
 Danville, S. H. Mix, 2.95; Ida B. Mix, 1.50, 4 45
 Denmark, Cong. ch. 5 00
 Fairfax, Cong. ch. 4 19
 Fort Madison, Francis Sawyer, 10 00
 Genoa Bluff, Cong. ch. 25 00
 Magnolia, Cong. ch. 5 95
 Manchester, Cong. ch. 25 00
 Victor, Samuel Bigler, 2 50—94 34

MINNESOTA.

Hawley, Union ch. 4 50
 Little Falls, Cong. ch. 3 15
 Minneapolis, Plymouth Cong. ch., 86.67; Vine Cong. ch., 13.65; Union ch., 3.33; "In Memoriam," 50, 153 65
 Rochester, Cong. ch. 16 04
 Rushford, Cong. ch. 2 00
 —, Addie M. Shumway, proceeds from sale of gold ring, 5 75—185 69

KANSAS.

Cawker City, Cong. ch. 17 78
 Council Grove, Cong. ch. 9 00
 Millwood, Charles S. Foster, 35 00
 Ottawa, Mrs. L. B. Perry, 1 00
 Roscoe, A friend, 5 00
 Wellsville, 1st Cong. ch. 6 12—73 90

NEBRASKA.

Greenwood, Cong. ch. 6 10
 Wahoo, Cong. ch. 7 50—13 40

CALIFORNIA.

Oakland, 1st Cong. ch., 172.05; Plymouth-ave. ch. 15, 187 05
 Santa Cruz, Cong. ch. 15 00
 Soquel, A friend, 75—202 80

COLORADO.

Colorado Springs, Dean A. Walker, 10 00

DAKOTA TERRITORY.

Deadwood, Cong. ch. 20 00

TERRITORY OF NEW MEXICO.

Albuquerque, Cong. ch. 5 00

DOMINION OF CANADA.

Province of Ontario.
 Fingal, Phineas Barber, 10 00
 Province of Quebec.
 Montreal, Cong. Foreign Mis'y Soc'y, T. B. Macaulay, Treas., for outfit of Rev. Walter T. Currie, W. C. Africa, 500; "C. A.," 5, 505 00—515 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Berlin, Mr. and Mrs. C. M. Mead,	75 00
India, Madura, Battalagundu, Collections, 25.33; Maratha Mission, V. B. Kalokhe, 4,	29 33
Italy, Florence, A friend,	50 00
Japan, Kobe, De Witt C. Jencks,	17 50—171 83

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	9,103 19
For bal. of allowance and refit of Miss S. R. Howland,	189 75-9,292 94

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 4,005 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland, Cong. ch. and so., for a school in Zeitoon, Turkey, 46.31; Milltown, Cong. Sab. sch., for a boys' school, Turkey, 50.20; Portland, Chinese class of 2d parish Sab. sch., for a boy at Tung-cho, 15,	111 51
VERMONT.—Burlington, A little girl, deceased, 1; Rutland, Cong. Sab. sch., 57.82; Water-	

bury, Cong. Sab. sch., for a pupil in care of Miss S. E. Graves, Samokov, 30; Williston, Cong. Sab. sch., 7.53,	96 35
MASSACHUSETTS.—Cambridge, Bertie and Gould Stevens, for the Chinese Mission, 3; Cambridgeport, "The Little Pilgrims," of Pilgrim ch., 50; Dalton, Cong. Sab. sch., for a pupil of Rev. W. W. Sleeper, Samokov, 40; Medford, Karl and Harold Howland, for a girl in care of Rev. S. W. Howland, 2.50; Princeton, infant class in Cong. Sab. sch., for school at Kalgan, 31; West Newton, Cong. ch. Red Banking Co., 52.56,	179 06
CONNECTICUT.—New Canaan, Cong. Sab. sch. for pupil in Aintab School, 40; North Stonington, Cong. Sab. sch., 30.56; Seymour, Cong. Sab. sch., 5.81; West Winsted, 2d Cong. Sab. sch., 44.25,	120 62
NEW YORK.—Brooklyn, Willoughby-ave. Sab. sch., for a student in Pasumalai Sem'y, 75; "Penny Aid Soc.," for work of Mrs. Otis Cary, Japan, 14; Flushing, Cong. Sab. sch., for support of Erasma Derebery, Broosa, Turkey, 40; Lockport, Cong. Sab. sch., 125; New York, Olivet ch. Miss'y Ass'n, 25,	279 00
OHIO.—Wakeman, Cong. Sab. sch.	5 15
MISSOURI.—St. Joseph, Cong. Sab. sch.	3 25
IOWA.—Belmond, Cong. Sab. sch., 1.05; Magnolia, Cong. Sab. sch., 5,	6 05
DOMINION OF CANADA.—Montreal, American Pres. Sab. sch., for work of Mr. Currie, W. C. Africa,	20 00
	820 99

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Monson, Mission Circle,	5 00
NEW HAMPSHIRE.—Durham, Cong. Sab. sch.	1 35
VERMONT.—Colchester, Cong. Sab. sch.	1 30
MASSACHUSETTS.—Boston, Winthrop Sab. sch., 3.50; Cambridgeport, Prospect-st. Sab. sch., 23.20; Cliftondale, Milton A. Hawkes, 100; Easthampton, 1st Cong. Sab. sch., add'l, 2.80; East Longmeadow, Mabel S. and M. Edith Birge, 200; Fitchburg, Primary dept of Calv. Cong. Sab. sch., 5; Georgetown, 1st Cong. Sab. sch., 20; Great Barrington, Cong. Sab. sch., 13; Reading, Cong. Sab. sch., 18.75; Somerville, Franklin-st. ch. and Sab. sch., 5.50; South Weymouth, Union Cong. Sab. sch., 300; Wakefield, Cong. Sab. sch., 18.80; Wellesley, A friend, 750.	111 70
CONNECTICUT.—Ashford, Cong. Sab. sch., 2.30; Glastonbury, 1st Cong. Sab. sch., 48.61; Kensington, Cong. Sab. sch., 8.50; Mount Carmel, Cong. Sab. sch., 5.10; New Haven, 1st Cong. Sab. sch., 5.80; Ridgefield, Cong. Sab. sch., 7.60; Thomaston, 1st Cong. Sab. sch., 37.73; Waterbury, A little girl, 200.	115 84
NEW YORK.—Brooklyn, Primary class of the Lee-ave. Cong. Sab. sch., 5; Perry Centre, Three shareholders, 300; Harriet Benedict, 100.	5 40
PENNSYLVANIA.—Philadelphia, Andrew T. Jenkins,	10
NEW JERSEY.—Chester, Cong. Sab. sch., 8.06; Orange, Miss. Band of St. Cloud Pres. ch., 500; Orange Valley, Cong. Sab. sch., 1.20,	9 76
TENNESSEE.—Nashville, Sab. sch. of Fisk University,	4 00
ARKANSAS.—Fort Smith, Six shareholders,	60
OHIO.—Cleveland, 1st Cong. Sab. sch., 40; Wakeman, Cong. Sab. sch., 5,	45 00
ILLINOIS.—Batavia, Cong. Sab. sch., 2; Carthage, Mrs. J. C. Rand, for a native of Ponape, 12; Olney, 1st Cong. Sab. sch., 1; Roscoe, Mrs. J. Ritchie, 1,	16 00
WISCONSIN.—Appleton, A friend, for Mrs. R. W. Logan, 5; "J. D.," for Mr. Logan's medical work, 5,	10 00
IOWA.—Clay, Cong. Sab. sch., 2.60; Marshalltown, Cong. Sab. sch., 5; Tyrone, H. C., T. G., and D. M. Payne, 700.	8 30
MINNESOTA.—Duluth, Cong. Sab. sch., 10; Minneapolis, Share owners of Union ch., 13.51,	23 51
CALIFORNIA.—Stockton, 1st Cong. Sab. sch.	6 50
DOMINION OF CANADA.—Montreal, Amer. Pres. Sab. sch., 10; South Caledon, Two classes in Cong. Sab. sch., 3,	13 00
JAPAN.—Kobe, Sab. sch. children,	2 75
SANDWICH ISLANDS.—Honolulu Gleaners' Society, for support of Mrs. F. E. Rand,	200 00
	580 11
Donations received in March,	31,626 63
Do. (Thank-offerings) received in March,	203 14
Legacies received in March,	3,035 03
	34,864 80
Total from September 1, 1885, to March 31, 1886: Donations, \$208,806.10; Legacies, \$76,600.68=\$285,406.78.	

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

MISSOURI.—St. Joseph, Three children in Cong. Sab. sch.	75
KANSAS.—Manhattan, Cong. Sab. sch., 9.90; C. P. Blackly, 750.	10 65

Previously acknowledged,

11 40
48,226 34
48,237 74

FOR YOUNG PEOPLE.

GANESH, THE HINDU LORD OF HOSTS.

BY REV. ROBERT A. HUME, AHMEDNAGAR, INDIA.

THE pictures here given are representations of the Hindu god Gānesh, or Gānpati. In some parts of India he is called Puliar, as shown in the last picture. He is always represented as having an elephant's head and a very fat body, and sometimes as having many hands. He sometimes has four, and sometimes eight, female attendants, some of whom have peacock feathers to drive off flies; others offer him various gifts, and all wish to serve him. The umbrella over his head is to shield him from the sun and rain.

Many stories are told of the way in which he came to have an elephant's head. One of them is as follows: One day his mother, Pārvāti, went into her private room, and placing her son Gānesh at the door, told him to allow no one to come in. Soon her husband, who has many names, such as Shīva, Mahadev, and Shankar, came and was about to enter her room. Gānesh told his father that his mother had forbidden any one to enter. Because the boy opposed him, Shīva got angry and cut off his son's head. When Pārvāti came to know it, she was wild with grief. So to console her Shīva said: "Do not cry; I will give him the head of the next living being that comes along." This happened to be an elephant. So the great god Shīva cut off the head of the elephant, put it on his son's body and restored him to life. Then he said to Pārvāti: "Now, what a fine son you have. The elephant is wisest of animals, and your son shall be the god of wisdom." Ever since then Gānesh has been worshiped as the god of wisdom. In every Hindu school there is an image of this god, whom the school-children worship daily. At the top of every sheet of the alphabet, and at the head of every copy which the school-children write, are the words: "Shri Gānesh," that is, "The Blessed Gānesh."

The meaning of the name Gānesh is "The Lord of Hosts." This is one of the most impressive names of God given in the Bible. How different the Chris-



GANESH.

tian and the Hindu Lord of Hosts! One naturally asks how so intelligent a people as the Hindus could ever have accepted such a belief as the above. They are not now as intelligent or as pure as they once were, and even now they could



GANESH, WITH HIS EIGHT ATTENDANTS.

not be induced to believe a new story so foolish as this. Hence the origin of this belief must be better than what the story just told would represent it. And in their old books we can find its origin as follows:—

The word “to know” in the old language of the country, that is, the Sanskrit, is written with one letter, namely: **ज्ञ** (pronounced *dnya*). In old times the

religious teachers of many religions were fond of speaking in poetical or figurative language. Therefore, long, long ago, when some of the early Hindu religious teachers were speaking of the name of God, they said: "His name is **अ**, because he has all knowledge." Now this letter has a twist in it something like the twist of an elephant's trunk. So the next step with these poetical teachers was to say: "The name of the god of wisdom is the letter which looks like the elephant's trunk." Then they said: "His beginning is like the beginning of the elephant." Then they took a step further and said: "His head (that is, his beginning) is like the elephant's." So they went on, till after many years, as the people turned further and further from the knowledge of the true God, they forgot the way in which this idea originated, and came to believe that the god of wisdom really had an elephant's head.

In the same way at first the representation that the god of wisdom had four female attendants probably meant that the four points of the compass, that is, the whole world, waited on him. When the number was increased to eight, probably it was an effort to indicate more fully that all creation waited on the god, by personifying the four cardinal points and the four intermediate points of the compass, and representing them as serving him. Nowadays, in some philosophical books, it is said that these eight attendants signify earth, water, fire, air, sky, mind, intellect, and consciousness. But the ordinary Hindu would probably think of his Lord of Hosts as attended by dancing-girls. Look at the figure of Gānesh and notice the type of holiness indicated by the faces of his attendants, and then one can see how low is the Hindu "Lord of Hosts."

This is one illustration of what is said in the first chapter of Romans from the twenty-first to the twenty-fifth verses. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie." When any one does not honor and obey God, he loses even the right idea of God.

The Christian teaching of missionaries, an education into the English language and literature, which thousands of young people are getting, and all the influence which comes from contact with such ideas as are common in Europe and America, are leading large numbers of Hindus to see that their old ideas about Gānesh are low and wrong, and that the true Lord of Hosts must be a very different being from their ordinary conception of him.

Some see and believe that Christ came into the world, to show men what the Lord of Hosts is, and they now trust in him. Some who have given up the modern Gānesh, yet have not fairly understood who Christ is, and what he can do. Others have something of this knowledge, but they do not feel drawn toward him. They think it a shame to accept the ideas of any foreigners about God. So some of them are hoping to get up a purified Hinduism by going back to such old explanations of their religion as have been given above. But, just as their forefathers fell lower and lower by not glorifying and serving the God

whom they knew, so these people will only go further from God by this course. Meanwhile the true Lord of Hosts, that is, he who showed himself to man in



THE GOD PULIAR, OR GANESH.

Jesus Christ, is waiting and longing to have the Hindus know and love him, and wishes the aid of all his children to hasten that day.

THE
MISSIONARY HERALD.

VOL. LXXXII. — JUNE, 1886. — No. VI.

EIGHT MONTHS. — The receipts for the first two thirds of our financial year, including eight thousand dollars from Memorial Thank-offerings, are only thirteen thousand in advance of the receipts for the same period last year. We look to pastors and officers of churches for special efforts to secure generous contributions during the remaining four months. A marked advance in this direction is imperatively needed.

THE Board has lost a firm friend and a liberal contributor in the death of the venerable Eleazer Porter, of Hadley, Massachusetts. Deacon Porter has been for many years a Corporate Member of the Board and was seldom absent from its annual meetings. May the Lord raise up many like-minded men who shall live for Christ and his Church.

A NOTE from Dr. Hyde, of Honolulu, reports that "news has just come that on March 6 the bottom fell out of the volcano, and that Kilauea is now only a black hole in the ground, no lava, no fire to be seen. But such phenomena have been seen before, and the wonderful crater may fill up again and be active once more. There were forty-nine earthquakes on the island of Hawaii at the time, and probably some new vent opened for the subterranean fires."

It is a matter for devout thankfulness to learn by a telegram sent by Sir John Kirk, at Zanzibar, to the English Church Missionary Society, that letters have been received from Uganda dated December 26 — nearly two months after the killing of Bishop Hannington. No items of news are given in the telegram save the statement that matters were still unsettled at Uganda, and that the three missionaries — Messrs. Mackay, O'Flaherty, and Ashe — were alive and safe. This is good news indeed. It may now be reasonably hoped that the mission will not be broken up. Few additional details have been received as to the slaughter of Bishop Hannington and his men. The reports of the carriers are hopelessly irreconcilable. But there is now no reason to question the fact of his death, inasmuch as the report comes also by way of Uganda.

A RECENT call made to the Sunday-school children of the Baptist denomination, for a special subscription of ten cents each for the Missionary Union, has already netted the sum of \$13,685. and the responses are still coming in.

LAST month it was reported that in the two weeks subsequent to the receipt of the news of Bishop Hannington's death the Church Missionary Society received twenty-six fresh offers of service. We now learn that within the four weeks subsequent there were *fifty-three offers*. The Church Missionary Society may reasonably raise the question now what it shall do for the increase of its funds if the increase of its missionaries is to go on at this rate. He who has supplied the men will doubtless also supply the means for prosecuting His work.

EGYPT and especially the American United Presbyterian Mission in that land have suffered a serious loss in the death of Rev. Dr. John Hogg, who died at Asyoot on February 27. It is largely due to the indefatigable energy and ability of Dr. Hogg that the mission in Egypt has met with such marked success. He has preached all along the Nile from Assouan to Cairo, and the college at Asyoot, of which he has been for some years the head, had at last reports 338 students. At his funeral, according to an account given by Rev. Dr. I. G. Bliss, a thousand people were crowded into the chapel and more than a thousand outside. The mudir of the district and his escort were present, and listened most attentively. At another crowded public service which was held, the mudir was again present with his attendants, and afterward *walked* to the city limits, where they mounted their horses and followed the remains, together with a vast crowd, to the distant grave on the mountain-side. Dr. Bliss says that there is mourning from one end of the land to the other over the loss they have sustained. Even far down on the Delta it is reported that the people cried and mourned as if their own father had died. This is a wonderful story in view of the opposition which the mission has heretofore encountered, and it indicates both the character of the man and the power of the gospel which he so faithfully preached.

A DELIGHTFUL Mayday celebration was held by the Mission Circles of Boston and vicinity under the direction of the Woman's Board of Missions, at which the Berkeley-street Church was crowded by the children and their friends. A more animated scene it would be difficult to imagine than that which greeted the eye when two or three score of Mission Circles with their banners filed into the church, completely filling not only the floor but also the gallery of the large edifice. Dr. Alden presided, and the services consisted of the singing of original hymns composed by Rev. Dr. S. F. Smith and Professor Sherwin, addresses by Rev. Mr. Chandler, of Madura, Dr. Pease, of Micronesia, and Secretary Smith of the Board, together with several exercises illustrative of mission work, all of which deeply interested the great audience. The enthusiasm of the children was aroused to the highest pitch when a plan was proposed for aiding in the building of a home for the Girls' Boarding School on Kusaie, specially designed for girls of the Marshall and Gilbert Islands. It would seem from the numerous offers sent to the platform that enough doors and windows and stairs and floors and shingles were taken to nearly complete the edifice. But other portions of the building yet remain to be provided for, so that those who were not present at the Mayday celebration may have a share in the Girls' School on Kusaie.

SEVERAL Presbyterian publications are debating the question of the consolidation of the missionary magazines, home and foreign, of the denomination. It is not, perhaps, a matter in which our advice is called for, but we are constrained to say that if the Presbyterians secure a better magazine for their churches than is their excellent *Foreign Missionary*, they will succeed better than we think they will. When every profession and every trade, we might almost say every branch of every trade, has its organ; when every school of philosophy and theology has its magazine, is it to be counted too much when a great church of over six hundred thousand members has one magazine devoted entirely to its foreign missionary work? We fear that the suggestion springs from a lack of due appreciation of the vast work in foreign lands to which the Church of Christ is called.

TWENTY-TWO thousand lives are lost annually in India through the bite of venomous serpents or by wild beasts. Officials are seeking a remedy for this loss, thus far without avail. While commending such efforts Mr. Howland, of Ceylon, pertinently asks: "What complete remedy can there be until the belief of the cobra-worshipping Hindu is changed?" Serpents will live so long as men reverence them, and so long as they live they will bite. What India needs to save her from this fearful loss of life is a new religious faith. And yet there are those who tell us that the faith they have is good enough for them. One would think it sufficient answer to this assertion to point to the more than twenty regiments of men dying annually the victims of a senseless superstition.

WE call attention to the article on another page presenting a call for a Special Day of Prayer in behalf of Foreign Missions, international in its character. The suggestion originated in Great Britain and has been heartily responded to by the Prudential Committee of the American Board. We shall hope to hear of the adoption of the suggestion by a large number of Christians in all parts of the world.

As we go to press tidings are daily expected of the arrival of the *Morning Star* at Honolulu. A letter from Mr. Logan, dated Ruk, January 14, has been received by way of Hong Kong. The health of Mr. Logan and his family has been good, but the native helpers at the Mortlock Islands and Ruk have suffered much from sickness. Some of these helpers have disappointed the expectations of the missionaries, while others are doing a satisfactory work. Mr. Logan is cheered by the outlook, and says that nothing is needed to insure success except a sufficient force of faithful native helpers. The school, which closed on Christmas day, was well sustained throughout. There are now three trading stations in the Ruk Archipelago.

THE aged Japanese Christian, referred to in Mr. Neesima's letter given in our last number as building a church and a schoolhouse in imitation of what the Pilgrim Fathers did, has died since that letter was written. Mr. Learned writes that it was the custom of this man to abstain from amusements and dissipations, and regularly to keep an account of all the money which he would probably have spent for these amusements, and from these savings he made his large gifts. He carried his Pilgrim spirit all through his life.

THE western entrance to the famous "Inland Sea" of Japan is through the Straits of Shimonoseki, which separate the main land from the great island of Kiushiu. These straits are not more than half a mile wide at one point, and a swift tide rushes through them all the while, either eastward or westward. Below



SHIMONOSEKI, JAPAN.

is a picture of the town of Shimonoseki, situated upon the northern bank near the eastern end of the straits. The steamers on which our missionaries pass often stop at this place, so that they frequently mention it in their letters, though it is not an "open port" at which they are allowed to reside. The scenery in this part of Japan bordering upon the Inland Sea is said to be of extraordinary beauty.

THE Map of Central and Southern Africa was the first issued in the series of Wall Maps prepared by the American Board. Since that was published, both the East Central and West Central African Missions have been established, and a new map is needed to show these fields. We have in course of preparation, *to be ready by July 1*, a map the size of the old one (five feet, five inches, by four feet, six inches), with insets showing on an enlarged scale each of our three African Missions, the Zulu, the West Central, and East Central African. We wish it were possible to secure a map of the whole continent on the same scale, but its size and cost would be too great for practical use. The price of the map now in preparation will be, on paper, 75 cents; cloth, \$1.25.

FROM a list of twelve British, thirteen American, and four German Missionary Societies at work in India, given in *The Gospel in All Lands* for April, it appears that there are connected with these societies 695 male missionaries, 491 female missionaries, 8,518 native helpers, and 139,731 communicants. These reports, with a few exceptions, are from the statistics prepared in 1885. In 1881, according to the tables presented at the Calcutta Conference, there were in India 113,325, communicants. This indicates an increase of 26,046, or twenty-three per cent. within four years, and is a most encouraging statement.

THE condensed sketches of the several missions of the Board which have been presented in the *Missionary Herald* are issued separately in leaflet form, and we now have in this series sketches of the Zulu, the Micronesia, the Ceylon, the Madura, and the Maratha Missions. Others are in course of preparation and the set will be completed in due time.

THE English Church Missionary Society has been called upon to mourn the loss by death of its honored president, the Earl of Chichester, who died March 15. He was a "working president," having accepted the office in 1834, and having missed but a single anniversary meeting of the Society in the last fifty-one years. His eminent position and his sound judgment gave him great influence in the councils of the Society. It is said that it was his habit to take the missionary magazines and lay them open before him month by month, and pray by name for those mentioned in their pages. He was a true nobleman in every sense of the word.

AN expression used in our March number has been singularly misunderstood by one of our contemporaries. In referring to the threatened collapse at a mission station in Central Turkey unless aid was speedily sent them from this country, there was no thought of speaking of this work as declining, and that the call was for a forlorn hope. On the contrary, the work is expanding in a remarkable way, and the harvest is so great that the laborers have been broken in health in the effort to gather it, and hence have been obliged to leave the field, which needs reinforcements of men immediately. The station referred to is Marash, where Mr. Christie is bravely holding the fort, while his three associates have been compelled to leave for reasons of health.

THE Baptist Missionary Union rejoices in the closing of its financial year without a debt. One year ago its debt was over \$50,000, and a special appeal was made for its removal, with happy results. The donations of the present year were \$22,223.87, more than were ever before received from that source. We rejoice with the Union in this "turning of its captivity."

Two growing churches in Central Turkey are each needing a small bell for their houses of worship — one at Sis, the ancient capital of the Armenian kings of Cilicia, and the other at Tarsus. From \$35 to \$40 will be needed, in addition to what the people on the ground can raise, to secure such a bell as is required. Mr. Christie, of Marash, is persuaded that there are many persons in the United States who would like to aid these native Christians in sounding out a call of the gospel in these important towns of Central Turkey. We share his conviction, and shall be glad to hear the names of two donors who wish to give each a bell.

It is sometimes said that missionaries ought to adopt the customs and modes of life prevalent among the people to whom they go. In certain matters a very close conformity to the habits of the natives may be both proper and expedient, while in other points such conformity would be most unwise. A candidate for missionary service puts the case well when he says: "It is not necessary to live like the heathen to teach them to live like Christians."

It is reported that in the conferences of representative men of various Buddhist sects in Japan, a decision has been reached to send missionaries to America and Europe. This is the outcome of their deliberations as to methods for advancing their faith at home. There is much wisdom in this resolve, from their point of view. A non-missionary religion is in the jaws of death, and these Buddhists see that if they are to save their faith in Japan they must seek to propagate it abroad. We do not expect to see many apostles of Buddhism in the United States, but were Japan to send them we have little doubt that her own temples would see more worshipers, and that the national faith would not lose its hold so rapidly as is now the case. Would that all Christians throughout the world understood the truth that the best way to conserve their faith at home is to propagate it abroad.

ALL the information received from our new missions in Africa confirms the opinion that they are planted among races of special promise. It will be seen from letters of Mr. Wilcox and Mr. Richards that the natives about them are faithful and remarkably capable. Mr. Walter, on the West Coast, writes of a Bailundu lad who had been in his employ for nearly a year, who had just given three fourths of all he had been able to save during this period to buy a blanket for his old father. The people on both sides of the continent for whom our missions are laboring show signs of superiority both physically and mentally, and they seem to be more trustworthy and affectionate than most races of Africa. It is sad to learn that the Romish priests at Bihé, supported by the Portuguese government, are using rum instead of cloth for barter. It will make the work of evangelization much more difficult if the gospel is not planted in the interior before the vices of civilization are introduced.

DAY OF SPECIAL PRAYER.

A SUGGESTION having come from Great Britain that some day should be agreed upon for general observance as a season of united prayer in behalf of foreign missions, the Prudential Committee of the American Board adopted the following resolution: —

“Resolved, That the suggestion of a day of special prayer throughout the Protestant world in behalf of foreign missions meets with our hearty approval, and we take the liberty of naming the first Sunday of November next, the seventh of that month, as an appropriate time for such observance. We would further express the hope that all religious journals, and especially missionary magazines in different languages, will unite in recommending the observance of this day of concerted supplication for the universal outpouring of the Holy Spirit and for the speedy advancement of Christ’s kingdom among all nations and peoples of the earth.”

Of all places in the universe the mercy-seat is the most appropriate for catholicity. Nor is there any more fitting subject for international fellowship than universal evangelization. The prophet Zechariah would seem to have intimated something of this kind: “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” The time may yet come when there shall be world’s conferences for joint, specific, concentrated supplication — supplication on a scale more nearly commensurate with the revealed scope and grandeur of the Messianic kingdom. “Thus saith the Lord of hosts: It shall come to pass that there shall come people, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.” Such a movement will indicate that deepened sense of dependence upon the God of missions, that fuller apprehension of Christ’s mediatorial efficiency, that firmer conviction of the need and power of prayer, which must precede and accompany the greater evangelistic triumphs of “latter days.” But without formal gatherings, there may be a simultaneous and consentaneous convention that shall be sublime in itself and mighty in its results. Our Lord Jesus himself prays: “That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us: *that the world may believe that thou hast sent me.*”

A CONFERENCE OF THE MEXICAN MISSIONS OF THE
AMERICAN BOARD.

BY SECRETARY N. G. CLARK, D.D.

CHIHUAHUA, April 5, 1886.

THE Mission Conference has just closed. The work in charge of the missions of the American Board in Mexico has been carefully reviewed, and plans and measures considered with reference to future operations. The interchange of thought and experience has been of the pleasantest character, and inspired new hope and courage. There were present of the Western Mexico Mission, Messrs.

Crawford and Howland; of the Northern Mission, Mr. Case from Parral and Mr. Eaton, of Chihuahua, besides the delegation from the Board — Mr. Burr, of the Prudential Committee, and the Senior Foreign Secretary. Mrs. Eaton and Miss Ferris were present at some of the sessions.

The Conference began on Wednesday, March 31, and formally closed its sessions on Saturday morning. On the Sabbath, different members of the Conference took part in organizing the First Evangelical Church of Christ in Chihuahua, the Secretary of the Board giving a charge to the church, and all uniting in a delightful communion service. The presence of Mr. Burr, a Christian layman from Boston, connected with well-known business enterprises, was a source of special pleasure to the little evangelical community. It gave them a new sense of Christian fellowship to see Mr. Burr distributing the elements at the Lord's table. Indeed, were nothing more to come from this visit than the new impulse given to the work of Christ in Chihuahua alone, it were worth all the time and labor it cost. The crowded house in the evening, the attendance of some never before seen at Protestant service, the large number of quiet listeners outside of the doors, were a delightful indication of the interest awakened.

The communion service of that Sabbath will long be remembered. Never have I realized more fully the transforming power of the gospel than when looking into the faces of that company of believers. The changed look, the sweet, calm, happy expression, the radiance of the new hopes and aspirations, gave delightful evidence to the life and joy of believers. About twenty were received on confession of faith, and eight were propounded for the next communion. Considering that it is but a little more than three years since work was begun here by missionaries, who had the language to learn, the prejudices of the people to overcome, and that Mr. and Mrs. Eaton have been practically alone for most of the time, the results compare favorably with any mission field of the Board. More than this, the coming of the Southern Methodists into the field within the past year has led to the withdrawal of fifteen or more from our congregation. While this denominational, divisive movement was somewhat discouraging to our missionaries, and seemed at first likely to distract and hinder the work in progress, the utmost care has been taken to prevent any appearance of opposing interests that should bring discredit on the evangelical cause.

It is hoped that within the year churches may be organized at two other points. The outlook for the Northern Mission is certainly one to encourage most vigorous effort. There is more intelligence among the people, and a better class is reached here, than in some other portions of the country. Public and private schools of high character have done much for the people of Chihuahua. The opening of the Mexican Central Railroad has brought the city into connection with the United States on the north, and with whatever of intellectual life and commercial activity may be found at the capital in the south. A new spirit of enterprise has thus been awakened in Chihuahua, and new importance therefore attaches to the work so happily begun for the spiritual welfare of the people.

Better days are in store for the Western Mexico Mission. It is evident that good foundations have been laid. Opposition of all sorts has been of no avail.

Quiet, persistent effort counts in the end. The churches already organized are made up of good material. If there is more bigotry to be overcome, it means that there is faith in something, and not blank indifference or skepticism. Those who believe can be relied on. The sacrifices made, the trials endured, purify and strengthen. So the delegates from the Western Mexico Mission return to a difficult but yet to a promising field, where good work in the spirit of Christ will tell to his praise.

RECENT POLITICAL CHANGES IN JAPAN.

At the beginning of the present year an imperial rescript appeared in Japan which marked a step in advance on the part of the government, furnishing new evidence that it is the purpose of the leading men within the empire to adopt the political principles of the Western nations. The old ministry, with its Privy Council, has been set aside, and in its place a Cabinet like those of constitutional governments has been established. The Mikado calls upon his Ministers to shape their conduct of affairs in accordance with high principles of progressive reform. The decree announces the purpose to "put an end to confusion by clearly defining the controlling authority in each Department of State; to invite genius by careful selection; to remove obstruction by abolishing the circuitous methods which have created it; to proceed with urgent works by economizing expenditure; to promote efficiency in the public service by the strict enforcement of disciplinary rules; and by these means gradually to organize the whole administration."

An official paper from the Mikado states that "we have determined to apply reforms to the organization of our Cabinet, and to hold each and every one of our Ministers to the strictest responsibility to us, and to place a Minister-President at their head." The new Cabinet has eleven departments, at the head of which is Count Ito, the President, and thus premier of the country, doubtless the most progressive man in the empire. Next to Ito stands Count Inouye, Minister of Foreign Affairs. To those familiar with Japan, the names of these statesmen will give greatest hope for the new movement. Count Ito has been prominent in Japanese affairs for several years, and once visited the United States as Japanese Commissioner, his report resulting in the establishment of the mint of Japan. In 1873 he became Minister of Public Works. Count Inouye bears the marks of wounds received in the defence of his sovereign when efforts were made to assassinate him. His knowledge of the English language, like that of Count Ito, is complete, and both of these men are thoroughly imbued with the advanced spirit which now characterizes the nation. So far as religion is concerned, the government is strictly neutral, watching carefully the workings of the various religious systems, and purposing to deal fairly with them all.

But among the most hopeful features of the new *régime* is the appointment of Mr. Mori as the head of the Department of Education. Mr. Mori is well known in this country, having been the first Japanese appointed to a foreign mission, acting for some time as *chargé d'affaires* in Washington. While here he supervised the education of a large number of Japanese students then in the country.

He was specially connected with the effort made years ago in Japan to abolish the wearing of the two swords by the Samurai, and so aroused the opposition of his countrymen that his life was seriously in danger. The reform he endeavored to introduce has long since been accepted by the people, and they now recognize the breadth and wisdom of his plan. Prior to his recent promotion he had been Minister of Japan to China and an Assistant Secretary of Foreign Affairs. Since his new appointment he has issued an official order with reference to the organization of the Imperial University at Tokio. This university is to consist of five colleges in Tokio, one each for law, medicine, engineering, literature, and science, with affiliated institutions in four other cities. It is to be under the control of a body which shall be independent of ministerial changes, and yet it is to be distinctly an imperial university, and to afford instruction in such branches as may be useful to the state.

Within the few months that have elapsed since the appearance of this imperial rescript, the people have accepted the scheme in the spirit in which it was proposed. It is an important step in the preparation of the people for the Constituent Assembly which is to be chosen in 1890.

No nation on the face of the earth ought to be called upon to wait for the preaching of the gospel. There is, in a certain sense, a crisis in them all. But it seems that at the present time Japan least of all the nations can wait. Events move there with astonishing rapidity. The ferment of thought is unprecedented. The people are ready for something new. It is of the utmost consequence that in this crisis in Japan the gospel should be presented to its people now forsaking their own religions and asking for something better. It is such a day as will not be seen again in that land.

"MISSIONS DO NOT PAY."

BY REV. ARTHUR H. SMITH, OF THE NORTH CHINA MISSION.

So we are often told. Suppose they do not pay, what then? Commercial statistics covering long periods of time show that a majority of persons who engage in trade fail. Is this fact conclusive against engaging in business? While it should be remembered that though missions to the heathen can not be expected to "pay" in the same sense and to the same degree as Christian work among Christian people who have enjoyed Christian institutions for ages, there are some facts which should not be overlooked.

The gospel is a civilizer. Missions have a natural tendency to increase both production and consumption, upon which the wealth of the world depends. It has been estimated as the result of long experience that for every pound sterling which Great Britain expends on missions she receives ten pounds in return in the way of trade. There is the same tendency in missions everywhere. Even moneywise, missions have repaid manifold more than they have cost.

Moreover, missions have created a vast and valuable *literature* of their own — not to speak of numerous missionary biographies, some of which are among the most fascinating and inspiring contributions to Christian biography of the century. Consider the works on exploration, travel, ethnology, climatology, natural

history, geology, mineralogy, botany, languages, and many other subjects — works which but for missions would never have existed, but without which the world would be much the poorer. In this direction alone the world has had a manifold return for Christian missions.

We should remember also that missions accomplish much more than can be shown in tabulated results. The American Board is really many societies unified. Besides carrying on a vast evangelizing work through missionaries and native helpers in twenty-two missions, it is a great educational society, having fifty theological seminaries and higher schools, instructing two thousand young men, many of whom are fitting for the ministry; forty girls' schools, having seventeen hundred pupils; and more than eight hundred common schools, with over thirty-one thousand scholars. It is also a comprehensive Sabbath-school society and a publication society, preparing, printing, and putting into circulation tracts and newspapers in many languages. It is likewise a society for assisting in erecting buildings for churches and schools, aiding feeble churches and home missionary societies in foreign countries. It is also a medical missionary society, having missionary physicians in the care of dispensaries and hospitals in many lands. It is a charitable organization which ministers to the poor, the sick, and the oppressed, as opportunity offers.

Even in the line of direct evangelistic work, much of the results of labor can not be exhibited in statistics. In every heathen land, as in Christian countries, there is a large body of those who do not unite with any church, but who are greatly influenced by Christianity. In India, Turkey, Japan, China, and elsewhere, such persons are to be counted by thousands and tens of thousands. They are termed “adherents,” and, although statistics generally take no account of them, they should be considered when the question is raised whether missions “pay.”

But let us look a little more closely into the success of missions. At the last National Council of the Congregational Churches, it appeared that the average addition to all the Congregational churches in the United States was three persons to each church. Think of the expenditure involved in the work of each one of these churches! Does the expenditure “pay”?

The General Association of California reported for the year 1885: 339 net additions to the 106 Congregational churches of that State, twenty-eight less than the average for the preceding five years. *One third* of the additions to all the churches were received by a single church in Oakland, and only twelve churches received ten or more to membership. Fifty churches out of 106 report no addition upon profession of faith. Does Congregationalism in California “pay”?

In the Presbyterian churches of the United States in the year 1884–85 the number added on confession was six and one-half per cent. of the whole membership. The gain of their foreign missions, as a whole, for the same period was nearly eleven per cent., while individual missions doubled this average.

The Congregational churches of the United States reported, in the year 1885, a total membership of 418,564, with additions on confession during the previous year of 21,729. This is a growth of five per cent., or five and three-tenths additions to each ordained minister. In the mission churches under the care of the American Board, numbering 23,210 members, there were reported during

the same year 3,008 additions, an increase of eleven per cent., or nineteen and three-tenths converts to each ordained missionary.

It thus appears that, aside from the indirect benefits of Christian missions in extending trade and adding to the world's stock of knowledge, and altogether apart from the priceless reflex influence of this missionary work upon the churches at home, missions not only "pay," but that no evangelistic labor in Christian lands yields so good returns.

Reader, there are 856 millions of Pagans still sitting in heathen darkness. What are *you* doing toward sending them the gospel? Will you not give more, and pray more, that this gospel, which has done so much for you, may speedily be preached throughout all the world to every creature?

MRS. SOPHIA D. DAVIS, OF JAPAN.

THIS estimable missionary, wife of Rev. Jerome D. Davis, D.D., of Kioto, Japan, died at sea between Kobe and Yokohama, April 6, while on her way with her husband to the United States. Mrs. Davis was the daughter of Rev. Ephraim Strong, and was born at Napierville, Du Page County, Illinois, August 29, 1843. She was educated at Rockford Female Seminary, graduating therefrom in 1862, and remaining as a teacher several years. She was married to Mr. Davis, July 15, 1869, and went immediately with her husband to Cheyenne, Wyoming, where they endured hardness as pioneer missionaries for two years. In the parsonage which was built during those years, the faithful wife assisted in the work, driving every nail which the pastor did not drive.

In 1871 the call to the regions beyond was heard by these frontier missionaries, and they sailed in the autumn of that year for Japan. After four years spent in Kobe, they removed to Kioto to be connected with the Doshisha Training School. During the first winter they formed the only missionary family in the city. A preaching service was at once begun in their home, which soon increased to two hundred attendants. Then followed a period of six years characterized by great opposition to the preaching of the gospel and to the school on the part of the officials and the priests. The first year of their residence in Kioto over two thousand Japanese visited the foreign home, many of them from mere curiosity, and some to inquire after the truth. The meeting of these callers, exhibiting to them the foreign children and home, was largely the work of the wife and mother. She, also, for six or seven years, made a home for many of the unmarried ladies who came to the mission.

In the autumn of last year Mrs. Davis suffered much from insomnia. A month's sojourn with friends at Kobe did not afford relief, and as symptoms of serious mental depression appeared, a trip was taken to Shanghai in the hope that a change of air might restore the weary body and mind. But this hope was doomed to disappointment. A return to the United States was deemed imperative, though the hope of restoration was not sanguine. The end came sooner than was expected, but just as God willed it.

Mrs. Davis was ever cheerful, ever ready to meet with a smile, to sit down and interest, every Japanese who came to her home, and doing what she was

able in women's and children's meetings. A great company of women mourn her loss. A friend wrote only the next day after the news of her death was received: "It is very touching to hear the Japanese women pray for the family of her who gave her life for the Japanese." She is at rest from all her weariness and engaged in joyous, and doubtless higher, service, perhaps in teaching and training the great throng of little ones who go up from Japan, whom she loved so much while here on earth.

AN AFRICAN SUPERSTITION.

IN the midst of human corruptions it is doubtless possible to find certain redeeming features in every tribe, if not in every individual, of our race. Sometimes these favorable characteristics are presented as if the people who exhibit them did not need the Gospel of Christ. We have known of persons who have been so much impressed with certain good qualities exhibited by some African tribes that they openly affirmed that there was little occasion for the sending of missionaries to them. It is fitting, therefore, that the facts should be known. We may not shut our eyes to the sad features of heathenism, or, because our nerves are disturbed by the story of what is witnessed daily in pagan lands, suffer ourselves to be ignorant of the woes which we ought to do our utmost to relieve.

Our missionaries in West Central Africa, at Bailundu and Bihé, have not been slow to recognize the good traits of the people among whom they labor, but the following account of an occurrence accidentally witnessed by Mrs. Stover at Bailundu, in February last, will indicate the gross darkness in which the people live. Is it strange that our missionary concludes her account of the incident with the call to her sisters in this land to "beg our Father to send speedily by the hands of his servants the message of salvation to these poor creatures"? Here is her story:—

"Two weeks ago I went one morning at half-past eight, as usual, to sit for two or three hours with the women. Finding but two or three at the rocks, — where they pound their corn, — I tarried with them a few moments, and then proceeded to the village of Chilume. Out on a hill a few rods from the village I found a large concourse of people from several neighboring villages and kraals. One man and five women were sitting in a circle apart from the rest; as I came up the man looked at me and said: 'Ochimbanda,' which means doctor. I asked who was sick. He replied: 'Kapey's wife.' I looked at her and said: 'Are you sick?' She laughed, and replied, 'Yes.' I was greeted kindly by all, and the women invited me to sit on the grass in their company, but as I could not have so good a view of what was going on in the circle of 'doctors' I moved nearer them. I supposed the woman was ill and they were about to drive the disease from her, and counted myself fortunate in being an eyewitness to an 'ochimbanda case.' Hence I was not prepared for what followed.

"The 'doctors' were going through various performances, such as rubbing a white powder in the hands and blowing it in the air, rubbing themselves with herbs, passing fowls under the limbs, arms, etc., rubbing the fowls with the powder, tossing all in the air, calling on the spirits to leave Bailundu, etc. This

lasted some time, and when at length concluded, the woman in question — whom I will designate as Mrs. Kapey — went with an attendant to the village and brought out a large gourd of native beer. This was offered to me as it went from mouth to mouth, but was declined with thanks. While the company were drinking, the women scraped from the bark of some red roots which they had been using in their enchantments, the three fowls were secured to some bushes near by, the other articles were put in order, and then the real scene began. A smooth spot was chosen, a mat placed on the ground, and the woman to be treated and one of the old women doctors seated on it. They were placed upright, the limbs perfectly straight, the hollow of the hands covering the knee-caps. Mrs. Kapey's hair was searched for pins or needles, all her charms were removed, braids loosened, her garments drawn and tied so tight about her that I thought they must cut her in two. Both women were marked across the breasts, shoulders, forehead, length of arms and limbs, with red and white powders; a spear and hatchet were placed across the ankles, and two dishes containing the powders put between the feet, and then began their incantations, a few words being chanted by the man (Sokata, who was chief of ceremonies), all the women joining in the chorus while shaking rattles made of small gourds partly filled with beans. The men meanwhile were blowing on a loud shrill whistle. The din was terrible in the extreme, and I thought that if the woman is not sick now, she will be when they get through with her. They grew more and more excited in their incantations and wild dancing about her, till finally one of the women became 'possessed with the spirit.'

"If I had never before believed in a personal devil I should no longer doubt his existence, for if that woman was not an incarnation of the evil one himself, then I am mistaken. Her eyes nearly came out of her head, her tongue protruded, and while six women tried to hold her to secure her garments about her, she, in spite of their efforts, would leap into the air with superhuman strength. When released she threw herself on Mrs. Kapey, leaping, screaming, waving her hands, and going through all sorts of gymnastics. Then running to the bushes she tore two of the fowls from their fastenings, threw them in Mrs. Kapey's face, struck her on the head, back, and limbs, then leaping in the air ran off to the woods and back again, going through the same performance till, exhausted, she fell on her face in the dust. Meantime the ochimbanda woman on the mat by the side of Mrs. Kapey had uttered a loud scream, rolled in the dirt, threw herself on Mrs. Kapey, seized the third fowl by the head, beat Mrs. Kapey with it, swung it in the air, etc., till its head was wrung off. She too fell exhausted.

"While this was going on, the third, fourth, and fifth woman had become possessed; others came forward and took the rattles, and the incantations were still in progress. The third woman caught up the hatchet and spear, brandished them in the air, and brought them down over Mrs. Kapey's head. Time after time I expected to see that hatchet buried in her skull. Oh, the scene was terrible! No words can picture it; it must be seen to be understood. The crowd had become frantic. All this time Mrs. Kapey had sat there unmoved. When knocked over some one would set her upright. At length she quivered and shook in every nerve, then the tears coursed over her cheeks, she began to wave from side to side and scream; but still the spirit was stubborn. They pre-

sented offerings of beans, palm oil, chickens, and lastly a pig was brought ; but to all she shook her head. They ceased the incantations long enough to ask her questions, but to all she only shook her head. The snout and legs of the pig were tied, and it was thrown on the ground at her feet.

"The scene then reached its climax. Mrs. Kapey became 'possessed,' and with a terrible yell she leaped in the air, caught the axe at her feet, leaped in the midst of the crowd brandishing it above her head, coming back she buried the axe in the side of the pig, off again amid the wild shouting throng, then again burying the axe in the squealing, writhing beast, and as it fell to the earth another woman plunged her hatchet into the bleeding animal. The scene was horrible beyond description ; and my nerves had been strained to their utmost pitch. I could endure no more ; turning on my heel I did not wait to see the end but went down the hill as fast as my feet would carry me, and it still makes me sick to think of that awful sight.

"And now let me tell you what all this was for. During the performance some of the young men came to where I was standing, and Chitwi explained matters. He said that Mrs. Kapey had been childless for years ; that the 'Sambulu' (one of their evil spirits) had entered her to make her childless. And all this had been to drive out 'Sambulu.' And this process they firmly believe in. I told Chitwi that it was nonsense, and that those women were possessed of the devil. He repeated my remark to the other young men, and they laughed long and loud at my ignorance.

"And this is heathenism—a very mild form too ! No human blood was shed. A few weeks before we reached Bailundu, in September, 1875, a man died in Chilume. One of the women was accused of killing him by witchcraft. Instead of taking her before the king, they tried her themselves. She was beaten with clubs and hatchets and left on the ground for dead !"

Letters from the Missions.

European Turkey Mission.

THE POLITICAL OUTLOOK.

MR. CLARKE wrote from Samokov, March 17 :—

"After the first successes of the Bulgarians in war many thanked God in form, but the leaders and the great mass of the people ignore and scorn his Word. The future of the people still seems to me very dark. Russia freely poured out treasure and blood to free the nation from the Turks, but her course since has made thinking people believe that her aims are selfish and that, absorbed among her millions, they would lose all separate existence.

"Repeated conversations with those I have seen the past two weeks lead me to doubt much the long continuance of any peace under existing circumstances. Secret agents in different places have been asking, 'Do you want Prince Alexander with the burdens of war and conscription and death which you have experienced during the past war, in which you have gained so little, or do you wish to be governed by the powerful emperor who freed you—who freely spent gold among you and would have made you one united nation and who now wants you to seek his aid and listen to his counsel?' With a people so open to motives of self-interest, who can tell what turn political matters

may take even within a few months? Would that the nation would honestly seek God's aid with the same earnestness with which they turn to earthly helpers!

"In the work of Christ there is some progress. In Dubnitsa, amid distractions and removals, a little band have their regular gatherings for Christian service. Last Sabbath an angry mother caused them considerable disturbance because they would not refuse to let her son join them; but in the evening she calmed down and was 'much comforted' as the son read to her John iv, 22-24. Other persecuted ones are progressing in the truth.

"Letters I have just received from Mr. Sitchanoff, a former teacher in the Institute, — now for a few weeks working in Bansko and vicinity, — report the congregations as increasing from 130 to 200. He says that the friends in Metomia sustain their own services and also work in Banya, and that he has repeatedly preached in the Orthodox church in Dobruneshte, from a pulpit deeply covered with dust, to a people earnest to know the truth. The head-man of Kramen earnestly sought for a preacher, he himself at the time offering ten liras and promising to try to get more from his village."

A SPIRITUAL AWAKENING.

Mr. House refers also to the political situation as uncertain but gives a fuller report of the religious movement under the leadership of Mr. Sitchanoff, referred to above. His letter is dated Samokov, March 13: —

"The signing of a treaty of peace between Bulgaria and Servia gives us some hope of a short season of rest from wars and rumors of wars. The agreement between Bulgaria and Turkey, however, has not given perfect satisfaction to the Bulgarians of what was called Eastern Roumelia, and this leaves open a wide door for intrigues by foreign agents whose interest it is to break up that engagement. Large sums of money are said to have been sent to that province to increase the discontent. If, however, the agreement can be kept

intact, we have strong hopes that the friendliness between Turkey and Bulgaria may lead to an alleviation of the condition of the Bulgarians in Macedonia, where, in large portions of the province, Bulgarian schools have been closed by the government through Greek influence, and neither the Slavic nor Bulgarian languages are allowed in their churches.

"I am happy to report that our schools continue in their usual prosperity. The College and Theological Institute is running this year with rather more than usual smoothness. In spite of the war we have some twenty-seven pupils. Mr. Sitchanoff, who until recently has been a teacher in our school, has begun evangelistic work. He is now on the Razlog and writes enthusiastic accounts of his reception there. In addition to the regular services in the church, which is situated in the upper ward of the town, he had commenced a meeting in a large room in the lower ward, which was *filled* with new listeners. I send the following translation of a portion of his letter: —

"The work in Bansko increases in interest. Last Sabbath there were many outsiders at the preaching service (that is, in the church). The second service, which we held in the lower ward, was more interesting and more numerous attended than the one of the Sunday previous. A quite large room was filled to overflowing with outsiders, so that the friends had to stand outside. If the weather had not been so cold and snowy, we should have had a great many more hearers. Many are hungering and thirsting for the Word. In other wards of the town the people desire such meetings, but there is no one to lead them, as my time is full. Last Sunday, after the Sunday-school we had a brothers' meeting, which was full of life. Many of the members here work and pray earnestly for the conversion of sinners. The time during the week I spend in visiting from house to house for prayer and conversation on spiritual things. In some houses men and women of the Old [Greek] Church come in especially that they may hear some-

thing about God. There are signs of the Spirit's working.'

"'Last Saturday, in company with four members of the church here, I went for the second time to the village of Dobruneshte, where there is only one family of Protestants, and at the desire of the villagers I preached again in the Greek church. This time, as the villagers expected a sermon, they were all gathered in the church. I had not time to converse with them afterward in particular; but how thankfully and joyfully they listened to the good tidings! I set out immediately for Bansko to preach, but the others remained there for conversation with the people, and they returned in the evening altogether satisfied with their work.'"

Western Turkey Mission.

A VISIT TO ORDO.

MISS MARIA A. WEST has been spending some time at Trebizond, assisting Dr. Parmelee in evangelistic work, and she sends the following interesting account of a visit to Ordo:—

"On the 9th of December the civil head of the Protestants in this region, the preacher's sister, and myself, started for Ordo, an out-station of Trebizond, a hundred miles west, on the Black Sea coast. The heavy rains of the week previous had given place to a cloudless sky, and a glorious sunset gave promise of propitious weather. The deck of the Russian steamer was crowded with Greek and Armenian pilgrims to Jerusalem, and we soon found opportunities of seed-sowing by the way. 'You will not find Christ at Jerusalem,' I said, after pleasant conversation with some of the women. 'What!' exclaimed an aged mother, 'is he not there? Then there is no use in our going.' And her dismay was pitiful. 'No,' I replied, 'he is not there, in *person*; but in spirit he is here and everywhere, and you need not take the long journey to the Holy City to find him.' This led to our reading some of Christ's own words, and she and her companions listened with eager attention, afterward

saying, 'God sent you to us.' We left among them a number of tracts and portions of Scripture in their own tongue, with prayer for the divine blessing. Several of the steamer officials politely received some of the lovely letters and cards, in French and Italian, provided by the 'Christmas Letter Mission,' and we overheard one translating one of these letters into Turkish, for the benefit of another."

A CORDIAL WELCOME.

"A Turkish lady who shared our cabin seemed interested in what she heard, and repeatedly invited us to visit her home in Constantinople. On our arrival at the picturesque little town of Ordo, we were received at the house of the preacher, and welcomed, during that evening and the following day, by the brethren and sisters of the evangelical community. I had long been interested in the work at Ordo, and a recent visit by one of my former pupils—for years a teacher in the mission Training School at Marsovan—served to deepen that interest. On her way from a visit to Trebizond, her native town, Miss Anna stopped at Ordo, having with her two Armenian girls, sent by the Protestants of the former place to be educated at Marsovan. During the week of her stay she secured five fresh recruits—four girls and a boy—from some of the best Gregorian families, with the £30 in gold for their tuition, and many presents from the people in aid of the work. One good Protestant mother whose daughter is in the school, sent one hundred pounds of filberts; others brought honey, butter, etc., and an 'old church' Armenian gave each of the girls from Trebizond a new pair of shoes. Surely, such a people are worth cultivating!

"On Saturday morning we sallied forth in the warm sunshine with glad hearts. Our work commenced at once; first, among a group of school-children, who listened to a few words and joyfully received some tracts or leaflets; then, as we climbed the hillside, we met women and girls going to a fountain for water, and, while speaking with them, others

looked and listened from their windows. A little farther on, an Armenian girl, with her pitcher poised upon one shoulder, paused to read aloud to her companions the tract that she had received. One woman bought a gospel, and two were sold at the houses.

"Then we wended our way down through a charming glen, across a little bridge, and visited three or four Protestant families on the other side. One or two of these homes were comfortable, and fitted up with some taste; but the others were simple, and even rude, in their surroundings. In one of these we found the donor of the filberts, a humble-minded Christian, unconscious of having done anything for her Master; in mind and character, as in person, she, with some of her kindred, might well have adorned a higher sphere; but her heart was torn for her uncongenial husband, in his bitter opposition to the truth. Our visit seemed to cheer her, and there, as elsewhere, we had a Bible-reading and a season of prayer. In going back, toward evening, we had many opportunities of speaking a word here and there, and sowing by the wayside."

THE SABBATH. — MEETING FOR WOMEN.

"On Sunday, at eleven o'clock A.M., the newly enlarged chapel-building was filled to its utmost capacity. There were between two or three hundred Greeks and Armenians present, and even the floor was covered with those who could find no other seat. A very earnest discourse in Turkish (this being the language best understood by all) was given by the preacher, and it was good to hear the devout responses that came from the men's side. After the morning service the women remained for our meeting. It was a large gathering, and conducted in both Armenian and Turkish. There had been very little work among them, and a meeting was appointed at a Greek house for the next day. On Monday we went an hour or so before the time appointed, and while my assistant, Rosa, was speaking with one and another who dropped in,

I went out with my basket of the precious 'seed of the kingdom,' to sow, as the Master should open the way. The hour passed quickly. Men, women, and children received the tracts with thanks; some of the larger ones were sold; also several gospels to Greeks, Armenians, and Turks. It did one's heart good to see the eagerness of the people to secure something to read.

"When I rejoined Rosa she was surrounded by a company of poor Greek women, in an upper room, and they were in the midst of an interesting conversation. The questions asked showed their ignorance and superstition, and the need of spiritual teaching. The best way to satisfy them was by illustration and asking other questions. 'Is it wrong to worship a *picture as God?*' asked one. 'Well, suppose your house was on fire, could your picture take itself down from the wall and walk off on two feet?' This caused a general laugh and replies in the negative. 'Then,' we added, 'if it can not save itself, can it save you?' This seemed to carry conviction, and silence ensued. Questions of conscience came up, and the interest was very great. Others kept coming into the room outside, and it was with difficulty that we could get away.

"A meeting was appointed for the next day, at another house, and the same scenes were repeated, both in the streets and shops, where the 'little books' were sought, and in the humble dwelling where the women gathered. Two of our Armenian neighbors accompanied us, and repeatedly said that they had never attended such meetings. So, on the succeeding days, God's Spirit was visibly present, and the questions asked concerning sin and salvation showed the awaking of conscience and the desire for a new life. In speaking of preparation for heaven, 'Oh,' said one, 'I would like to *die now*, for I think God has made my heart white, and if I live on, I fear that I shall fall into sin and be lost!'"

THE GRATEFUL PEOPLE.

"Our last meeting for the Greek women was held on the great 'Fair day,' and the

town swarmed with villagers. As we went on our way (at eleven A.M.), many stopped us to ask for the 'little books.' 'The *mothers* bless you for this work,' said an aged woman. My basket was soon emptied, and I sent for fresh supplies. An Armenian merchant again invited us into his shop, and sent out for coffee. 'Madam,' he said to me, 'you will save your soul from *hell* by this work!' This gave me a good opportunity to set before him the only way of salvation. He bought some books, and induced others to do so. It did my soul good to see the glow on the faces of some of the young Turks who had purchased a gospel each, and the satisfied look of several villagers as they mounted their horses and rode off to their mountain homes with this new treasure. It was a never-to-be-forgotten day. When I entered the room where the women were gathered, my heart was touched at the sight. Such a crowd of eager, upturned faces, in the most miserable place I had ever seen! There was a bare earth floor and walls of cold, unsightly stone, black with smoke and soot, no chimney and no windows, the light coming from broken places in the roof. A few boards formed seats for some of us at one side, and the rest sat on the ground! When we had read the parable of the Prodigal Son, I dwelt upon what God requires as preparation for heaven, and what shuts the door. Deep solemnity settled down upon them, and I could imagine the angels hovering over that wretched dwelling as God's Spirit seemed striving with some souls. We sang, at their request, 'I want to be an angel,' and then prayed, while all bowed in reverence. We could scarcely tear ourselves away from these poor women, who clung to us with such thanks and entreaties for our stay as melted our hearts. 'We are *so* ignorant,' they said; 'you have only given us a *taste*, and leave us hungry.' I said I would try to send them a teacher, and they promised to learn to read. The oldest of the few Protestant Greek women took us to her neat, but comfortless, house. 'It is a poor place,' she said, 'but I shall

have a better in heaven.' Her withered face, always beaming with smiles, now shone with joy over the scenes just witnessed among her neighbors who, by their own confession, abused, and even stoned, her a few years ago! Another hour was spent in general work and tract distribution, making in all six hundred tracts and fifty or sixty gospels, in Greek, Armenian, and Turkish, put in circulation among the people during our stay; and just at dark I reached our home, ready to drop from fatigue, but oh, *so* happy over another blessed day of work 'for Jesus!'

"A general meeting for Armenian, as well as Greek, women in the chapel the next day closed our labors in Ordo. As the children of both schools, Greek and Armenian, came in, there was a large audience. It was a summing-up of all our teaching in the command of love to God and our neighbor *as* ourselves. All can do something for souls: even the children can teach adults to read. Meanwhile, the brother who accompanied us from Trebizond had been among the people with the pastor, and collected the £20 pledged for the chapel repairs, etc. The women now brought their offerings for the sanctuary of their own handiwork in spinning, weaving, and knitting, like the 'wise women' of old. Then a solemn prayer of benediction and lingering farewells. The gratitude for our visit was almost overwhelming. We expected to leave that night, but a furious storm changed our summer into sudden winter, and kept us weather-bound. When at last the signal-gun of the weekly steamer was heard far off, we went through the darkness, by the dim light of a lantern, and were borne on the shoulders of men, through the surging waves, to the boat which conveyed us to its shelter. On the 19th we were safely at Trebizond.

"Pray for Ordo!"

Eastern Turkey Mission.

PAKARICH AND HAZARK.

Mr. Robert Chambers writes from Erzurum, January 28:—

"The work in the church of Pakarich

and Hazark seems quite hopeful, in fact more so than I had expected to find it. Poverty is deeper, and the material condition of the people, whether Koord or Christian, is appreciably more hopeless than on the occasion of my last visit eighteen months ago. But with the growing inability to sustain ordinances, there is a growing appreciation, on the part of the Protestant flock, of their responsibility and privilege in the matter of spiritual things. There is still a good deal of indirect persecution of the Protestants by their Gregorian neighbors, and Hussein, after a short respite, is again a prisoner.

"The condition of affairs in Pakarich village is peculiar. Twelve or fifteen years ago there was perhaps but one Bible in the vernacular in the village and only one or two who could read it. Now of the ninety houses, eighty-eight are supplied with Bibles and Testaments in the modern tongue. The whole village is 'enlightened,' and the villagers, when traveling, are often mistaken for Protestants, so much knowledge of Scripture does their conversation show. Even in the Old Church the Bible in the modern tongue is read at the Sabbath services. True this is done to persuade partially awakened consciences that they may find their need supplied without going to the New Chapel rather than the Old Church; but it is nevertheless an indication of an interesting state of things. Still the bitterest opposition we have had to contend with during the past year or more has been in this same village. The reason is, I think, threefold: first, episcopal influence has been at work (evidently the bishop, seeing the rapid trend toward Protestantism, thought it time to interfere); second, on account of Hussein the government, both by word and act, let the Gregorians know that their influence in government circles would not suffer even should they squeeze the Protestants pretty severely; third, the use of strong drink has greatly increased of late, and the very strict attitude of the Protestants on the drink question has made wrongdoers very anxious to discredit them."

A CHIEF-MAN CONVERTED.

In a later letter, dated February 23, Mr. Chambers gives an interesting report:

"Since writing you last we have very cheering news of spiritual life in Pakarich and Hazark and more decided evidences of enmity on the part of Gregorians. May the work of the Lord be accomplished there by whatever means! Cheering news also comes from Khozloo, in the Khanoos district. Our helper there married, a few months ago, one of our most efficient and successful female workers — a graduate of the Girls' School here, and for three years teacher and Bible-woman in Erzingan. Since the marriage the Khozloo work has assumed suddenly a most interesting aspect. The helper writes to the following effect: 'This winter I commenced a regular daily preaching service in the house of Manory. At first only our brethren attended. After a while Gregorians began to drop in and to spread the report that a simple, clear gospel was being preached. One day the chief-man, Hazar, a bitter enemy and persecutor, came to Manory's house on business with a man who was in the meeting. Finding the service in progress, and it not being convenient for him to get near the man he sought, he was compelled to wait through the service. He was impressed and began to drop in often. One day he was seen to remove his fez and to pay special attention. After the service he came to me and with strong weeping expressed his interest in the truth. He is the principal man of the village, and people say: "Hazar has become Protestant; what is left?" (that is, his joining the Protestants has decided the supremacy of Protestantism in the village). Three other families have also joined us. At first none of them wished to take the name "Protestant" and would never have entered the chapel; but the service being held elsewhere, they came to it. Now their objections are all removed and our new chapel is crowded, the audiences rising to sixty and seventy grown-up persons. The village boasts of a witch — a young woman — who has done much to foster superstition. She is now taking

reading-lessons from my wife. I am so happy I can scarcely use my pen. I am seeing now what from my earliest youth I have sought for.'

"The chief-man above mentioned has been a bitter enemy. A year ago I made complaint against him and had him punished. He seems now to be a true convert and his zeal so far is very great. The four newly-persuaded houses now propose to correct the false returns made by them, in common with the whole Gregorian community, to the government last year. They have also, as the firstfruits of their faith, contributed something to the Koor-distan work and to the Protestant civil organization at Constantinople.

"From Khanoos (Pert) one teacher writes: 'When the Week of Prayer circular reached me, I read it and said: 'This is not for this place. On Sunday I have only about fifteen hearers. On a weekday no one would come.'" However, we commenced the meetings. Besides my forty scholars at first I had thirteen or fourteen listeners, but the number increased to thirty. My want of faith was rebuked. I entreat your prayers.'"

OVER THE BORDERS OF RUSSIA.

Mr. Chambers sends the following account of the work of Mr. Haijer, a Swiss missionary, who has been laboring in the region described by Mr. W. N. Chambers in his letter given in the *Herald* for February last:—

"Mr. Haijer writes that he has been preaching in Baku and Shushi to interested audiences. In the latter place a Protestant teacher has received permission to open school. He visited also five Armenian and two Molokan villages, where he found the people in deep spiritual darkness; but some were glad to hear the Word. Returning home he met with difficulties, as the Armenian Catholics had complained to the Russian government of him, as also of Amerhanian, the British and Foreign Bible Society's agent in Tiflis. The local authorities have received instructions in reference to him, but he does n't yet know to what

effect. The Baptist and the Molokan chapels in Tiflis have been closed, and Amerhanian is strictly forbidden to continue his meetings (in his house). He, however, answers: 'Whether it is right in the sight of God to hearken unto you more than unto God, judge ye.' Some time ago Amerhanian visited Elizabethpol, where he preached in four languages—Russian, German, Armenian, and Tartar. Some Armenian Christians assembled to beat him and drive him out of the town. He answered: 'The town is not yours. If you have anything to say against me, let us go to the governor.' After his departure three of those who had received the truth were beaten, 'but they were none the less happy therefor.' Mr. Haijer expects to visit Kars and Karakalla this spring."

See among the "Notes from the Wide Field" the account given by this agent of the British and Foreign Bible Society, of his visit among the Molokans.

Maratha Mission.

ON leaving India for a season of rest in the United States, Mr. Gates, of Sholapur, wrote a brief account of the work under his charge in the southwestern portion of his district.

"When I took charge of the district, nine years ago, there were two families in it that were called Christians, but were hardly worthy the name. There were no mission agents of any kind, but the gospel had been preached in parts of the field. It was slow work for me to get hold of the people, and I often felt discouraged, yet little by little the way opened to their hearts, and the interest seemed to increase steadily, until it was hard to come away. There are now in the district between eighty-five and ninety Christians, who are dear to me from the fact that I know them all personally. Having had no catechist or agent with me, except for a little while at a time, most of the work among the people has fallen to me as a pleasant duty. These Christians are living in different parts of the field, but most of them

near important villages, where they can meet for worship.

"It was pleasant to go in company with fellow-Christians from Sholapur in February, and establish three churches: one at Augar, one at Madha, and one at Shotphal. These churches are about twelve miles from each other, and from thirty to forty miles from Sholapur, not far from the railway. Besides these, in the vicinity of Kurul there are eight or ten adult Christians and some inquirers. They are not near any church, and Kurul is an important place. I hope a church may be established there before long. There is need of money to build houses for pastors and teachers, also churches. The churches are not strong yet. There are about twenty adults connected with each, but there are inquirers who will probably come into them soon. A recent graduate from the Ahmednagar Theological Seminary has begun work there, and promises well.

"Our work in Sholapur has also been encouraging. The grant for our station school (from government) was about a third more the last year than the year previous, with about the same number of scholars. Ten boys have gone to the Normal School from the station school. Most of these are orphans who have been with us since the famine. We could not leave the work there in better hands than Mr. Harding's."

Hong Kong Mission.

MACAO.

A LETTER written by Mr. Hager in November last has been unaccountably delayed in the mails and has but just reached us. It contains an interesting report of a new district visited by Mr. Hager. He writes:—

"On the afternoon of October 13 I set sail for Macao, intending to make a tour of Heung Shan district, from which many of the Chinese in the Sandwich Islands hail. Macao is some forty miles from Hong Kong and easily reached by a river-steamer in four hours. At Macao my colporter (whom I always take with me with

his stock of Bibles and tracts) and I were kindly received by a Baptist missionary who has recently arrived in China, and for two or three days we spend our time in preaching upon the streets of the city or in visiting neighboring villages and distributing the Word. In Macao we found quite a ready sale for some of our tracts and Bibles, some of the Portuguese policemen even buying a few copies of the Scriptures. It was no doubt a novel sight to them to see two white foreigners thus proclaiming the doctrine of Jesus; for the Catholic priests do no public preaching to the heathen, much less could they be seen on the street selling books. They work in an entirely different method, and what is done for the propagation of the gospel is chiefly done by the Chinese themselves or by missionaries in a quiet manner.

"In one of our journeys among the villages adjoining Macao, we found in what estimation the Portuguese are held among the people, and the opinions expressed were by no means flattering; and indeed the Chinese had just reason for this bitter feeling against the 'Western foreigner,' as the Portuguese is commonly termed; for it was in these very districts that years ago the evil of kidnapping was carried on to a great extent by the Portuguese. The glances cast at us and the words with which we were greeted were anything but assuring to us, and we could not blame the people, for they had suffered much from the foreigner. True, our mission was a different one from the kidnapper's, and yet the people could not distinguish between us and our country and the people by whom they were formerly so cruelly robbed of their loved ones. When we held our books up for their inspection, or declared the Gospel of Jesus unto them, they hissed between their teeth that they did not wish to enter into fellowship with the worshipers of Jesus. And yet some did come to hear us as we talked of the way of life."

HEUNG SHAN.—HOSTILITY TO THE TRUTH.

"After a short visit among these villages and towns near Macao, we set sail

for Heung Shan City, the capital of this district; but what was our surprise when evening drew near that we were all barred in with iron bars so as to allow no enemy from without to enter and either despoil us of our goods or do personal violence to our bodies. This precaution was taken on account of certain piracies which had been committed upon the rivers and seas. One steamer passing from Hong Kong to Hainan had its captain killed, officers wounded, and then the ship robbed of its valuable goods.

"On arriving at Heung Shan, we found that the people showed anything but a spirit of friendliness, and it was while here that such an anti-foreign spirit was manifested as to cause us to be in danger of our lives. For two hours we withstood the violence of a mob that was instigated principally by the shopkeepers. We had no resource except to take the missiles hurled at us in quietness and patience, and our non-resistance no doubt saved us from a severe conflict with the mob. I mention this only to show you the spirit of the Chinese who have had more or less dealings with the foreigner. It is sad but true that in many instances, at least, association with the European or American only vitiates the character and makes the people less open to the gospel. How important it is, then, that there should be an earnest effort made to win to the truth those who are in foreign countries! for, if they only see the bad side of American or European character, it will harden them against spiritual truth brought them by the missionary. It is the testimony of nearly all missionaries that this district is very much opposed to the gospel and that Satan sometimes seems almost to make his visible appearance in the conduct of the people. It is here that three of our members have been most severely persecuted for their faith; and yet this spirit of opposition to the truth may be one of the signs that the kingdom is near.

"We saw much of the country life, and even the small village stores were entered to dispose of our books. Generally we were greeted with kindness, and the Chi-

nese were willing to talk to us if we only did not mention the religion of Jesus. It is the same story of evil combating the good; but let us hope that the latter may soon conquer, as it certainly must sooner or later."

KWONG HOI.

Writing at a later date Mr. Hager reports a brief stay at the out-station Kwong Hoi, where a native helper is located:—

"It is exceedingly unpopular in China to be known as having any connection with the foreigner in regard to his religious belief. I speak of this because it is supposed by some that we, as missionaries, are the recipients of the same favor from the Chinese as our American teachers. This is not true. The feeling against the Christians is as bitter as ever. During my stay in the country I made two sectional tours, and in one of these places two returned American Christian Chinese married heathen wives, and, because of their refusal to worship at the shrine of the 'sainted grandfather,' there were bitter and malicious words used against them, such as 'Kill him!' 'Murder him!' etc., and these expressions came from their most intimate friends. As a rule the American Christian Chinese are true to their faith when called at marriage to worship ancestors and in anything that relates to the worship of idols; but they fall far short in keeping the Sabbath and in exerting a positive influence for the Master in the spread of the truth. There are some inquirers, but they fear to cut loose from their old associations and become the true followers of Christ. One brother, whose wife and child were baptized some few months since, has been persecuted on some four or five different occasions, where personal injury was intended; but, thanks be to God, he is still faithful to the truth and to his cause!"

Foochow Mission.

SHAO-WU. — CHINESE CHRISTIANS.

MR. AND MRS. WALKER are now at Shao-wu, having left Foochow early in

November last. Mr. Walker reports having had a quick trip up the river, though the quickness was only relative inasmuch as it took them, including Sabbath rests and two other delays, seventeen and a half days to compass the two hundred and fifty miles. An earnest call is given for a missionary family to come to their help at Shao-wu, and Mr. Walker writes:—

“Since arriving here I have been over the field, and find much that makes me wish I could be *all* over it *all* the time. The outlook is, on the whole, encouraging, though at present there is little of special interest to report.

“Those who think of the Chinaman as a docile, pliable creature, are, I fear, mistaken. He has his ways, notions, prejudices, and perversities fixed in him by ages of breeding and training. Sometimes I am tempted to think that even the best of them would like to haggle a little about the terms on which they accept Christ. This perhaps would be uncharitable, yet I have heard real earnest Chinese Christians say things which sounded a little as if they thought that simple, straightforward obedience to the truth was a *foreign custom* to which the Chinese converts could not be expected to conform all at once. They must be allowed to obey in Chinese fashion, which is to beat down a little, and, as a matter of course, only give a part of what is asked, while they hang back for more than is offered. I would not press this point lest I do injustice to men and women who have done and borne much for the Master. I think, too, the Chinese are not alone in this tendency to trim down, and it is a great thing for any Christian to fully accept the fact that when God says ten he means ten, and not seven and a half, or eight, or nine. But I think this tendency is much more marked in the Chinese.

“Not long ago I said to a Chinese brother who was not keeping the Sabbath very well: ‘Can you tinker my watch for me?’ He did not think he could. ‘And yet you are trying to tinker God’s law. My watch was made by skilled workmen, who made everything just right. Much

more God has made his law just right, and it would be folly for us to try to tinker it.’

“One needs constant bracing up in dealing with the Chinese, and just now especially it seems to me that the work here has come to a critical point, where the members are being tested and sifted, not so much by persecution as by this tendency to qualified obedience, and there is special need to ‘reprove, rebuke, and exhort with all longsuffering.’ But weak nerves shrink from the ‘longsuffering,’ and want to do all up with one sharp blow, and so be rid of the strain.”

A FAITHFUL HELPER. — OPIUM.

“At Yangkeu the helper in charge has been to his old home on a visit, after an absence of many years. He came originally from the remote southwestern part of this province, and had never been home since he was converted, twelve years ago. He went down to the annual meeting at Foochow in October, and thence to his home. For most of the way he found chapels every ten or twenty miles, and also found one belonging to the London Mission of Amoy within fifteen miles of his home. His relatives treated him kindly. They had known of him in former years as an opium-smoker and a gambler, and were impressed by the fact that he had entirely renounced both of these vices. For the Chinese often class together opium-smoking, gambling, and licentiousness as three incurable vices. While he was at home he shared the bed of a nephew aged eleven, who at first was alarmed at his contempt for the idols. But soon this nephew began to join with him when he prayed night and morning, and much to the consternation of the family, began to speak contemptuously of the idols. ‘Don’t! don’t dare to talk so!’ they said. But he replied: ‘I’m not afraid. God is greater than the idols and he will take care of me.’

“This helper says that opium has made sad havoc in that region since he was there in his boyhood, and everything has changed for the worse. Formerly, he said, when men quarreled they used

nothing worse than their fists, but now they resort to knives and pistols.

"The forces of good and evil are both working with greatly increased power in China. The gospel and opium came in together, but so far opium has entirely outstripped the gospel. I fear it would be no exaggeration to say that there are one thousand, or even ten thousand, opium-smokers to each convert to Christianity. The Chinese nation stands self-condemned in that it has thus proudly and persistently rejected the good things we would give them, but greedily received this evil thing. It is not quite true that opium was forced upon them. China was forced to legalize a trade which under the corruption of officers and people had already thriven apace.

"Now if any one wants a nice, romantic field of labor he had better steer clear of China: but if he is looking for a place where he is badly needed, he can't miss it in coming to China, and to this particular part of China. I don't dare to say that we need him *more* than anybody else, but I do say that we need him very much indeed."

Japan Mission.

ADDITIONS TO THE CHURCHES.

DURING the evening of March 2 the house of Mr. Cady, of Kioto, was burned with all it contained. Dr. Gordon's library and much of his furniture were stored in the building and were consumed by the fire. For some cause not fully understood by the missionaries a considerable part of the senior class in the Kioto Training School had seceded, and at last accounts had not returned. Nevertheless, on March 14, no less than twenty-one students were baptized and several persons were soon to be received to the Third Church of Kioto. From Okayama Mr. O. H. Gulick wrote, March 17:—

"Mrs. Gulick and myself spent Sabbath (the 7th inst.) at Kasaoka, thirty miles to the west, where there is a small church under the care of an evangelist. The work at this place has suffered the past

year from the prolonged absence of the evangelist, but now, on his return, seems to be in good condition. The number of members was said to be thirty-seven, and seven more were added on profession of faith the day we were there. The same day ten were added to the number of believers in the active church of Okayama.

"On the visit of Mr. Cary on last Saturday and Sunday to Amaki, ten more were added to the church there. Rev. Mr. Kanamori spent the last Sabbath at Tamashima, where from the neighboring village of Uwanari ten or twelve persons were to receive baptism.

"There is a condition of readiness to receive the gospel message on every hand, and the lay-members of the Okayama church are nobly at work preaching the gospel in the different towns around."

REACHING THE UPPER CLASSES.

Mr. Atkinson writes from Kobe:—

"The outlook is pleasant just now, for there seems to be a new and quite spring-like start in the minds of many, especially of the middle and upper classes. One day last week I went on invitation to visit a gentleman who is inquiring concerning Christianity. During two hours of earnest conversation he showed a good deal of a sense of need of 'some solid foundation' on which to build a moral and religious life. He said that until recently he had not cared for anything more than the country has always had, but that now he sees his mistake. Before parting he said that he desires Christian instruction for his wife and some friends of high rank.

"The pastor of the Kobe church has, at request, a Saturday evening meeting for officials in connection with the governor's office. A week ago thirty were present. Last Saturday night the meeting gave way to a theatre-preaching, which also was a success, the building being well filled.

"Yesterday four were baptized and received into the Kobe church, eight into the Tamon church, and three into the Hiogo church. In the Tamon church a man was again received after having been excommunicated for adultery. Of the

three who united in Hlogo one is a young man who is the doctor of the convict jail. He has been an especially bitter hater of Christianity. During the winter a member of the Kobe church, who is professor of analytical chemistry in the Medical College here, a friend of the jail doctor, was married in the Kobe church. The wedding overcame every objection the jail doctor had. The next day he said he had surrendered to Christ and intended to be a Christian, and if he ever married he intended to be married in the Christian way.

"The outlook all over my field — and I presume the same is true elsewhere — is very encouraging. Reports from pastors, evangelists, and colporter-evangelists indicate a new interest and express the expectation that the present year is to be one of great ingathering. Twelve persons are expecting to be baptized in Kochi. I go there next week, if all is well. The Matsuyama Christians (Shikoku) are planning to open a Girls' School with an Imabari girl, a graduate of our Kobe Girls' School, in charge.

"Many of our men have a great fever of unrest just now. This may be a part of God's plan to enlarge his work. If so, I desire to acquiesce, but I want to be reasonably sure that the divine element is in it before drifting with the tide."

West Central African Mission.

KINGS QUARRELING.

LETTERS have been received from Bailundu of as late date as February 25. The health report continues to be good. There is little news relating to the mission, but the following incident, given by Mr. Stover, shows that the kings of Bailundu and Bihé are at feud. What the further developments may be in the quarrel it is impossible to judge. We can only pray that God would make the wrath of man to praise Him. Mr. Stover writes: —

"Some time ago the king of Galanganja sent out thirty-five ivories, some of which were for Honjo and some for the king of Bailundu, but the king of Bihé

appropriated them to his own use on the plea that many of his people die in the interior, and he must take his pay when he can get it. King Kwikwi sent up Chikulo to remonstrate, when his lordship of Bihé saw fit to add insult to injury, calling the king of Bailundu a good-for-nothing heathen, and refusing to entertain his messenger or to give him an audience in a regular council. The ivory had already started for the coast, so Chikulo made haste to return to Bailundu, reaching home the day before the caravan was expected here in camp. The king was, of course, highly incensed, and sent out word to have the people plunder the caravan. Of course everybody was on hand for that purpose. This morning, February 25, just at daybreak, the plunder began, and was finished in short order. The Bihéans, having no knowledge of Chikulo's treatment in Bihé, were not on the alert, and consequently were easily surprised. Everything was taken from them, and some of the boys were tied and held as slaves; the rest are in the bush, waiting to go to the king's to hear the reason of the whole matter. We intend to go up and hear how the affair will terminate.

"It would seem that it is not a *plunder*, in our idea of the term, but their way of resenting an insult, as otherwise there would be no sense, as I can see, in summoning the carriers before the king to hear the reason why they were plundered. Our sympathy is not a little in favor of King Kwikwi, for the king of Bihé has been having things all his own way long enough. How shall we condemn these heathen, when we know that between nominally Christian nations even a less insult than has been offered King Kwikwi would cause a war, the result of which would be the loss of millions of money and thousands of lives?

"All of our boys, and Chitwi, and the young man who is to go as Mr. Sanders's *seculo*, refused to take any share in the plunder. It may be, in the case of the men, that their motive was the desire of standing well in our estimation, for the sake of their position, but even on that

low motive, it required no little moral courage to withstand the jibes of their fellows for the sake of keeping favor with us. Any one who comes out fully on the side of truth and righteousness here will wade through seas of persecution of that sort. This, I sometimes think, is more difficult to bear than the more severe inflictions which converts endure in other places.

"Later, we went up to the capital, and found the talk pretty nearly over. The king stated that he had always tried to live in peace with Bihé, and always had succeeded until this man came into power. His letter, in which his demands to the king of Bihé had been made, and which had been returned unopened, he gave again to the Bihéan carriers, saying, 'Tell him to look into it and see if there are any bad words in it.' A few of the men are to remain as hostages, the rest are to go in peace, and the Galanganjas were liberated. Their liberation had been one of the demands made by Kwikwi."

Mission to Austria.

A RED-LETTER DAY.

UNDER date of March 26 Mr. Clark wrote:—

"Yesterday was another red-letter day for Bohemia. In a legally constituted meeting, and in the presence of a special commissioner from the government, we organized the first Young Men's Christian Association of Bohemia. For some months the authorities declined to sanction the statutes that were laid before them. Two applications with the statutes written out with special care (*five* copies duly stamped according to law) were returned in due time—but *not* approved. The third effort, with more detailed explanations of the character and work of Young Men's Christian Associations, was crowned with success. On the sixth of this month the governor signed the documents legalizing a Young Men's Christian Association for Bohemia, the parent society to be in Prague, with right to establish branch societies anywhere in Bohe-

mia where there are ten members. Yesterday, in addition to the local committee for Prague, a controlling committee of fifteen men for the Young Men's Christian Association of Bohemia was elected. This committee is now a close corporation. Each one of the fifteen is in earnest for the good cause among young men; each one is regarded as a true follower of Christ. Although I begged to be excused from the cares of the presidency, as my hands are already too full of work, still in view of unanimous election to that post, I felt obliged to withdraw my opposition. There is comfort in the words 'As thy days so shall thy strength be.'

"After the more formal meeting of yesterday some fifty young men remained in the hall for some hours listening to short addresses, singing gospel hymns. Coffee and rolls refreshed us bodily. It was an afternoon never to be forgotten.

"For several years I have had an informal Young Men's Christian Association Bible-class. Now we can have, with God's help, a set of rooms, with library, etc. etc. The work among young men is of the highest importance."

NORTHEASTERN BOHEMIA.

At a later date, April 1, Mr. Clark writes:—

"I wish I had time to tell you fully about a very interesting work in Northeastern Bohemia, where I spent the last Sabbath. The work is under the supervision of Rev. Mr. Valis. The church is free, like ours in Prague. The members are widely scattered, in no place more than two families. They live in six different counties, though the counties here are much smaller than those in New England. Three weeks ago I sent one of my helpers to preach in Skalitz, where Pastor Valis lives; the latter spent the Sunday hours away in another part of his great parish. The helper goes there the middle of this month.

"Last Sunday it was my privilege to speak in the large room of his house in Skalitz. Every inch of space seemed to

be occupied. Standing at the little table which serves as pulpit, one feared to make an emphatic gesture. The speaker could reach heads to the right of him, heads to the left of him, heads in front of him. The kitchen adjoining the room was also crowded. Of the one hundred hearers, eighty were Romanists. Of the members of the church who were present, some had walked two hours, others four and six, and one man even seven. Pastor Valis was formerly in the State Reformed Church, but left it to accept a call from this little

poor scattered church. Pastor Edward, in Breslau, — the Scotch missionary to the Jews, — pledged Pastor Valis a moderate support for two years. In spiritual things this church in Skaliz is connected with us in Prague.

“Last week I heard of three families — *Roman Catholics* — in Eastern Bohemia who, after reading our *Betanie* two years, now join the Moravian Church near them. You know there are two such churches in Bohemia.”

Gleanings from Letters.

William H. Gulick, San Sebastian, Spain. — It is impossible to communicate the feelings that are awakened by the pressing in to the services week after week of so many new persons. The room used is now, every Thursday and Sunday evening, filled with some eighty or ninety from the town, besides our own family of forty. When forced to it, not before, we will take in additional room, contiguous, for twenty or thirty more. The wild young fellows who were at first disorderly and gave us trouble have greatly changed for the better, and we hope and pray that they may be wholly won and conquered by the gospel. The news is encouraging from almost all of the stations.

F. L. Kingsbury, M.D., Samokov, Bulgaria. — There is no need to seek for those who are willing to listen to the gospel, for many such are found on every side. A young man came here the day before yesterday who was evidently quite a little interested in the subject of personal religion. I pointed out to him as simply as I could the way of salvation. When, as he went away, I asked him if he were willing to fulfil the conditions of the gospel, he said that he could not yet. If some one who loves immortal souls could follow up such cases as these we should have greater fruit. I am not able to do it in connection with my work.

As soon as they get well I have to go to see other sick ones.

Thomas S. Smith, Tillipally, Ceylon. — The annual meeting of our ecclesiastical body was held at Batticotta, and four of the last theological class who have now been tested by over two years of evangelistic training, were examined and licensed to preach. We had hoped to see them soon settled as pastors of new churches at our out-stations, but, alas, it is very doubtful now whether the needed grant-in-aid of one half of the pastor's salary can be provided by the mission for more than one of the four. The number of additions on confession of faith during the year was 109, the largest accession for many years, but the deaths, excommunications, and removals to other fields, reduce the net gain to fifty-four. At Tillipally all but three of the twenty-four received came from the Training Institution, but at Oodooville more than one half of the forty-four came from the villages, the fruit of a real revival season among the relatives and neighbors of the members of that church.

D. Z. Sheffield, Tung-cho, North China. — Our school is having a ten days' vacation at the Chinese New Year. We are much pleased with the condition and promise of the school. There is an excellent Christian spirit among the boys. All,

excepting the very smallest, are Christians. The Week of Prayer brought us much good, and we continued the meetings for another week. Our outer chapel work is more than usually promising. We have a new chapel-keeper, a very earnest Christian, who works with his might to persuade men to accept Christianity. The young helpers in the country are also

encouraged in their work. They find many who listen with interest, but the fear of what will be said of them causes the most to turn back, or at least, for the present, not to go forward. The natural timidity of the Chinese makes it hard for them to take a stand in opposition to the majority of their fellows.

Notes from the Wide Field.

RUSSIA.

THE MOLOKANS. — This singular Christian sect, existing in Russia without the intervention of any foreign missionary, is evidently quite active. Our missionaries in Eastern Turkey, when traveling across the Russian border in the vicinity of Kars, have met many members of this community. It will be remembered that these Molokans are tolerated by the government, although they are Protestant in their faith and are entirely separate from the Greek Church. It is difficult to estimate their strength, though many suppose them to number several hundred thousand. The agent of the British and Foreign Bible Society for Transcaucasia (Mr. Amirchaniantz) wrote to their *Monthly Reporter* from Tiflis, in October last, an account of his attendance on a Molokan meeting at the town of Ivanovka. The account is exceedingly interesting. The people were very hospitable; for five or six days they entertained two or three hundred persons, feeding them abundantly. There were 120 families in the village, and the labor and expense of this entertainment were not small. These people have been likened to the Quakers of the Western world and have derived all their knowledge from an independent study of the Word of God. This agent of the Bible Society speaks of them as having but one book — the Bible. This they read continually, and one is astonished at the quickness of their citations and the sharpness of their arguments therefrom. We quote at length the report given of the scene in the village, which the agent reached after eight hours' traveling in company with a large number of Molokans who were going up to the conference.

“On the entrance to the village was a large crowd with lanterns, expecting the arrival of the guests from Tiflis. All the people left the carts, and the old presbyter at the head went solemnly forward singing Psalms. The guests were surrounded by the crowd and accompanied to the new prayer-house, to whose consecration a week was to be devoted. Approaching the prayer-house, we saw a still larger crowd of both sexes, awaiting with loud song the guests. Both divisions of the chorus stood for a quarter of an hour *vis-à-vis* and sung energetically, although each in its own melody and tune. As they finished the singing, the old presbyters of each part came out and greeted each other very heartily by kissing and bowing with a patriarchal courtesy; other esteemed members of both parts followed the example of the presbyters. Then we entered the prayer-house, where the Tiflis presbyter delivered a short speech, praising the faith and patience of the Molokan ancestors, who, for conviction's sake, have suffered very much, and emphasizing the liberty enjoyed, as they now may without any hindrance meet together, sing, read, preach, and pray. A short prayer was also spoken, and then we came out in the court of the meeting-house, where the villagers asked the guests to go with them. Our two colporters went together with one man, and I with another.

“On the morning of the subsequent day the whole village seemed like a beehive in

a great movement; men and women and the youth, especially the girls, in brilliant-colored dresses, such as the Molokans like, were in great number, going through the streets in the direction of the meeting-house in the centre of the village. At half-past seven o'clock one could hear singing in the church. Notwithstanding the day was a very important one and everybody was well prepared for the festival, the service could begin only at nine o'clock. They sang a Psalm in their general manner; that is, the reader says loudly a verse of the Psalm, or other part of the Old or New Testament, — they like from the New Testament the Revelation for singing, — and before he has finished his verse the leader begins to sing, and his chorus, consisting of the best singers in the community, accompany him after a short time, lasting some few seconds, when they feel that the melody has been begun well. The leader does not wait the end of the verse because from the first two or three words of the first verse he knows the text of the song and the melody."

It seems that while they are singing they place their loosely clinched fists on the side of their mouths or even just over them. So much is said about the singing because it is the chief part of their divine service, occupying at least half of the time, which extends from three to four hours. Then one of the presbyters reads from the Word of God and makes some comments; then they "stand praying." The prayer is a very long one; they pray the Psalms with great solemnity and earnestness. At the end of the service they have the ceremony of kissing. Every man and woman, young or old, must kiss twice every member of the community present at the prayer. The agent from whom we have quoted says naïvely of this part of the service that it "requires much time, handiness, and a great deal of patience." It is most interesting and instructive to see how God, by the sole light of his Word, has led these simple people out of the gross darkness with which they were surrounded.

AFRICA.

THE CONGO. — The English Baptist missionaries on the Upper Congo report that their health continues good, and that though many of them have fever the attacks are slight and not frequently recurring. On the Lower Congo the society has lost another missionary, John Maynard, who died on January 28 at Underhill. Mr. Comber writes from Nombe station that they have just completed a large house for the use of the schoolboys and that they find this branch of their work a most important one. Some of the boys show a remarkable aptitude for learning. Their interest in the Sunday-school is very great, and their quiet, attentive manner assures the missionaries that the Holy Spirit is present in their hearts. Mr. Comber also writes that the work in the towns round about Nombe is very encouraging. The missionaries were able recently to interfere successfully and save the lives of two women who were condemned to drink poisoned water. The chief, with whom they remonstrated on this matter, not only yielded to their request but consented to the gift of a house in which they might hold their meetings. The house is the best built one in the town, and the natives have named it *Nzo A Nzambi*, or, "The house of God."

UNIVERSITIES MISSION. — This English mission on the East Coast, between Lake Nyassa and the ocean, makes an encouraging report. At Magila, the central station, the quadrangle originally planned for the mission premises is completed, having stone buildings on all sides, a school, church, a house for the missionaries, a hospital, etc. There are about fifty natives who board in the house, and they seem very happy, though fond of change. The neighboring chiefs continue very friendly, and the villages in the vicinity of Magila are frequently visited by the missionaries and preaching services are maintained. The whole Bondei country is said to be accessible by the missionaries and they are welcomed everywhere, even the Mohammedans showing themselves friendly.

TEMPERANCE REFORMATION IN BASUTOLAND. — *The Christian Express* of Lovedale, under the heading of "Sober Basutoland," gives a delightful report of a reformation that has taken place throughout the country. Within recent years the brandy-bottle has accomplished the subjugation of a people that the colonial forces could not subdue. The Basutos seemed given over to strong drink, but a change has come over their minds of most remarkable character. Mr. Mabile reports that the people have become total abstainers. Vigorous laws are passed and enforced, and for six months a complete change has been visible. He says: "To the present time no sign of an impending relapse of the Basutos into drunkenness is to be discerned; and, with God's help, what seems now to be a temporary lull may become the normal and definitive state of the tribe."

LIVINGSTONIA MISSION. — *The Free Church Monthly* of Scotland has joyful reports from the Livingstonia Mission on Lake Nyassa. Rev. Dr. Cross reports that, in December last, at Cape Maclear the services were crowded with attentive listeners. "One could hardly get in by the back door." At Bandawe Dr. Cross found, after a residence of three weeks, an extremely interesting and hopeful work. The previous Sabbath, at the native service, there were over five hundred present, including at least four of the neighboring chiefs. Sometimes the meeting is much larger than this, two thousand having been crowded into the schoolroom and upon the veranda. Dr. Cross says: "It is surely something to see a meeting of upward of six or eight hundred heathen men and women, squatting on the floor, and all with breathless interest listening to the story of the cross of Jesus. There are some three hundred boys in the school. Three of them are sons of chiefs; some of them were mere slaves."

INDIA.

The Dnyanodaya of Bombay reports that in a case brought before the courts on the question relating to the validity of a marriage which had taken place in infancy, when neither party was properly aware of the contract made, the court has held that the marriage was not binding. The judge affirmed that to compel the woman to go and live with one who was only in name her husband "would produce consequences revolting not only to civilized persons but even to untutored human beings possessed of ordinary delicacy of feeling." It seems from statements made that the Parsees, to whom infant-marriage was originally unknown, have fallen into the Hindu custom in this matter, and mention is made of two recent Parsee marriages where in one case the bridegroom was eight years old and the bride three, and in the other case a bridegroom was eight years and the bride four. A vast mass of misery will be prevented if this custom of infant-marriages can be stopped.

THE POWER OF CASTE. — *The Bombay Guardian* reports that a certain Babu Manmohun Ghose, a son of a prominent native gentleman of Calcutta, visited England some time since, and by so doing he lost his caste according to Hindu law. Such a visit necessitates mingling and eating with non-caste people in a way that violates all rules of his order. The *Guardian* says of this man that "he however found little difficulty in inducing the caste-leaders to condone his offence, by performing the expiatory ceremonies — such as eating the *punchagavya*, or five products of the cow, we suppose — and by continuing strictly to follow the rules of caste." Of the restoration of this young man at a recent Shraddh ceremony *The Hindu Patriot* is quoted as saying, "A large and influential gathering of *Kayasthas* testified by their presence that the movement had the sympathy and support of the community, and that young men returned from England would one and all be welcomed back into the bosom of society as soon as they had ceased to defy her, and had consented to abide by her laws, arbitrary and exacting as they may appear. We record this as a triumph of the princi-

ples to which orthodox Hindus are devoutly attached." But other papers do not view the matter in the same light. It is well understood that Hindus who visit England suffer from no convictions of sin on their return to India, and that their so-called purification is simply out of regard to the prejudice they must meet unless they set themselves right with their caste. The *Guardian* quotes the following trenchant criticism from *The Indian Messenger*: "*The Hindu Patriot* may have cause to rejoice at this triumph of what he understands to be the principles of orthodox Hinduism; but we find in this only cause to mourn, for we look upon it as one more act tending to make the present Hindu society hollow and hypocritical. This young Ghose deserves to be regarded as an unworthy member of the gradually growing community of educated Bengalese returned from England; for it is more than what we can believe that after his sojourn in England and his education in that country he still believes in the expiatory virtue of the rites that he was made to perform. Under the influence of Western education a young man may discard many things, but let him not discard sincerity, the only thing that can entitle a man to the respect of his fellow-men, and without which no man or no nation was ever ennobled. We are sincerely grieved by such an instance of self-surrender to popular prejudice. Worldly men may rejoice at the breakdown of a man's manhood, but to all lovers of righteousness it is a matter of sincere regret."

POLYNESIA.

PERSECUTION AT MARE. — Rev. Mr. Jones, of the London Missionary Society, sends to *The Nonconformist*, January 11, report of a bitter persecution of Protestant Christians on the island of Maré, which is under French government. The French officials connive at this persecution, which is carried on by the native chiefs. One party of Christians, including an evangelist, was carried away in irons by the governor of New Caledonia; another party was put upon the roads for twenty-three days. The churches were closed, except two, and the people were forbidden to assemble in any other place. Some of the Christians asserted their right of worshiping in a church which the French government permitted to be occupied by the missionaries; but the chief sent to the church and arrested and bound the hands of twenty-two who were brought before him. They were then beaten cruelly in the face with sticks and stones and were left in their wounds in a most pitiable condition. Subsequently their property was seized and their lives were made most wretched. The constancy of the Christians under these persecutions was most remarkable, and they answered their chief: "We can not cease to worship God according to the promptings of our heart." It is to be noted that the French officials are in full authority in this island. They have control of the natives and could stop this persecution if they wished to do so. But one of their papers, hostile to the Protestant faith, says of this constancy on the part of the Protestants: "It is necessary for the dignity of France that this obstinate resistance should be broken down." How long will France ally herself with the Papal power in the endeavor to crush out the Christian life in these native disciples?

FIJI ISLANDS. — We are surprised at not hearing from Fiji of the Jubilee services which were to be held in October last commemorating the fiftieth anniversary of the landing of missionaries on those islands. We hope to receive an extended account before long. The English Wesleyan *Missionary Notices* gives an extract from an Australian newspaper referring to a district meeting held just prior to the Jubilee services, of which it is said: "The subjects which occupied the attention of the district meeting were the evils of Sunday trading, which the development and supposed exigencies of the banana trade has caused amongst some of the natives, led away by the bad example set to them in this matter by some of our own countrymen; the collection and preservation of the old missionary records; and the advocacy of a temperance pledge

against the use of *yaqona* (the Fijian grog so called) and tobacco. All these are important subjects which were fully considered. The *yaqona* is better known to many of our readers as *kava*, so often mentioned in books published by travelers in the South Seas as the drink of many of the natives in the different islands. It is not intoxicating in the same way or degree as alcohol; and though its excessive use is no doubt injurious, yet it is just possible, we think, to go a little too far in urging its absolute prohibition. The great question, however, was that of the painfully apparent decrease in the native population, and we earnestly hope that the measures resolved upon to prevent this calamity will be effectual and successful. The colored races are increasing rapidly in America; and with ordinary care and attention to the plain rules of health, there is no reason whatever why the Fijians should not also increase and multiply in their own fair islands."

Miscellany.

SECRET DISCIPLES IN INDIA.

IN an article by Rev. T. E. Slater, of Bengalore, in *The London Missionary Chronicle*, on "The Religious Attitude of Educated Hindus," it is affirmed that the Hindus, with some notable exceptions, are, as a body, seeking some religion rather than *no* religion, and more than this, that many of them are secretly convinced of the truth of Christianity. Mr. Slater says on this point:—

"I rejoice to be able to close this paper with a reference to an inner circle of educated Hindus who are already, confessedly, *Christians at heart*. Within the visible pale both of Brahmanism and Hinduism, there are those who recognize the claim of Christ, and his right to their allegiance. 'No other religious teacher spake as Christ did about taking away the sin of the world.' 'The New Birth, as taught by Christ, is something altogether different from the teachings of other religions, and especially Hinduism.' 'The religion of Christ is nothing if not something far higher than all that has preceded it.' 'I am convinced that Christ does indeed stand without a rival.' 'Many of my former difficulties and prejudices have vanished, and I have been drawn nearer Christ. I would accept him fully if I saw his teachings manifested in Christians, and so could be satisfied of its power.'

Remarks like these are often made. I have seen the whole nature moved as the heart has uttered the love of God as revealed in Christ; and I have seen the hand of the dying Brahman pointing to a text which he had fixed before him on the wall, and in which alone he sought consolation. 'The free gift of God is eternal life in Christ Jesus our Lord.' Such persons may not have been baptized with water; they have made no open profession of their faith; but they have come under the power of the gospel, and have taken Christ as their guide in life and their hope in death. And as long as there is no actual relaxing of the whole social system of Hinduism; as long as the open acceptance of Christ's religion means the sharp severance of ties, and social disgrace and isolation, requiring a strength of faith and a maturity of Christian character that have only distinguished the Church's palmiest days, we must be thankful for this growing number of secret disciples. So great is the sacrifice which caste feeling still demands, that some who might otherwise come forward cannot bear to think of it, and resolve to have nothing to do with religious inquiries. Before we think harshly or slightly of such, let us first put ourselves in their place; or, if we cannot do that, let us ask if like sacrifices characterize, to any large extent, British Christianity."

BIBLIOGRAPHICAL.

Scriptures Hebrew and Christian. Arranged and Edited for Young Readers as an Introduction to the Study of the Bible. Vol. I. Hebrew Story from Creation to the Exile. By Edward T. Bartlett, A.M. and John P. Peters, PH.D. New York and London: G. P. Putnam's Sons. 1886.

We have been much interested in examining this first of three volumes, designed to give in chronological order and in the words of the Bible, the story which is contained in our Scriptures. The plan is an excellent one, and, as far as we see, is excellently carried out. The translation is mainly in the words of the Authorized Version or of the late Revision. The condensation is not a matter of so much importance as is the arrangement by which the different portions of the Scriptures, in the Historical Books, the Psalms, and the Prophets, are brought together in the order of time. It will make a new book to many who have never rightly understood the relationship of the several portions of the Old Testament to one another. The volume is specially designed for young readers, but we imagine that quite as many adults will be interested and profited by it. Missionaries in foreign lands will

find here a valuable help in their presentation of the Scriptures in consecutive order.

The Story of Chaldæa; from the Earliest Times to the Rise of Assyria. By Zénaïde A. Ragozin. New York and London: G. P. Putnam's Sons. 1886.

This 12mo book of 382 pages is one of a series now issuing by G. P. Putnam's Sons, entitled "The Story of the Nations," at the uniform price of \$1.50 each. This volume relates to Mesopotamia, giving an admirable summary of the work of Layard and the excavations at Nineveh, and then treats of the story of Chaldæa, the races that occupied the land, the religion of the people, their legends, stories, and myths.

BOOKS RECEIVED.

Dick and His Song. By Emily Frances. Boston: Congregational Sunday-School and Publishing Society. Pp. 65. Price, 50 cents.

The Marriage Ring: A Series of Sermons on the Relations of Married Life. By Rev. T. DeWitt Talmage, D.D. New York: J. S. Ogilvie & Company. Pp. 204.

Gathered Jewels: A Collection of Sunday-school Hymns and Tunes. Edited by W. A. Ogden. Toledo: W. W. Whitney.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For new converts from heathenism, that they may be kept from falling, may be able to withstand the temptations they meet, may endure persecutions patiently yet firmly, and that they may be guided by the Spirit into the apprehension of the truth which can make them free.

ARRIVAL AT STATION.

March 4. At Chihuahua, Northern Mexico, Miss Belle M. Ferris.

ARRIVALS IN THE UNITED STATES.

April 18. At San Francisco, Rev. C. C. Baldwin, D.D., and wife, of the Foochow Mission.

April 22. At New York, Rev. Lemuel Bissell, D.D., and Rev. Lorin S. Gates and wife, of the Maratha Mission; also Rev. Thomas S. Smith and wife, of the Ceylon Mission.

April 28. At San Francisco, Rev. Jerome D. Davis, D.D., Rev. Wallace Taylor, M.D., and wife, and Miss Julia A. Gulick, of the Japan Mission; also Miss Mary H. Porter, of the North China Mission.

MARRIED.

March 24. At Umsunduzi Mission Station, Natal, South Africa, by Rev. Josiah Tyler, assisted by Rev. D. Rood, Rev. James Gray, of Harrismith, Orange Free State, to Mary Williams Tyler, eldest daughter of the officiating clergyman.

DEATHS.

January 21. At Cattaraugus Reservation, Mrs. Laura M. Wright, widow of Rev. Ashur Wright. Mrs. Wright commenced missionary labor among the Seneca Indians in 1833, and continued her labors among them after the death of her husband in 1875, until her own death.

April 6. At sea, between Kobe and Yokohama, Mrs. Sophia D., wife of Rev. Jerome D. Davis, D.D., of the Japan Mission. (See page 214.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A red-letter day in Austria. (Page 229.)
2. A spiritual awakening in Bulgaria. (Page 218.)
3. A woman's work in Ordo, Western Turkey. (Page 219.)
4. Religious quickening in Eastern Turkey. (Page 222.)
5. Work in Russia. (Pages 223 and 231.)
6. Chinese Christians. (Page 225.)
7. Additions in Japan. (Page 227.)
8. News from Western Africa. (Page 228.)
9. An African superstition. (Page 215.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MASSACHUSETTS. — Boston, Memorial gift, "E. K. A.," half-eagle of 1809, 10; Braintree, A friend, 20; Marshfield, Memorial gift, "E. A.," half-eagle of 1810, 10; Randolph, First medical fee of a young physician, "E. A.," rec'd by him in 1809, half-eagle of 1806, 50; Springfield, "H. M.," 1,000,

1,090 00

MISSOURI. — No. Springfield, Special for Adana,
DOMINION OF CANADA. — Montreal,
"Thank-offering,"

5 00

20 00

1,115 00

Previously acknowledged,

7,054 08

8,169 08

Donations Received in April.

MAINE.

Cumberland county.	
Baldwin, Cong. ch. and so.	5 34
Brunswick, 1st Cong. ch.	72 61
Freeport, Thos. Scales,	3 00
Woodfords, Cong. ch. and so.	30 00—110 95
Kennebec county.	
Winthrop, Cong. ch. and so.	10 30
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., to const. CHAS. N. DELANO, JOSEPH SPRAGUE, and SETH T. SNIPE, H. M.	389 78
Somerset county.	
Skowhegan, Cong. ch. and so.	21 00
Union Conf. of Churches.	
Waterford, Cong. ch. and so.	3 00
Waldo county.	
Camden, Elm-st. ch.	10 00
Washington county.	
Calais, 1st Cong. ch.	30 00
York county.	
Kennebunk, Union Cong. ch.	34 23
Danville Junction, A friend of missions,	4 25
	613 51

Legacies. — Gorham, Catherine Storer, by Albert Storer, Adm'r,

10 00

623 51

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Fitzwilliam, Cong. ch. and so.	1 45
Grafton county.	
Enfield, Cong. ch. and so., for Africa,	4 40

Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	15 12
Milford, Wm. Gilson,	20 00—35 12
Merrimac county Aux. Society.	
Concord, A friend,	10 00
London, J. R. Pease,	25 00—35 00
Rockingham county.	
East Derry, 1st Cong. ch.	15 51
Greenland, A friend,	5 00—20 51
Strafford county.	
Meredith Village, 1st Cong. ch.	8 50
Sandwich, Levi W. Stanton,	3 00—11 50
Sullivan county Aux. Society.	
Claremont, "H. B."	2 00
	109 98

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch.	23 11
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00
East Hardwick, Cong. ch. and so.	18 75—48 75
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	16 00
Orleans county.	
—, A friend,	5 00
Rutland county.	
Castleton, Cong. ch., m. c.	9 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	19 05

Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch. (of wh. m. c., 20.92; and from T. Wilder, 25),
Dummerston, Cong. ch. and so.
Jamaica, Cong. ch. and so.
—, A friend,

91 31
56 74
6 50—154 55
20 00
295 46

MASSACHUSETTS.

Barnstable county.
North Truro, Ladies,
Berkshire county.
Hinsdale, Cong. ch. and so.
Mill River, Cong. ch. and so.
North Adams, 1st Cong. ch.
Peru, Cong. ch. and so.
Sheffield, Cong. ch., m. c.
Williamstown, 1st Cong. ch.

3 11
8 61
19 00
50 22
13 00
6 25
49 51—146 59

Bristol county.
Norton, Cong. ch. and so. (of wh. from Mrs. E. B. Wheaton, to const. FRANCES V. EMERSON, H. M., 100),
Rehoboth, Cong. ch. and so.
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch.

109 40
31 77—141 17
50 00

Essex county.
Andover, Chapel ch.
Lawrence, Lawrence-st. ch.
Essex county, North.
Ipswich, 1st ch. and so.
Newburyport, North Cong. ch.
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.

24 00
200 00—224 00
25 00
21 00—46 00

Beverly, Dane-st. ch. and so.
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Greenfield, 2d Cong. ch.
Montague, 1st Cong. ch.
Hampden co. Aux. Society. Charles Marsh, Tr.

469 12
43 76
44 00—87 76

Chicopee, 2d Cong. ch., 29.48; 3d Cong. ch., 3.32;
Ludlow, Cong. ch. and so.
Palmer, 2d Cong. ch.
Springfield, South Cong. ch.
West Springfield, 1st Cong. ch.

32 80
20 20
25 00
85 39
20 00—183 39

Hampshire co. Aux. Society.
Amherst, 1st Cong. ch.
Granby, F. E. Taylor,
Middlesex county.
Cambridgeport, Pilgrim ch.
Lexington, Hancock ch.
Melrose, Orth. Cong. ch.

60 00
20 00—80 00
190 00
15 00
75 00

Newton Centre, 1st Cong. ch.
Newton Highlands, Cong. ch. and so.
Somerville, Franklin-st. ch. and so.
Waltham, Trin. Cong. ch.
Middlesex Union.

127 75
149 23
138 12
28 87—723 97
5 00

Fitchburg, Calv. Cong. ch.
Norfolk county.
Atlantic, Memorial Cong. ch.
Braintree, South Cong. ch.
Quincy, Cong. ch., m. c.
Old Colony Auxiliary.

1 00
19 35
14 00—34 35

New Bedford, 1st Cong. ch.
Plymouth county.
Campello, A friend,
Suffolk county.
Boston, Old South ch., 4.208; Mt. Vernon ch., 500; do., J. S. Ellis, 20; Brighton, Evang. ch., 203.42; Highland ch., 4.41; Mrs. C. A. Spaulding, for Japan, 100; "S. W.," for educa. work of Mr. Neesima, Japan, 25,

57 55
10 00
5,060 83

Chelsea, Central ch., 17.73; Members of 1st, Central, and 3d Cong. ch's, for press for Samokov, Bulgaria, 110,
Worcester county, North.
Templeton, Trin. ch.
Worcester co. Central Asso'n. E. H. Sanford, Tr.

127 73—5,188 56
9 00
14 58

Baldwinville, 1st Cong. ch.
Boylston, Cong. ch. and so., to const. Rev. ISRAEL AINSWORTH, H. M.
Leicester, 1st Cong. ch.

50 11
147 47

Oxford, Cong. ch. and so.
Worcester, Salem-st. ch., 47; Piedmont Cong. ch., 40; Summer-st. ch., 7.56; "M. F. W.," for educa. work of Mr. Neesima, Japan, 20;
A friend, 3.50,
Worcester co. South Conf. of Ch's.
Amos Armsby, Tr.
Milford, 1st Cong. ch.
Roslindale, A friend,

24 04
118 06—354 36
30 72
5 00
7,849 65
Legacies. — Belchertown, Jonathan Webber, add'l, by Purlin Shearer, Ex'r,
Framingham, Geo. A. Trowbridge, by B. A. and W. H. Trowbridge, Ex'rs,
Randolph, Ebenezer Alden, M.D., add'l, by E. K. Alden, Ex'r,
Taunton, Betsey Perkins, int.

413 61
500 00
1,000 00
4 04—1,917 65
9,767 30
RHODE ISLAND.
Providence, Pilgrim Cong. ch., 200;
Chas. H. Sprague, for work of Rev. G. T. Washburn, Pasumalai, India, 100,

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so.
Hartford county. E. W. Parsons, Tr.
East Hartford, South Cong. ch.
Farmington, Cong. ch. and so. (of wh. from Henry D. Hawley, with other dona., to const. CHARLES D. HAWLEY, H. M., 50),
Hartford, Hosmer Hall,
Marlboro', Cong. ch. and so.
New Britain, 1st Ch. of Christ,
North Manchester, Cong. ch. and so.

35 08
20 00
125 34
5 00
5 00
169 00
125 00—449 34

Litchfield co. G. M. Woodruff, Tr.
Barkhamsted, Cong. ch. and so.
Harwinton, Cong. ch. and so.
Norfolk, Cong. ch. and so.
Thomaston, Cong. ch. and so.
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so., 37.01;
Rev. Thomas A. Emerson, 15;
Mrs. Emerson, 5;
Old Saybrook, Cong. ch. and so.

2 00
22 30
72 00
27 56—123 86
57 01
23 00—80 01
90 09
14 78
25 00
12 17
21 00
29 42—192 46

New London co. L. A. Hyde and H. C. Learned, Trs.
Hanover, Cong. ch. and so.
New London, 1st Ch. of Christ (of wh. m. c., 17.43),
Norwich, Broadway ch.

8 50
30 23
100 00—138 73
Windham county.
North Woodstock, Mrs. J. W. Allen,
—, A friend,

5 00
12 00
1,036 48
740 58
1,777 06
NEW YORK.

Brooklyn, Park Cong. ch.
Cambria, 1st Cong. ch.
Clifton Springs, Mrs. Harrington, in aid of pupils in College at Harpoot,
Clinton, Mrs. Geo. K. Eells,
Flushing, Cong. ch. and so.
Glens Falls, A friend,
Homer, B. W. Payne,
Jamesport, Cong. ch. and so.
Little Valley, Cong. ch. and so.
Mt. Sinai, Miller's Place, m. c.
New York, Calvary Pres. ch. (of wh. from Mrs. Buell, 10), special, for

5 75
11 00
25 00
10 00
60 12
30 10
10 00
3 70
7 40
19 00

work of Rev. R. Chambers, Erzroom,	
35; A friend, to const. Mrs. ADELINE	
H. RICHARDS, H. M., 100; S. T.	
Gordon, for Y. M. C. A. Hall, Osaka,	
Japan, 25; Caroline Murray, 10,	170 00,
North Pitcher, Cong. ch. and so.	5 50
Oxford, Cong. ch. and so.	26 00
Pitcher, Cong. ch. and so.	14 10
Poughkeepsie, Mrs. Anne S. Banfield,	
with other dona., to const. MAMIE C.	
BANFIELD, H. M.	34 00
Sidney Plains, Charles S. Fitch,	5 00
Suspension Bridge, Cong. ch. and so.	20 44
Utica, Plymouth Cong. ch.	8 84—465 85
<i>Legacies.</i> — Westport, A. B. Mack, by	
A. B. Clark,	200 00
	665 85

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	4 90
Lander, A. Cowles & Son,	25 00
Sharon, 1st Cong. ch.	5 21—35 11

NEW JERSEY.

Freehold, Mission Band of Sem'y, for	
work of Agnes M. Lord, Smyrna,	35 00
Jersey City, Tabernacle Cong. ch.	52 00
Paterson, Auburn-st. Cong. ch.	14 00—101 00

FLORIDA.

Daytona, Mr. and Mrs. Geo. H. Clark,	5 00
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MISSISSIPPI.

Tougaloo, Cong. ch.	5 00
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TEXAS.

Austin, Tillotson ch.	5 25
Fort Worth, M. Marty,	25 00—30 25

OHIO.

Cincinnati, Storrs' ch.	10 00
Cleveland, Jennings-ave. Cong. ch.,	
75; Franklin-ave. Cong. ch. and Sab.	
sch., 21.20,	96 20
Columbus, Eastwood Cong. ch.	4 40
Hudson, Wm. C. Webster,	10 00
Lodi, Cong. ch.	15 50
Oberlin, Mrs. L. G. B. Hills, for work	
of Mrs. Coffing in Hadjin,	20 00
Ripton, "C. S. F."	10 00
Toledo, 1st Cong. ch.	57 46—223 56

INDIANA.

Terre Haute, 1st Cong. ch.	30 90
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ILLINOIS.

Canton, 1st Cong. ch.	28 25
Champaign, Cong. ch.	43 13
Chicago, New Eng. Cong. ch., 31.02;	
Warren-ave. Branch 1st Cong. ch.,	
8.75; Union-park Cong. ch., m. c.,	
7.15; South Cong. ch., m. c., 5.49.	52 41
Dover, Cong. ch.	38 00
Glencoe, Cong. ch.	65 90
Hampton, Cong. ch.	2 56
Lockport, 1st Cong. ch.	10 88
Payson, Cong. ch.	15 00
Princeton, Cong. ch.	20 00
Ridge Prairie, Rev. Andrew Kern,	5 00
St. Charles, Cong. ch., A friend,	1 00
Wilmette, 1st Cong. ch.	32 00—314 13
<i>Legacies.</i> — Dixon, Cyrus A. Davis,	
by Hattie E. Dodge, Ex'r,	1,000 00
	1,314 13

MISSOURI.

Brookfield, Cong. ch.	12 50
Lebanon, Cong. ch.	26 00
St. Joseph, Tab. Cong. ch.	30 55—69 05

MICHIGAN.

East Saginaw, 1st Cong. ch.	25 96
Lake Linden, 1st Cong. ch.	9 00
Manistee, Cong. ch., with other dona.,	
to const. Rev. EDMUND B. FAIR-	
FIELD, H. M.	30 00

Olivet, Cong. ch., to const. Rev. ORA-	
MEL HOSFORD and Rev. STEPHEN O.	
BRYANT, H. M.	104 18
Romeo, Cong. ch.	13 00
South Haven, 1st Cong. ch.	22 00—204 14

WISCONSIN.

Beloit, 1st Cong. ch.	116 00
Berlin, Rev. James Chamberlin,	15 00
Lancaster, Cong. ch. (of wh. from	
"M. B. E.," 25),	58 80
Milton, Cong. ch.	21 00
River Falls, 1st Cong. ch.	31 00—241 80

IOWA.

Pig Rock, Cong. ch.	8 00
Des Moines, The home-offering of three	
sisters,	5 25
Gilman, Cong. ch.	17 89
Grinnell, Cong. ch.	162 89
Gomer, Cong. ch.	4 00
McGregor, Cong. ch.	22 35
Newburg, Cong. ch.	3 11
Tipton, Cong. ch.	8 50—231 99

MINNESOTA.

Glyndon, Union Cong. ch.	8 42
Minneapolis, Plymouth ch., 48.21;	
Lyndale, Cong. ch., 16.12; E. S.	
Jones, 100; Mrs. Henry L. Chase	
and friends, for Nellie Bartlett's	
work, 10.75; Three friends, for kin-	
dergarten work of Nellie Bartlett, 10,	185 08
Spring Valley, Cong. ch.	20 50
Winona, Cong. ch.	47 73—261 73

KANSAS.

Dial, Cong. ch.	2 53
Manhattan, Cong. ch.	20 00
Reno Centre, Cong. ch.	2 75
Wyandotte, Cong. ch.	22 70—47 93

NEBRASKA.

Olive Branch, Ger. Cong. ch., Ladies	
Miss'y Soc'y,	10 00

CALIFORNIA.

Pasadena, 1st Cong. ch.	15 04
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OREGON.

Forest Grove, 1st Cong. Sab. sch., for	
support of a native helper, Foochow,	
China,	30 00

DAKOTA TERRITORY.

Columbia, Cong. ch.	12 00
Lake Preston, Cong. ch.	7 00
Pierre, 1st Cong. ch.	5 00
Springfield, 1st Cong. ch.	2 50—26 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Philippopolis, Evang. ch.,	
for work in Prague, 22; Sophia,	
Rev. J. N. Matincheff, "A thank-	
offering for his first-born," 10,	32 00
China, Tientsin, Church collection,	5 16
Japan, Kobe, DeWitt C. Jencks,	28 00
Sandwich Islands, Honolulu, S. N.	
Castle, 500; E. K. Bingham, 5,	505 00
Turkey, Constantinople, Rev. H. S.	
Barnum and wife,	50 00
Zulu Mission, Mon. con. collections,	
Adams, 31.52; Mapumulo, 14.70;	
Umsunduzi, 13.17; Umzumbi, 11.47;	
Ifumi, Jubilee offerings, 22.58; J.	
Ireland, 24.50,	117 94—738 10

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 4,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, Williston Cong. Sab. sch.,	15	09	Seeds" of South Cong. ch., 9.08; Simsbury, Cong. Sab. sch., for Umzumbe, 20,	192	01
VERMONT. — Bennington, 2d Cong. Sab. sch.,			NEW YORK. — Cambria, Cong. Sab. sch., 10.50;		
25; Cornwall, Cong. Sab. sch., 8.82; Dum-			Oswego, 1st Cong. Sab. sch., for scholarship		
merston, Cong. Sab. sch., 12,	45	82	at Erzroom, 1,	11	50
MASSACHUSETTS. — Boston, Village Sab. sch.			FLORIDA. — Orange City, "Rainbow Circle,"		5 00
(Dorchester), for Rev. R. Winsor, 20.24;			OHIO. — Cincinnati, Young Peo. Chris. Asso.		
Fall River, Junior Miss'y Soc'y, for a pupil			of Columbia Cong. ch., for work of Mr. Win-		
in Mr. Farnsworth's school, Cesarea, 30;			sor, Sirur, 10; Springfield, Cong. Sab. sch.,		
Lakeville and Taunton, Precinct Sab. sch.,			Miss Berry's class, for work of Mr. Fay,		
9.33; Milford, Cong. Sab. sch., for support			W. C. A., 2.50,	12	50
of two Greek girls in Miss Twichell's school,			MICHIGAN. — Inlay City, Cong. Sab. sch., for		
Constantinople, 27,	95	57	Japan,	7	25
CONNECTICUT. — Cromwell, Cong. Sab. sch.,			KANSAS. — Fowler City, 1st Cong. Sab. sch.	1	50
112.93; Meriden, 1st Cong. Sab. sch., for a			DAKOTA TERRITORY. — Lead City, Cong. Sab.		
pupil in Turkey, 50; New Britain, "Banyan			sch.	5	00
				391	24

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Lebanon, Cong. Sab. sch., 3.60;			NEW JERSEY. — Orange Valley, Cong. Sab.		
Portland, Williston, Cong. Sab. sch., 19.50,	23	10	sch., add'l, 1.20; Trenton, Laura W., Ethel		
NEW HAMPSHIRE. — Hampton Falls, Frank			R., and Vera Moses, 30c.	1	50
B. Fogg, 20c.; Hollis, Cong. Sab. sch., 50c.;			GEORGIA. — Atlanta, Sab. sch. of Ch. of the		
Swanzy, Cong. Sab. sch., 3,	3	70	Redeemer,	10	00
VERMONT. — Bakersfield, Cong. Sab. sch., 10;			OHIO. — Austenburg, 1st Cong. Sab. sch., 10;		
Barre, Carrie and Nellie, 40c.; Newbury, 1st			Columbus, 1st Cong. Sab. sch., 12.84; Cort-		
Cong. Sab. sch., 3.30; Wallingford, Cong.			land, Cong. Sab. sch., 3; Gomer, Cong. Sab.		
Sab. sch., 11,	24	70	sch., 15; Lodi, Cong. Sab. sch., 5.25,	46	09
MASSACHUSETTS. — Auburndale, Friends, 1.60;			ILLINOIS. — Bowersburg, Morning Star Mis-		
Beverly, Washington-st. ch. Mission Band,			sion Band, 1.27; Chenoa, Cong. Sab. sch.,		
22.41; Boston, Village Sab. sch. (Dorches-			2.02; Greenville, Carrie S. Peach, 10c.; Tou-		
ter), 16; do. "Our Union," 5; Cambridge,			lon, Cong. Sab. sch., 6.10,	9	49
Intermediate dep't of North-ave. Cong. Sab.			WISCONSIN. — Royalton, Cong. Sab. sch.	2	20
sch., 17; Prospect-st. Sab. sch., 20c.; Chat-			IOWA. — Marshalltown, W. T. Smith,	50	
ham, Cong. Sab. sch., 1.70; Lanesville,			MINNESOTA. — Aitkin, Cong. Sab. sch.	1	00
Cong. Sab. sch., 1.40; Mill River, Cong.			WASHINGTON TERRITORY. — Olympia, Cong.		
Sab. sch., 2.65; Newton Centre, 1st Cong.			Sab. sch.	4	00
Sab. sch., 10; Northampton, Edwards Cong.			DAKOTA TERRITORY. — Lake Preston, Cong.		
Sab. sch., 15.71; Waquoit, A. Crocker, 30c.;			Sab. sch.	3	00
Winchendon, 1st Cong. Sab. sch., 2; Wor-			MICRONESIA. — Caroline Islands, Training		
cester, Primary dep't of Salem-st. Sab. sch.,			School and Girls' Boarding School,	35	00
6.60; Summer-st. Sab. sch., 3; Mr. Ristein,	105	82	TURKEY. — Monastir, G. D. Kyrias,	5	41
25c.				419	00
CONNECTICUT. — Buckingham, Cong. Sab.			Donations received in April,	27,205	64
sch., 3; Haddam, Cong. Sab. sch., 9.31;			Do. (Thank-offerings), received in April,	1,115	00
Hartford, 1st Cong. Sab. sch., 29; Hebron,			Legacies received in April,	3,868	23
1st Cong. Sab. sch., 2; New Haven, Sab.				32,188	87
sch. of Ch. of the Redeemer, 21.31; New					
London, Henry Martyn Miss'y Soc'y of 2d					
Cong. Sab. sch., 25; Salem, Cong. Sab. sch.,					
2; Watertown, Cong. Sab. sch., add'l, 1,	92	62			
NEW YORK. — Bridgewater, Cong. Sab. sch.,					
3.40; Clinton, Freddie N. Eells, 3; Frank-					
lin, Cong. Sab. sch., 11.50; Goshen, Eleanor					
F. Tracy, 40c.; Jamesport, Cong. Sab. sch.,					
2.30; Oswego, Cong. Sab. sch., 5.27; War-	50	87			
saw, Cong. Sab. sch., 25,					

MASSACHUSETTS. — Boston, B. F. Sturtevant, a steam-fan, blower, and engine for the *Morning Star*, value, \$300.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

VERMONT. — Castleton, Friends,	1	00	Previously acknowledged,	48,237	74
MASSACHUSETTS. — Chatham, Stockholder,		25			
SPAIN. — San Sebastian, Subscriptions,	11	33		48,250	32
	12	58			

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND. —
FOR WOUNDED BULGARIANS.

MASSACHUSETTS. — Boston, "S. W."

10 00

FOR YOUNG PEOPLE.

ANOTHER MARTYR IN AFRICA.

ON the 31st of October, 1885, Bishop Hannington, of the English Church Missionary Society, was killed at Unyalla, on the northeast shore of Lake Nyanza. This was done by the orders of Mwanga, the young king of Uganda, son and successor of Mtesa. Bishop Hannington was trying a shorter route from the coast to Uganda, starting inland from Mombasa. The journey had hitherto been made from Zanzibar by way of Mpwapwa, and had occupied three months. To the bishop's adventurous spirit it was no objection that the new way was comparatively unknown and dangerous. From his boyhood he had delighted to do and dare the most difficult things. The accompanying likeness of him is from *The Church Missionary Quarterly Token*, and indicates a strongly marked character.



BISHOP HANNINGTON.

James Hannington was born in 1847, and spent much of his early life with his parents on board their yacht. He was a high-spirited and generous boy, of fine abilities, but too frolicsome to be industrious. At fifteen he left school for business. This he tried for six years, still living on board the yacht at Portsmouth and going daily to Brighton. He took many long yachting holidays, and made land journeys also, till he could say that he had seen every capital in Europe except two. In 1868 he entered college at Oxford, with a view to studying for

the life of a clergyman. Here, says one of his friends, who has given his recollections in *The Church Missionary Intelligencer*, "he frolicked, colt-like, across the green pastures of undergraduate life. When he laughed, the spirit of laughter took full possession of him. It was contagious, he so evidently enjoyed it: it came welling up with such wild, uncontrollable waves." At this time he was a tall young fellow of twenty-one, of pliable figure, with clear gray eyes which twinkled with latent fun under deep-set, projecting brows, and with a mouth the pouting lips of which seemed half-humorously to protest against life in general.

"Jim," as he was called, became at once the fashion. He was the most popular freshman of his year, and was received into the best set. He became captain of the "Eight," and president of the "Red Club." He had such personal courage that danger offered a positive attraction to him. In riding he would select the most break-neck places, and in canoeing a flooded country he always sought the most dangerous rapids. Those who knew him would not be at all incredulous as to the extraordinary lion story he told after his first missionary journey in Central Africa. It is given, with other facts as follows, in *The Church Missionary Intelligencer* for April, 1886:—

"At about a mile from camp he saw some animal moving through the dense mimosa scrub, and, firing, killed it. His prey proved to be a large lion's cub. The gun-bearer, seeing this, fled with every sign of terror, and shouted to him to do the same. It was time indeed to do so. The cries of 'Run, Bwana, run!' were accentuated by a double roar, and, looking round, Hannington saw the bereaved parents, a fine lion and lioness, coming toward him with long, bounding leaps over the scrub. An ordinary man, encountering lions for the first time, would probably have lost all presence of mind, and, turning to run, have been inevitably destroyed. He deliberately faced round upon his enemy. The enraged lions were distant but a few paces, but they suddenly checked, and both stood as though transfixed, glaring upon him. So they remained for some time, till Hannington, placing one foot behind the other, and still keeping his eyes fixed upon the yellow orbs before him, gradually increased his distance, and having placed about a hundred yards between himself and the monsters, quietly walked away. But the indomitable nature of the man comes out more strongly in what followed. Most men would have concluded that they had had enough of such an adventure, and have accepted their escape from the jaws of death, or at least would not have renewed the contest without assistance. Hannington was formed of quite another metal. He determined that he would return and secure the skin of the cub he had killed. So he retraced his steps. When near enough to observe their motions, he could see that the lion and lioness were walking round about their cub, licking its body, and filling the air with low growlings. At this moment an unknown flower caught his eye. He plucked it, took out his note-book, pressed it between the leaves, and classified it as far as he was able; then, with coolness perfectly restored, he ran forward a few paces, threw up his arms, and shouted! Was it that the lions had never encountered so strange an antagonist before? At all events, they looked up, then turned tail, and bounded away. He dragged the cub for some distance, till having left the dangerous vicinity, he shouldered and brought it into camp."



LIONS AND JACKALS DISTURBED BY HUNTERS.

In addition to this absence of fear, Mr. Hannington had a strong will. After his days of preparatory study were over, he took charge of St. George's Church in Hurstpierpoint, the place of his birth. He set himself against intemperance, and became a total abstainer; conceiving himself bound everywhere by this resolve, years after, while seeking health in Switzerland, he was making the ascent of Monte Rosa. He was not well, and suffered from "snow-sickness." The usual remedy is a mouthful of brandy, and it would, no doubt, have been effectual. The guides repeatedly urged him to take it, but he resolutely refused, and, conquering by sheer effort of will, he reached the summit. This same strength of will and power of endurance saved his life more than once in Africa. At one time he was left for dead by his bearers, but found strength to crawl after them into camp.

During his earlier years Mr. Hannington had no very earnest religious life. The conversion of a friend was the means of deepening his convictions and purposes. He became the humblest of learners, and received the kingdom of God as a little child. He was soon a helper to others, and especially to young men. There was no stiffness or reserve in his manner with them. A mill-worker in his parish said: "We all like Mr. Hannington, and no mistake. He is so free like. He just comes into your house and sticks his hands down into the bottom of his pockets, and talks to you like a man."

It will be seen how well fitted he was for a missionary life. His Oxford friends were delighted when they heard that he had been chosen as the leader of a mission party going into Central Africa. He conducted that mission with so much success that the Church Missionary Society proposed that he should be made Bishop of the Christian churches of Eastern Equatorial Africa, which region he had been exploring. But his health had broken down. *Thirty-seven times in one year he had been stricken with fever.* He recruited at home in England, accepted the bishopric and entered upon its duties with entire self-devotion. He sailed for Africa in October, 1884, going wholly at his own expense, also taking out two workingmen as assistants at his own cost. On the threshold of his work he has met a martyr's death. July 5, 1885, he wrote home, where his wife and friends were anxiously waiting, these touching words: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come in exactly the way we expect. In the midst of the storm I can say: —

'Peace, perfect peace, the future all unknown;
Jesus we know and He is on the throne.'

In conclusion he wrote: "If this is the last chapter of earthly history, then the next will be the first page of the heavenly — no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

Does the news of the death of this noble man check the ardor of his countrymen for the service of their King? No; Englishmen are not so daunted. Within four weeks after the rumor of this great sorrow came, *fifty-three* persons offered themselves as missionaries to the very society with which Bishop Hannington was connected. Men fall, but the great work goes on.

THE
MISSIONARY HERALD.

VOL. LXXXII. — JULY, 1886. — No. VII.

NINE MONTHS. — The total receipts for the first nine months of the financial year were \$344,790.88, about nine thousand dollars in advance of those of the preceding year for the same period. This sum includes a little over eight thousand contributed as memorial thank-offerings. We still wait patiently and prayerfully for the additional ninety thousand so urgently needed to carry out the resolution adopted at the last Annual Meeting, which reads as follows: "*Resolved*, That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of \$100,000 as a cheerful thank-offering to the Lord of the missions and as the earnest of a higher consecration to the Master's cause."

THE Chinese are proverbially dull when first reached by the story of the gospel. It seems difficult for them to take it in. Yet we read of one woman in Shanse who, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in heaven, and that his Son Jesus died on the cross for my sins." Would that all who hear the gospel preached might remember as much!

THE Japanese are still coming to the Hawaiian Islands as laborers on the sugar plantations — nine hundred and twenty-six having sailed for Honolulu in one steamer in February last. More than half of these emigrants were women. In this respect the Japanese differ widely from the Chinese, who seldom take their wives with them when they go to other parts of the world to labor. This fact renders the Japanese a specially hopeful class of emigrants for the Hawaiian Islands.

REPORTS from Burma are that Buddhism, by reason of the withdrawal of all government support, seems tottering to its fall. The Burmans in alarm have memorialized the viceroy, asking that the English government henceforth appoint the Buddhist pope, which the viceroy declares cannot be done. The missionaries, as they see the walls trembling, call for a good blast from the trumpets to finish the work. Who will blow?

IN what striking ways is good seed often carried over the world ! One of our missionaries in Japan, reports that, while preparing a tract on giving, he used as a basis the well-known Sermon on Tithes, by Blind Hohannes, of Harpoot. The scribe employed by this missionary was a Christian, and while writing out that tract he felt constrained to come up to the standard of one tenth. The manuscript was then placed in the hands of a native pastor for revision, and he, too, was convinced by it in regard to his own duty and the duty of his people. The result is that there is now one more self-supporting church in Japan.

BLUEBERRIES AND MISSIONS. — “ I must tell you about a family of girls here. They picked blueberries last summer, and paid the owner of the field where they grew one and one-half cents per quart, and sold them for four cents a quart, and devoted the proceeds to missions.” — *Extract from letter of a pastor in the State of Maine.* Query : When children pick blueberries for missions and sell them at four cents a quart, would it not be the handsome thing for the owner of the field to throw in the one and one-half cents a quart and let the whole four cents go to the good missionary work ? Certainly the children who pick the berries would be gratified with this arrangement, and not improbably the owner of the field as well.

THE *Bombay Guardian* reports that a year or two ago there were three English papers in India established for the purpose of opposing Christianity and defending infidelity. Two of these papers, *The Anti-Christian* and *The Philosophical Enquirer*, have come to an end. The third was on the point of discontinuance when somebody in England furnished the means for carrying it on. The two features of this statement which are of interest are, first, that East Indians who read English do not care for anti-Christian literature ; and second, that there are those in Christian lands who are devoting their time and money to the overthrow of the only religion which can deliver the Hindus from their debasing superstitions.

It is still the law in Japan that all foreigners who pass beyond the treaty ports, into the interior of the empire, shall obtain passports. In order to prevent mercantile transactions in the interior by foreigners, the government formerly gave passports only to those who were traveling for the purpose of “ health or science.” These are the terms still used on the government passports, but it is now well understood by officials and the people that the phrase is not to be interpreted strictly. Mr. De Forest, in writing to *The Niogo News* in reference to some complaints that the missionaries were passing through the empire on false pretences, says : “ A chief of police once gave directions that no foreigner should be allowed to preach in his jurisdiction, on the ground that passports could not be stretched to cover preaching. But within twenty-four hours that chief was compelled by a far higher authority to rescind immediately his unwarrantable order, and this superior command was accompanied with the statement that foreigners could speak anywhere in the country on any subject whatever, only if, in speaking of political matters, the laws were violated, the local police should have the right to close the meeting.”

ATTENTION is called to the notice of the Committee of Arrangements for the next Annual Meeting of the Board, to be held at Des Moines, Iowa, during the first week of next October.

IN one of the "circulars of information" issued by the Bureau of Education, at Washington, on "Education in Japan," full of interesting and surprising information in regard to the rapid progress now making in that country in improvements in education, we notice, as a proof of the enthusiasm of the people, that there are in Tokio thirty voluntary societies organized for the purpose of scientific investigation.

THE kind of missionaries needed, and the kind which many of our missionaries are, is thus well described by Mr. Perkins, of Tientsin, who calls earnestly for recruits in his field: "Not the one whose missionary enthusiasm is so low that he can be won to the work only by the greatest persistence, but he whose missionary conviction is so deep that even after years of small results he shall remain a happy and earnest worker."

A PASTOR writes of a collection taken for the American Board since the Annual Meeting, in which the amount was quadruple or quintuple that of any preceding year, the result being due to an effort to lead the people to study for themselves the objects for which they were asked to give. At the outset the pastor named a sum which was even beyond his own expectation and far beyond the faith of his people, but the amount aimed at was reached. Sermons were preached, the missionary concert was revived, and the natural result followed. The contribution-boxes were passed at the houses, and twice the usual number of people contributed. It is not strange that both pastor and people rejoice in the result. There are those on the other side of our globe, to say nothing of other worlds than this, who will also rejoice.

The Church Missionary Intelligencer for May gives a brief summary of letters received from Mr. Mackay, of Uganda, dated December 20, promising the greater part of the letters next month. It is a story of severe trial and anxiety. King Mwanga was made very angry by the fact that the missionaries seemed to know all about the killing of Bishop Hannington, though he had forbidden all his people to report the occurrence to the missionaries. Mr. Mackay and Mr. Ashe were cross-questioned as to who it was who gave them information, but as they declined to tell him the king was furious, and they had little expectation of leaving his presence alive. The Christians, it seemed, were too numerous for the king's policy of silence to avail anything. Every event was quickly reported to the missionaries. Another of the converts had been burned to death because he had ventured to remonstrate with the king for the killing of Bishop Hannington, yet several more had been baptized at their own earnest request. Mr. Mackay writes: "The devotion and courage of the young Christians are wonderful." A pocket-diary of Bishop Hannington had been recovered, and is in the possession of the mission. It seems that he sent a message to the king as they were about to kill him, that he had purchased the road to Uganda with his life, and that he died for its people.

VERY interesting and valuable reports on the Micronesian Mission, by Dr. Charles H. Wetmore, delegate of the Hawaiian Association, and by Mr. Logan, of Ruk, have been received ; but, farther than the article in the Young People's Department, which has been compiled from Mr. Logan's letters, they must be deferred to our next issue.

MR. ROBERT CHAMBERS, in a recent letter, speaks of a genuine though quiet revival in progress in the Girls' School at Erzroom. He says that during all the time he has been there he has not seen anything like it. Interesting articles have been written for *Life and Light*, called "Talks with our Girls," now publishing in that journal, which are literal transcriptions of conversations held, — the real names being disguised, — and which show vividly the character of the work.

As indicating the changes that are taking place in India, even where the people do not become Christians, an incident that comes from Madura may be mentioned. A catechist was preaching in the public street of a village when the Brahmans brought out their rugs and carpets for the catechist, and a chair for the pastor, and raised a small sum of money as a contribution. In former days these Brahmans would not have deigned even to walk the streets while people of the catechist caste were present.

A SINGULAR illustration of the good-natured way in which the Chinese use opprobrious epithets is given by Mr. Stimson, while on a visit at Fen Chow. As he was passing along the street a young man called out : "Heigh-ho, there goes our Chieh Hsieu foreign devil !" It seems that he had met Mr. Stimson at Chieh Hsieu, and seeing him in another city he claimed him as a fellow-citizen. When pleasantly remonstrated with for using the epithet, he answered : "Why, you are a devil, are you not ?" The term is evidently, among the Chinese, applied to foreigners without any thought of insult or special reproach.

STATISTICS of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time, ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been \$170,149.44. Of this amount, \$133,015.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to \$818,270.35. This record should awaken our gratitude and stimulate our faith.

THE CITY OF CHIHUAHUA, MEXICO.

BY SECRETARY N. G. CLARK, D.D.

CHIHUAHUA, the capital of a State of the same name, is on the line of the Mexican Central Railway, 220 miles south of El Paso on the frontier of Texas. It has a population variously estimated at from 20,000 to 25,000. It is on high tableland, nearly 5,000 feet above the sea-level, girt about with ranges of hills and mountains, rising from a few hundred to thousands of feet, their bare and desolate forms standing out boldly against the sky as seen through the clear atmosphere. The whole region at this season of the year, both plain and mountain, seems like a barren waste, save where a few trees line the scanty streams, or where irrigation has been attempted. The mountains to the west, separating the state of Chihuahua from Sonora and Sinaloa, are believed to abound in silver, waiting mining enterprises, but hitherto the haunt of hostile Indians, the retreat of Geronimo and his band, of whom we have heard of late a good deal.

The city of Chihuahua stands on a gentle slope, extending a mile or more from the level of the tableland down to the bed of a small stream which becomes a torrent in the rainy season. From the upper part of the town a rather uneven plain stretches away to the mountains. All trees and garden fruits and flowers depend on irrigation. To this end there is an abundance of pure water brought into the city from miles away by a good and substantial aqueduct. The water is distributed in clear, flowing rills along the streets, and from the streets it is easily diverted into the adjoining gardens. There is one broad street, the Alameda, quite in the style of a Paris boulevard, along which are rows of cottonwood-trees. On the Plaza and in the gardens may be seen other trees and shrubs. By the first of April the gardens are fragrant with peach, pear, and quince blossoms. Fig-trees also are just leaving out and showing their young figs.

The houses are almost all of one story, built of adobe, or sun-dried bricks. These bricks are usually from twelve to eighteen inches long, twelve inches broad, and four to five inches thick. They are very easily made from the soil at almost any point. The houses stand flush on the streets, with open courts behind, built usually on two or three sides of a square. Many of the houses have only heavy doors on the streets, the windows opening into the courts. The better houses have of late windows closed on the inside by wooden shutters and protected without by iron gratings. Within a few years better and more substantial buildings are being erected, as at present for a bank and a state-house, of two or more stories. The prevailing style, however, is to build of adobe; and, when plastered so as to afford a smooth surface, and whitewashed, or sometimes lined to imitate stone, the houses present a very pleasant sight to the eye. Plastering and whitewashing are essential to their preservation. An order from the governor prescribes this to all house-owners, occasionally, on a penalty of \$25 for each failure. This secures neatness to the exterior of the houses. As the walls are from two to two and a half feet in thickness, the houses are warm in

winter, and cool in the early part of summer, till they become heated by the continued force of the sun. The walls of the rooms are usually high, twelve feet or more, giving pure air. The roofs of the houses are almost invariably of one pattern, rafters laid across, from fifteen to sixteen feet in length, covered with thin boards lapping over in the manner of shingles, over which earth is placed a foot or two in thickness, covered with cement, and all of sufficient inclination to let the water run off through projecting spouts. A barricade of a foot or more in height surrounds the roof, in which these spouts are set. The ceiling of the house, when the rafters are not left exposed, is usually of cotton cloth tacked to the rafters and painted in imitation of fresco, giving quite a neat appearance. The floors are usually of brick.

Most of the common people, instead of a coat, wear a striped blanket in the cooler weather, wrapped about their shoulders. Water-carriers, in the early morning, are seen passing along, carrying a barrel of water suspended on a pole, and wearing these blankets. The women in church have commonly a dark mantle wrapped about them, coming so high as almost to cover their faces, enabling them to dispense with bonnets. Some of the women of the better class dress, however, much as in the United States. The women rarely wear hats or bonnets, but some light veil or mantle thrown over their heads. The men of the common class wear a peculiar felt or straw hat, rising cone-shape, with a rounded top and broad brim, girt about usually with some fanciful cord or band. With the hat and shawl, the effect is quite pleasing to the eye. The better class of the people dress in the ordinary European style, and have expensive, elegant furniture in their houses.

There are several schools or colleges of high grade, possessed of large buildings, built, as other buildings are, of adobe, one story in height, around large courts. Some of these schools have very good teachers, commanding large salaries. The most conspicuous building in the city is the large church, sometimes called the Cathedral, built many years ago from a tax of one sixty-fourth per cent. on the net income of a famous silver-mine. The church is said to have cost nearly \$700,000. It has a pleasing exterior, with well-built towers, and a very elaborate altar within, of fine architectural proportions. The smaller altars and pictures are much in the style of the old churches of France and Italy.

The city as a whole presents an attractive appearance. The streets are well kept. A large amount of new building has been in progress during the last year or two, and business men anticipate the growth of the city through the development of mining interests, and the revival of its oldtime splendor and wealth.

CHIHUAHUA, April 5, 1886.

THE GOSPEL FOR THE TURKS.—I.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

FOR forty-five years the missionaries of the American Board in Turkey have been laboring specially for the reformation of the Oriental Christians. The hour seems now to have come for more earnest effort in behalf of the Mohammedans

of Turkey. The obstacles which formerly prevented direct labor for them have now, at least in part, disappeared.

I. The first obstacle to direct labor for the Turks was the *death penalty*, which hung over the head of any Mohammedan who dared renounce his religion and embrace Christianity; but the Turkish government can no longer legally punish Turks who become Christians.

As Caliph, or spiritual head of the Mohammedans of Turkey, His Majesty the Sultan is bound to enforce the law of the Koran, and punish with death those who renounce Mohammedanism. As head of the Turkish government, however, he is bound by the edicts of his predecessors respecting religious liberty and by the stipulations in behalf of religious liberty embodied in treaties which the Porte has contracted with foreign powers. And let it be noted that the Turks have often shown political wisdom in observing their treaty obligations, whatever may have been the requirements of their religion.

Now, in the imperial edict known as the Hatti Humayoun, and incorporated into the Treaty of Paris in 1856, the Sultan Abdul Medjid declared: "As all forms of religion are, and shall be, freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account." This imperial edict was regarded by Lord Stratford de Redcliffe, the English ambassador at Constantinople, and by the British government, as well as by the foreign residents and the natives of Turkey generally, as a guaranty of full religious liberty to all subjects of the Porte. As a matter of fact, moreover, from 1856 to 1864 the Turkish government itself allowed that the Hatti Humayoun of 1856 covered the case of Christian converts from Mohammedanism. In September, 1857, officials of the government, after the examination of a Turkish gentleman, named Selim Effendi, and his wife, publicly certified that this man and woman had become Christian without any form of compulsion, and that the will of His Majesty, which had become the law of the empire, was that every subject, without exception, should enjoy entire religious liberty.

Again, the *Missionary Herald* for 1858, 1859, and 1860, contains letters from missionaries in various parts of Turkey—from the Rev. Messrs. Dunmore, White, Dwight, Schneider, and others, in which it is stated that the Turkish governors of several cities, with actual cases of conversion to Christianity before them, had publicly declared that a Mohammedan who became a Christian could not be molested; and not a few instances of the conversion of Turks are given. Even in 1864, when the Turkish government, evidently alarmed at the rapid spread of Christian ideas among the Turks themselves, suddenly arrested some twenty Turks who were attending a Christian service in the European quarter of Constantinople, and soon after sent some of these men, without trial, into exile, it took care immediately to attempt a justification of its illegal conduct. This justification appeared in the official French newspaper, the *Journal de Constantinople*, in its issue for August 4, 1864. In this paper it is said that the government of the Sultan had not changed its line of conduct, and that every subject of the Porte was free to profess the faith which responded to his convictions; and then it went on to charge, with expressions of regret, that the arrest of the

aforesaid Turks had become necessary, owing to the conduct of the Protestant missionaries, who were said to be making converts, not by persuasion only, but by a proselyting zeal which amounted to a "veritable religious war," and by "seductive" arts!

This incident indicates the line of policy, in matter of religious liberty, which the Turkish government has followed from 1864 to the present time. Confronted by its own official declarations and promises, and by the stipulations in behalf of religious liberty in the Treaties of Paris and Berlin, the Turkish government, now for thirty years, has not dared openly to punish those Turks who have renounced Mohammedanism, but in secret and arbitrary ways has tried to intimidate Mohammedans who were favorable to Christianity, and in several cases under various pretences has bitterly persecuted Turks who were suspected of having become Christians.

The upshot of the matter is that the *law* of the Turkish Empire — the law embodied in imperial edicts and in treaties — is in favor of religious liberty, and that the Turkish government, conscious of the illegality of its acts of persecution, seeks to cover them up under various disguises. It is hard enough that the Christian Turks still have to do with a government which, largely for political reasons, is hostile to the spread of Christianity, and which, largely for political reasons also, is not properly held to account by those Christian powers to which it is under treaty obligations. At the same time, it is a great gain that the government is clearly driven to practise evasion and disguise, and knows that in its acts of persecution it has the sentiments of the civilized world arrayed against it, and is at any time liable to be called to account by the Christian powers. Moreover, the tests to which Turks favorable to Christianity are providentially subjected subserve valuable ends, and the case of Christian Turks is by no means so bad as that of the early Christians exposed for centuries to the bitter persecutions of Pagan Rome.

II. The second obstacle to direct labor for the Turks has been the scandal of Oriental Christianity; but this scandal has largely lost its baneful influence.

For six hundred years forms of worship, prevalent in the Oriental churches, which were deemed idolatrous, and the unworthy lives of Oriental Christians, led the Turks to despise Christianity and prevented any candid examination of the claims of the gospel. As a result of fifty-five years of missionary labor for the reformation of the Oriental Christians, however, the attention of the Turks has been drawn largely to the new form of Evangelical Christianity, which discards pictures and images, and demands as conditions of church membership morality, temperance, and honesty. Many scandalous practices and erroneous teachings still prevail among the Christians of the East, but it is a great gain that not a few of those Christians are themselves ashamed of such practices and teachings, and that many Turks have come to recognize that these practices and teachings of Oriental Christians are no part of the religion of Jesus, and have learned to look away from the unworthy representatives of Christianity to the life and works of Christ himself.

While thus, on the one hand, the minds of the Turks have been disabused of many erroneous impressions, on the other hand they have been brought in direct

contact with the truth by means of our Turkish translations of the Bible. It is estimated that at least 130,000 copies of the Turkish Scriptures in the Arabic character have already been put in circulation, mostly among the Turks themselves, and since 1866 the sales have amounted to some 5,000 copies a year. In not a few instances surprising results are known to have followed the careful reading of God's Word by Turkish inquirers, and the sum total of results of such widespread dissemination of the Bible among the Turks must be very great and salutary. In regard to the Turks, no less than in regard to other tribes of men, we have a sure promise that the Word of God shall not return unto him void, but shall accomplish that which he pleases, and we know that it is God's pleasure that his kingdom be advanced, not by might nor by power, but by the Spirit of truth.

The points already made are : —

First, that Turkish converts, in demanding for themselves full religious liberty and protection, now stand squarely upon the law of the land.

Second, that Turks are no longer deterred from examining the claims of the gospel by the scandal of Oriental Christianity.

Third, that by the wide dissemination of the Scriptures in the Turkish language the Turkish mind is, to a large extent, being brought in contact with divine truth.

Other points must be reserved for a subsequent article.

THE WELCOME OF A VETERAN MISSIONARY TO A NEW RECRUIT.

[At the ordination of Mr. Henry Fairbank as a missionary of the American Board to the Maratha Mission, at Hatfield, Massachusetts, May 27, Dr. Lemuel Bissell, a member of the mission, in giving "the right hand of fellowship," spoke as follows.]

MY DEAR YOUNG BROTHER, — It is with great joy that I this day welcome you to a part in the work of the ministry and in the field of the Maratha Mission. There is need of more laborers in most of the missions of the American Board; and in Maratha, their oldest mission, the scarcity almost amounts to a crisis. For various reasons few of the students in our theological seminaries are offering themselves for the foreign field, and it is therefore with peculiar satisfaction that we see another son of the mission coming forward to this work. Of the ten missionaries and twelve missionary ladies now connected with the Maratha Mission, just one half are the children of Indian missionaries. And returning in such numbers to take up the work of their parents, these children bear important testimony to the greatness and worth of the missionary work.

Ten years ago you and I came together to this country — you to pursue a course of study, I for a brief respite from my labors. After a year and a half I returned to India, and two weeks after reaching Ahmednagar it became my sad duty to conduct the funeral services of your sainted mother and lay her mortal casket in its last resting-place. Abundant in labors and sharing the burdens of many others besides bearing her own, during twenty-one years in the mission she

faithfully served the Master and passed in the prime of life to her reward. Since that time your beloved father, the veteran of the mission, has worked on alone and has completed the fortieth year of his missionary life. With what longing of heart he has looked forward to this day when you should be ready to come to his help, I need not suggest.

But not your parents alone ; your grandparents also, our beloved Brother and Sister Ballantine, were missionaries and gave the best thirty years of their lives to this blessed work. You therefore represent the third generation of missionaries, and our best wishes for you could hardly ask more than that your life may equal in usefulness the lives of those who have gone before you.

In welcoming you to a share in this great work, I do not anticipate for you a life of ease and comfort, nor do I understand that you are looking for such a position. One sixth of the world's population is in India. It is made up of diverse nations and races, speaking different languages, and having different social customs and different religions. Within the last few decades these races have come in contact with the civilization, science, and religion of the Western world, and, as is natural from such an impact, the elements of society are now in a state of ferment and fusion, waiting, as it were, to crystallize under the laws of Christianity into new forms of social purity, of moral beauty, and of the religion of truth and holiness. The political problems which present themselves in connection with the government of these restless millions challenge the highest statesmanship of Christian England. The social and religious problems growing out of this condition of the people offer themselves to the Church of Christ in all Christendom. And to the intelligent and earnest heart the appeal for help comes with unspeakable pathos and power.

And now, dear brother, on the threshold of this great work, in behalf of the council and friends here assembled, I give you "the right hand of fellowship," and we bid you a hearty Godspeed as you respond to the call: "Come over and help us!" We pledge you the support of our sympathy and earnest prayers. We will not forget you in the "perils of waters" which beset your long journey, nor after your arrival, when you are called to face the perplexing questions connected with your work. In selecting the best methods of evangelizing the multitudes of India and in laying the foundation of Christian institutions for the infant churches, there is full scope for the best talent and scholarship which the universities and divinity schools of Europe and America can furnish. I know not where a young man with health and other suitable qualifications, scanning the horizon for a field of usefulness, could find a wider or more promising outlook than among India's millions. Were I to begin my lifework again, with the added experience of thirty five years, I know not how I could choose better than to offer myself to the American Board and ask them to send me to the Maratha Mission.

There are others who will remember and pray for you besides those gathered here. Among the native Christians in India there are those who have been watching these ten years for the pledge of childhood to be fulfilled in your return. The tidings of this day's services will precede you thither, and at many a family altar and in many a little chapel the earnest prayer will be offered:

"God bless him and speed him on his long journey, and bring him to us in safety!" And still your chief reliance will ever be on the "Lo, I am with you" of Him whose word is truth and whose presence is perfect safety.

I love to think of the greeting which awaits you a few weeks after your arrival, when the pastors and delegates of the twenty-three native churches shall come together for their annual meeting at Ahmednagar. Scores of right hands will then be given you, for your coming will mean more to them than your going-forth can mean to us. They have received the gospel from the missionaries, and through it have found a new life here and new hopes for the hereafter. They see in it the only pledge for the redemption of their people. The warm gratitude of such hearts is a part of the missionary's present reward.

In that distant land you may at times feel the isolation of being separated from the friends and associates of college life and from your brethren and fathers in the ministry. But it is your privilege to find a full compensation for this in a nearer and more intimate fellowship with the Master himself. He invites you to such intimacy. He who said to Paul at Corinth: "Be not afraid, but speak and hold not thy peace, for I am with thee," is still "the same, yesterday, to-day, and forever." By His grace may you continue "faithful unto death"; and when at the last He shall say to you: "Well done, good and faithful servant!" there will be wanting no element of perfect satisfaction in your joy.

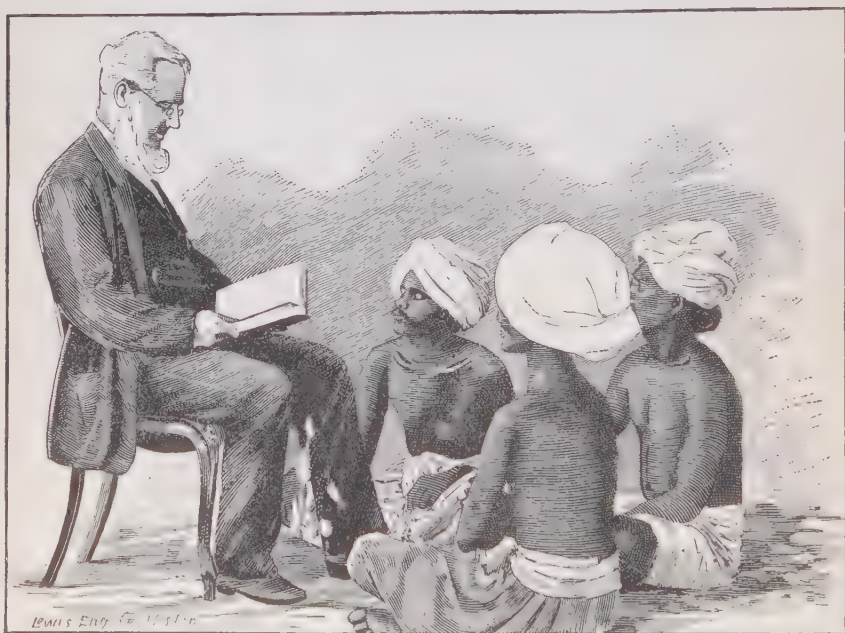
PERSONAL EFFORTS IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

THE picture on the next page represents a very common form of personal effort among the heathen. In India the common people always sit on the floor in their own houses or on the ground outside, with mats or without them, as it happens. Frequently they call upon the missionary at his house. They may come from curiosity to see some of his strange American things, or to see his white face and hear him talk; or they may come from an undefined desire to see what advantage may accrue to them if they accept the Christian religion which he represents; or they may have interested motives, as the hope of borrowing money, the securing of his influence in some dispute, protection from persecution, etc. But whatever the motive, the missionary is glad to have them come, and, giving them a seat upon the mat, takes down his Bible and reads and talks to them about the heavenly Father, the only Saviour, the importance of seeking first the kingdom of God, and kindred subjects. As their object in coming is not often a serious one (for when a man is seriously seeking salvation he is very apt to make it known first to some native Christian acquaintance, and through him to the missionary), they may look around at the strange things in the room, or simply wait in courtesy until the missionary finishes, and then ask him questions utterly irrelevant to the thoughts and desires of his heart. If they have an interested motive they will most carefully endeavor to conceal it by apparent interest and attention and by adulation until they see that the missionary is about

ready to give them permission to "go, and come again," and then will launch out into the subject that burdens their minds, using all possible persuasion to induce him to use his influence or money on their behalf.

Much good is done even by such personal interviews, but often it does not appear until years afterward. It is just so with occasional interviews on the street or in the villages. A young man once took a load of fowls to the mountains to sell, and as he stood in the path a missionary stepped out of the house and read to him a portion of the Bible. The youth returned to his home on the plains and probably was never seen again by the missionary who met him upon the mountains, for the latter returned to the United States and died before anything was heard of that young Hindu. He lived for thirty years in his heathen



A MISSIONARY AT WORK.

home and was as much of a heathen as any of his neighbors. At last he expressed his desire to become a Christian to a catechist who had been sent to labor in that village, and they with others went to the nearest missionary to secure his admission to the church. Upon being asked what had turned his mind to Christ, he said it was the influence of that former missionary on the mountains more than thirty years before. He was baptized by one who was an infant when the little incident occurred that first arrested his attention.

Another missionary, while touring, presented a copy of one of the Gospels to a middle-aged man, and for twenty-five years nothing was heard from him. One day a catechist moving about in the same region came to the house of this man and noticed that same little book thrust into the thatch of the roof over the low door. Taking it down and asking about it, he learned the fact stated and imme-

diately requested permission to read out of it and offer prayer. This led to the conversion of this man, now advanced in years, and he was baptized by the son of the missionary who first gave him the book.

Sometimes the missionary is invited to go and read the Bible in the house of a native friend. A Brahman gave such an invitation, and the missionary used to go two or three times a month for two or three years. Separate portions were taken up at different times and copies of the same left in the house to be read by any who might chance to come in. In this way many of the books of the Bible were read and discussed in the privacy of the Brahman home to little circles of from five to fifteen men and boys. In this case the missionary and the Brahmans would be seated in chairs, or on a bench, while the boys and all men of other castes would sit on the floor. Occasionally a long discussion would arise on some subject like the eating of flesh, or the bearing of the sixth commandment on the destruction of animal life; but generally courteous attention without discussion would be given to the reading and explanation.

But the most interesting seasons represented by the picture are those in which the listeners are Christians, or seekers after truth. I remember with pleasure the weekly visits of a small band of native friends. They lived four miles away, and the weekly fair held near my home was the occasion of a visit from them each week. They had learned about Christ and had committed to memory some Christian songs, and loved to come and hear the Bible read and sing the songs they had learned, and have the missionary pray with them. The leader among them always wept when the story of Christ's sufferings and death was read, and was very apt in explaining to the others both the songs and the Scripture. Under the influence of his previous life and all the customs of his people he was strongly tempted to take a young woman as his wife in addition to the one he already had. I read to him the New Testament teachings on the subject, and he went away, not to return for six months. At the end of that time he came again, saying he had decided to do as the Bible said and had refrained from taking that young woman.

The Christian people are accustomed to see under their own roof almost no one outside of their own particular caste relatives, and therefore they highly appreciate the visit of a missionary. But he has such a large territory left to his care that it is impossible for him to see the people often in their own homes, and has to leave this most interesting form of labor largely to the native pastors and catechists.

But in one way or another, in season and out of season, he is continually exerting his own personal influence upon many individuals, and feels the need of the quickening influences of the Holy Spirit to keep him pure as a channel of grace and active in winning souls, that he may be able to say as the Saviour said: "For their sakes I sanctify myself, that they themselves also may be sanctified in truth."

THE CLAIMS OF CHINA UPON THE CHRISTIAN WORLD.

BY REV. CHAUNCEY GOODRICH, OF TUNG-CHO.

NEAR the beginnings of the gospel there was a cry, "Come over and help us!" But the man and the message were only a vision. This unconscious cry was listened to as a voice from heaven. To be sure, the first successes were not great, only a trading-woman and a jailer, with a persecution sandwiched in between. *The Macedonians did not desire the gospel.* But by-and-by a church was formed, over which an apostle could be full of joy.

It is such a Macedonian cry—a vision which comes from China—and it ought to be heard by the whole Christian world as the voice of God. Let us try to write down in our "Acts" this vision from China.

I. THE POPULATION.—The people in the "Flowery Kingdom" constitute one fourth of the human race. China is a continent in itself. Summon up a procession of all the people of the world. One out of every four will be a Chinaman. It is a stupendous fact to realize. It cannot be realized. And China equals one third of the *heathen* world. Think of these crowded millions standing between the eternities, and dropping off into eternity. "A million a month in China are dying without God." A thousand millions of new graves every hundred years!

II. THE OPPORTUNITY.—This is a part of the vision. The great bars are gone and China is *open*; not the rim of China, but CHINA. The China Inland Mission of England has pushed into every province, not only making a network of journeys over the whole country, but also planting stations and homes for missionaries in every province, giving a conspicuous object-lesson to the Church upon the size of the country and the present opportunities. I have myself traveled in every direction; once, a thousand miles inland, and in twenty years have not been asked a dozen times to show my passport. Everywhere we go we preach the gospel and scatter Bibles and tracts. By patient prudence, persevering tact, and a love like the Master's, which first makes a home for the Chinese in our hearts, we can, at length, gain a home almost anywhere in their land. Difficulties there are. China is slow and conservative and not yet enamored with the gospel. But nothing is so reasonable as a sublime faith which attempts *even the impossible*. In this age the impossible is constantly becoming the historic. And with the present *opportunities*, it is time that something were attempted besides putting a fringe of the gospel about one half of China.

III. OUR DEBT.—An apostle felt himself owing a debt to the heathen. The Church's debt to China is accumulating with every generation. The wrongs which China has suffered from Christian people (so called) greatly increases that debt. Chief among these wrongs stands the opium-trade. America did not force opium upon China, it is true, but our brothers, the English, did. China needed help in her struggle against the drug, and she received bullets and cannon-balls. I know of no war one half so dreadful in its results as the opium-war in China. But our country is not wholly innocent even in respect to opium.

And then the recent outrages against the Chinese in our own land! Not even

a money indemnity for property destroyed has been allowed, though it has been *suggested as a benevolence*. Not so have we been treated by the Chinese. We steadily claim as a right, and receive, what we may possibly give as a benevolence. Compute now, who can, the debt we owe as a Christian people to China, a debt of love and the gospel.

IV. CHINA'S FUTURE. — In spite even of opium, China is sure to be one of the dominant world-powers in the future ; and the question, What is China to be ? is a great factor in the larger question, What is the *world* to be ? In working for China we are working for all nations and for coming ages. More and more I am impressed with the vigorous life of this millennial plant.

The Chinese have a strong physical life, holding a grip on the centuries ; brains which, with equal training, will match those of any country ; and hearts which have unlimited possibilities of Christian culture. More than any other nation of the Orient they remind us of the Anglo-Saxon before the intermixture of Norman blood.

What now must be done ? Shall we fear China, or save China ? When my field was still an open question, the venerable Dr. Anderson said to me : " When they were building Bunker Hill Monument, they worked ten years underground before they came to the surface. Can you work ten years underground in China ? " I did not work ten years underground. Since 1865 the Church has doubled at least once in six years. There were scarcely more than two thousand Christians when I reached China, and now there are thirty thousand. A good record for a land of iron-bound conservatism and millennial ruts ! Quite as interesting and helpful is the fact that the life of the Church also has greatly deepened.

In many ways China begins to feel the pulse of the nineteenth century. Chinese steamboats ply along her coast and up and down her rivers. The government has voted a railroad to run from the gulf to Tung-cho, near Pekin, and has other railroads under discussion. Telegraph poles and wires may be seen within the very gates of the " Celestial City," linking it by lightning with the rest of the world, while the telegraph is becoming a popular institution far into the interior. Foreign goods are sold in all the chief cities of the country, and some foreign ideas are gaining a foothold. Surely the ages move. The sun is beginning to rise in the Orient. Who shall push it back into its chambers ? There is the beginning of a resurrection. It needs not much of the gift of prophecy to see that upon the dead remains of China's fossilized existence there is to be superimposed an added stratum with a new life. As well attempt to press back into death the vegetable life of the world as to hold China in the clamps of old traditions and force her to remain within " the four seas."

Now it is the business of Christianity to anticipate the future and to *make* the future. *The Church ought always to lead the world* instead of evermore *lagging behind* in the march of progress and losing prestige, power, and magnificent opportunities.

Men exalt business. Very well : Christianity is business ; and missionary work, home and foreign, is business, and ought to be the distinguishing enterprise of the Christian world in the century to come. It is, for example, the business

of Christian women to put a soul into two hundred millions of Chinese women. It is the business of the Church in this the beginning of China's resurrection-time to lift her up into a life which shall bless the coming ages. This world will show nothing more impressive than the new soul-life in China, growing up indeed by a power supernal, by the great dynamic force of God's Spirit in the heart, but planted and watered by a Church in the Occident, loyal to Christ and large in its love. Whoever undertakes the work in that magnificent missionary field in the spirit of joyful sacrifice will find "a work fit for the hands of an angel and a joy fit for the heart of an angel."

V. IMMEDIATE NEEDS. — In the North China Mission alone there are needed *immediately* three or four men (families) and as many single ladies. Mr. Pierson at Pao-ting-fu has been waiting two years for reinforcement. Two men are needed for the new and promising station at Lin-ching-cho, in Shantung. Another man is needed as treasurer of the mission and superintendent of the press. These are first and imperative needs; the work of the mission suffers until they are met.

Then we ought to have at least three men to fill places that are temporarily vacant. Missionaries must sometimes come home for new strength and new inspirations; the mission at this very time is suffering from this temporary depletion of its force.

But more than all this. We are urgently called upon to take possession of the great cities to the northwest, which we are not able to do with our present force. These cities are all open and ready for our coming. We ought to make a close and broad connection between the work of the North China and the Shanse Missions. Nothing prevents but the lack of men. Give us twenty men for this work, and we cannot even then keep pace with our opportunity. Never fear a plethora of missionaries in China. One or two to a million *a plethora!*

We make our appeal, under God, to the colleges and seminaries and churches of America. Give us half a dozen men this year for North China, and then make ready to treble the number next year.

CONDENSED SKETCH OF THE JAPAN MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BY REV. JAMES H. PETTEE.

THIS island empire is about the size of Indiana, Illinois, and Iowa, but contains 38,500,000 people. It is nineteen times the size of Massachusetts, with twenty-five times her population. Its range of latitude is that from Key West, Florida, to northern Newfoundland. Its range of longitude equals that from Boston to Denver. One ninth of its 146,000 square miles is under cultivation.

CLIMATE AND PRODUCTS. — The islands are of volcanic origin and very mountainous. The warm current on the east coast makes the summer a wet season and adds equally to the picturesque beauty and sticky discomfort of that trying season.

Rice-culture is the chief industry of the land. Two hundred and fifty million bushels are raised yearly. There is a perfect system of terracing and irrigation dating

back for its beginnings to the time of Christ. Two crops are harvested every year, the spring crop consisting of wheat, barley, rapeseed, millet, and vegetables. Some eighty million pounds of tea are produced annually. Two hundred varieties of fish, nearly all from salt water, supply their tables. Ducks, pheasants, apes, badgers, and bears also serve as food. The consumption of beef is yearly increasing. Until recently milk was used only as a medicine, and butter not at all. Tea, tobacco, and *saké* (rice beer) are consumed in large quantities, and drunkenness is very common. One seventh of the rice goes through a distillery. The commonest fruits are oranges, persimmons, *biwa*, pears, sourish grapes, apricots, and peaches. Small fruits, grafted fruits, and blooded stock are being introduced by the government on its model farms, and to a very limited extent by private enterprise.

THE PEOPLE. — The Japanese are probably of Mongolian origin and came from Corea. They are small of stature, the average man being four feet, eleven and one-nineteenth inches in height. They develop early and are short-lived. Boys, young men, and women do the hard work, and the dead-line is crossed at forty. Formerly women blackened their teeth and shaved off their eyebrows at marriage. They do not bind their feet. Women are subject to their fathers, husbands, or eldest sons, but have more freedom and are better educated than formerly. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honorable, intensely patriotic, and fairly persevering. They are inclined to be fickle, deceptive, improvident, suspicious, and somewhat superstitious and sensual. Impurity of life is an open and common vice. Nine tenths of the people are hopelessly in debt. Children are very obedient. Corporal punishment is almost unknown.

Their old civilization is that of the Chinese, but they possess a temperament that welcomes the new. They are fond of surprises, but their changes are usually in the line of progress.

GOVERNMENT. — Personal rule of the mikado, or, during the last seven hundred years, of the mikado as spiritual and the tycoon as temporal and actual sovereign, together with a more or less complex federal system, existed from B.C. 660 to A.D. 1868. Then the mikado was reinstated sole ruler. Various changes have occurred since, tending to unify and centralize the government, and also to pave the way for a constitutional form of government, centring in a national parliament which is promised for 1890. All political power rests to-day in a cabinet of ten ministers, each responsible to the emperor for the conduct of his own department. Since December, 1885, Count Ito Hirobumi has been president of this new cabinet, and thus premier of Japan. He represents the progressive element in the nation.

FOREIGN RELATIONS. — From the thirteenth to the sixteenth century Japan was open to the scanty commerce of those times. Then, through distrust of Roman Catholics, the country was sealed up. Commodore Perry reopened it in 1854. The treaties now in force were made in 1858 and the few following years. These treaties are exceedingly unjust to the enlightened Japan of to-day. The main points in dispute are the "favored nation clause," which allows any nation to claim privileges from Japan granted to any other nation, extra-territorial jurisdiction, customs revenue, and the opening of the country for trade and residence. But seven cities are now thus open.

RECENT CHANGES. — The emperor has come out from his seclusion, meets his councilors, makes tours through the country, is seen by common people, even dines with his merchants, who, as a class, stood lowest in the oldtime social scale. Three hundred miles of railway, steamship lines, a telegraph business that amounts to \$50,000 a day, a complete post-office department embracing postal-order and bank systems, lighthouses, telephones, steam-mills with complicated machinery, a new civil and criminal code based on that of France, a well-equipped army and navy, a fine mint, official observance of the Sabbath, adoption of the Christian calendar, and complete

religious freedom — these are the striking features of New Japan. She also has one university with affiliated colleges, and in all 30,662 schools, with 3,090,918 students — two twenty-fifths of her whole population. A society for Romanizing the language now numbers six thousand members and publishes a paper. English is taught in some of the schools and will be in all as soon as teachers can be prepared for the work. December 31, 1885, only fifty-three foreigners were in the employ of various government departments, including that of education, as compared with several hundred a few years since.

Japan's foreign commerce amounts annually to seventy million dollars, against less than one quarter of one million in 1850. During the past two years four thousand laborers have emigrated to Hawaii under a contract to work on sugar-plantations. They send home their surplus earnings.

NATIVE RELIGIONS. — Shintooism teaches the worship of nature and national heroes. It has eight million deities, with the sun-goddess as their chief. This faith inculcates reverence for ancestors and imitation of their worthy deeds.

Buddhism was introduced from Corea A.D. 552. There are seven principal, and about twenty irregular, sects. It has seventy-two thousand temples and ninety thousand monks and nuns. With great differences, which in some matters are contradictions, Japanese Buddhism in its trend is atheistic, idolatrous, teaches the transmigration of souls, the subjection of woman (her only hope of heaven being to be reborn as a man), salvation by personal culture or through the merits of Amida, and Nirvana, or a state of passive rest as the goal of existence. Buddhist priests have no living faith in what they teach; their morals are very low, and the religion has almost no appreciable moral power over the people.

Confucian morals are taught in the schools, and the system is theoretically believed by many intelligent Japanese.

ROMAN CATHOLICISM IN JAPAN. — The Jesuits entered Japan in 1549. After a time some of the *daimios* became Catholics and compelled their subjects, to the number of more than half a million, to embrace the new faith. In 1587 the tycoon Hideyoshi, fearing lest Japan should become the slave of Spain and Portugal, ordered the banishment of missionaries. Many bloody battles followed. In 1637 the Christians finally surrendered. Thirty-seven thousand of them were massacred. Secret believers, however, have existed ever since. In 1864 hundreds of such were found in the villages around Nagasaki. There are now thirty thousand adherents to the Church of Rome.

The Russo-Greek Church has a nominal membership of about ten thousand.

PROTESTANT MISSIONS. — These cover a period of twenty-seven years. Rev. J. Liggins and Rev. C. M. Williams (now bishop of Japan), members of the China Mission of the Protestant Episcopal Church of the United States, were transferred to Japan in 1859, Mr. Liggins reaching Nagasaki on May 2. In the fall of the same year representatives of the Presbyterian and Reformed Churches in America reached the country. To-day there are about 180 missionaries, representing some twenty-three different societies. So great was the distrust of foreigners, and especially of Christianity, that at the end of five years there was but *one* baptized Japanese, and at the end of twelve years but ten. The first church was organized in Yokohama, March 10, 1872, and consisted of eleven members. There are now at least eleven thousand baptized Protestant Christians, gathered into 150 churches. We find independent churches, Home Missionary Societies, Young Men's Christian Associations, Chautauqua Circles, and all forms of church machinery. Theatre lectures on Christian themes, sometimes before immense audiences, are common and popular.

The New Testament is translated and widely distributed. The Old Testament is in a form of Chinese which can be read by scholars; about two thirds of it being also

translated into Japanese and published. There are seven religious newspapers and periodicals; also a few hundred different tracts and other Christian books.

MISSIONS OF THE AMERICAN BOARD. — The main Japan Mission was commenced in 1869. It now has four principal stations: Kobe, Osaka, Kioto, and Okayama, with about sixty out-stations. There are forty-seven American missionaries, of whom seventeen are men. In 1871 a teacher of one of the missionaries was arrested with his wife at dead of night and thrown into prison on suspicion of being a Christian. He died in prison in November, 1872. The wife was soon after released.

Mr. Neesima and Mr. Sawayama, after completing their education in America, returned to Japan about 1874: one to establish a Christian school, the other to become an eminently successful pastor.

The Kioto Training School was opened in 1876. More than thirty of its students came from Captain Janes's school, in Kumamoto, where, through the influence of their foreign teacher and his most estimable wife, they had become Christians. Forty students in the Kumamoto School pledged their lives to Christ and Japan; fifteen of them formed the first graduating class (1879) at the Kioto School. Many of the number are to-day leaders in Christian work. The present number of students in the school is 230; in the three Girls' Schools, 250, and in the Bible-women's School at Kobe, 30.

The first church connected with the mission was organized in Kobe, April 19, 1874, with eleven members. There are now thirty-one such churches, with a membership of about three thousand. Nearly all these churches are self-supporting and contribute to the native Home Missionary Society.

The North Japan Mission has its centre at Niigata on the northwest coast, near the thirty-eighth parallel of latitude. This is a city of fifty thousand inhabitants and the only open port on the whole west coast. The mission was established in 1883, taking up work dropped by the Edinburgh Medical and the English Church Missionary Societies. There are there only two American missionary men and two ladies. The whole region is some ten years behind the eastern coast. Buddhism, bigotry, and licentiousness abound. Christianity makes slow progress. But the people possess a native force of character that promises large and permanent results in the near future. There are three churches, with 104 members.

The two missions call for an immediate reinforcement of eight or ten men and as many single ladies. There is an imperative call for the speedy opening of three new stations, besides strengthening the force at old centres. Missionaries break down under the strain of overwork. The Japanese are an appreciative but very exacting people. They want the best of everything and go where they think they will secure it. He who would serve them must be strong in heart or hand or mind, and better still in all; he must know how to do something, and to do it well.

REASONS FOR PUSHING MISSIONARY WORK IN JAPAN. — (1) To steady Christianity against imported evils, especially misbeliefs. (2) To prevent Japan's nominally accepting some low form of Christianity in order to secure just treaty rights from Western nations. (3) It is a national crisis, and the body of Protestant Christians is felt to be morally the hope of the country. (4) God has signally blessed that work during the past eighth of a century, and the present seems his favored time for working that field. (5) The Protestant Church has an opportunity rarely given of saving a nation almost in a day, of giving a grand object-lesson in missions. (6) It will be a brief work if done now. Generous foreign help, especially in higher educational work, is a necessity of the hour. Japanese independence and devotion will assume the work at the earliest possible date. (7) Japan is born to be, and bound to be, a missionary nation. She is indeed the "key to the Orient." Already the Chinese minister is arranging for Chinese students to enter the Tokio University,

and Japanese Christians are talking of missions to Corea. In education, in material development, in government, and in religion, Japan is to do missionary service for her neighbor nations. Save Japan, and you have saved the Orient.

Letters from the Missions.

Zulu Mission.

THE following from Mr. Holbrook, of Mapumulo, Natal, March 16, is of special interest as showing the connection of the temperance movement with the spiritual awakening which that church is enjoying:

FEUDS HEALED. — TEMPERANCE.

"I have time for only a brief note; and yet I wish to tell you of the hopeful condition of our people.

"There has been no 'revival' here, but the church is being awakened, and there are many signs of the Spirit's presence. Old feuds are being laid aside, and people who have hated one another for years are now asking each other's forgiveness.

"There should be still more of this, and we think there will be. There is, probably, no other station in this mission where the faction-feeling has been at all comparable with that exhibited by the members of this church. It is the one thing which has opposed every effort which we have been able to make for the advancement of Christ's kingdom.

"Now, however, we have reason to believe that the Spirit of God is leading many to see the *wickedness* of much that has been said and done against one another. Christians are in earnest, and seem to be really seeking to honor God, even though it require them to humiliate themselves. There seems to be *far* more evidence of the Holy Spirit in the hearts of the people than there has been at any previous time since we came. We are looking with eagerness for the results of the next few months' work, and hope soon to be able to tell of many led into the kingdom.

"This change has been either the attendant or the sequence of the temperance movement. Two years ago there was

almost no one, either out of the church or in it, who did not drink beer. Now, the majority of our church members have given it up forever, and the interest in this work and in earnest, sincere Christian living is constantly increasing."

East Central African Mission.

FROM KAMBINI.

MR. OUSLEY is getting well established at his new station, Kambini, and is working at the two languages in use in that region — the Gitonga and the Shweitswa. He has a school which gives good promise, though few of the boys have been with him more than five months. Mr. Ousley wrote, March 11: —

"There are about twenty from the kraals whom we have come to expect to see present nearly every day. This number does not include those in our employ, usually five or six, who also seem to esteem it a privilege to receive instruction after the day's work is done. The hired help usually stop work an hour or so before sundown, so as to give time for prayers and supper ere they come in to study. Most of the grown boys in our employ seem anxious to learn. While we are unable to report any special religious interest among our pupils, we do not doubt that some of them are beginning to grasp spiritual truths. You are aware that our religious exercises were conducted in the Gitonga dialect for four months or more after our arrival here.

"When we consider how many things there are to attract the minds of these children from the good to the bad, we do not feel discouraged because as yet we secure the daily attendance of so few. Even those who come irregularly are learning a little, while those in regular attend-

ance are progressing as fast as could be expected. Nor is our school-work entirely without interest to outsiders. Some of the parents and many others have come in at different times to inspect our work, as it were, and to hear the children sing at the close of school.

"It is difficult to make some of the natives see why they should not be paid for attending our religious services. One Sabbath morning I sent one of our boys to call the people to our forenoon service; to my surprise, at the close of the service two men walked up to the boy that called the people and asked where were the shirts they were to receive for coming to the service. Others have asked for clothes or handkerchiefs for attending our instructions. Of course we have given nothing — not even medicine — when we had reason to believe that it was asked for as pay for attending school or other services."

THE CATECHUMENS. — A SUNDAY'S WORK.

Mr. Richards (March 8) gives further report concerning the catechumens at Mongwe, of whom he has written heretofore so encouragingly: —

"There is nothing of an unfavorable nature to write yet. The boys are making progress every day, and in many respects are a surprise to us. Everything is new to them. Not one text did they ever hear, nor are they familiar with any mode of religious worship, so that all is novel to them, and they expect to make a complete change in all their ways. They are constantly asking how the Christians in Natal do about old customs, and how they shall do here."

Of the way in which one Sabbath was spent. Mr. Richards gives the following account: —

"Yesterday was Sunday. We met for regular worship in our chapel at 7.30 A.M. The service consisted of the reading of the Nineteenth Psalm (just translated), with comments; then two prayers from natives; then our catechism of a hundred and twenty questions; then prayer by Lucy, a Zulu helper; then the reading of Matthew vii, with free comments; then

the sermon, from verses 24-27: 'The wise man and the fool.' There was a hymn at each interval. After service we all took breakfast — Zulus, Tongas, and white missionaries together. Then two young men with their wives took a boat and went to Rombeni, from there to Kuduleni, and from there to Habeneni, and thence back another way to their boat, which was left at Rombeni. These two boys preached to more than two hundred people. They repeat substantially what they hear in the morning. Lucy and Dalita, our Zulu helpers, three boys, and myself all start out in our launch for our several destinations. We leave Mrs. Richards at home, to preside over the noon meeting, and also the evening service, for we do not expect to get back in season for that. We go across the bay and land near Rombeni. Dalita, Set, and I get ashore here, and Lucy, Jireni, and Muhlati go over to Rombeni, and thence up the river to Udواني and Fudeleni, a distance of about four miles. They preach to 'many, many people'; as near as I can make out, about two hundred.

"Dalita, Set, and I go our way till we reach Patagwananeni. This is a large kraal, and the chief, Patagwana, is a great chief, as matters go here, and has many people. He is seldom, if ever, drunk; is kind to us, and wishes us to hurry up the teaching of his children as fast as possible. He usually attends services, and brings his people with him. This time he was away getting money to pay his taxes. However, the people were ready to listen, as many as were about the kraal, and many came in from the fields who were called or had seen us coming, so that in all we had eighty-seven present; we usually have double that number if the chief is at home. I talked a long time, and they all listened well.

"I visited a young man who was shot by a Portuguese more than a year ago, while he was herding cattle. The assault seemed to be pure malice, as the boy was sitting on his own place and at his own work. I found him some three months ago, but could not get at the ball, as it

went in under the ribs, and was out of reach of all my good intents. The fellow will doubtless die soon. I told him as much, and asked if he feared to die. 'How can I help it? Where can I go to, to get away from it?' He said all his friends were dead, and all were just thrown away in the bush, and he should be too. I talked to him quite a while of better things, and he was eager to believe everything I said; but I do not suppose he really did comprehend what was in store for him if he only would believe. At this place Set turned away to go to a kraal of his own selection, where he has been for a few Sundays, and we went on our way, with two fellows for guides. We soon came to a small kraal, where there were none but women. Here Dalita read and prayed and talked, while I took a rest under a tree.

"We then went on to Choteni, a place of some thirty or more huts, and where Dalita had been the Sunday before. The chief told me her text and what she talked about, and remembered as much as people usually do, if not much more. Here we gathered a few people (fifty-seven in all), and Dalita conducted the service. I was weary, it requiring much effort to speak in a new and foreign tongue, and, besides, this kraal speaks Gitwa, and would comprehend Dalita far better than me. The chief was pleased to see us, and hoped we would come all the time to his kraal. We passed on to another kraal, where we found a host of women and children, most of whom had followed from the last kraal. Dalita conducted this service, and at the close I asked a prominent mother to tell it over again in Gitwa, as the others had not heard it all. She began, and, much to my surprise, repeated almost verbatim everything that had been said.

"We had now got four miles from our boat, and we were getting tired, so we turned about and came back another way, calling at three kraals by the way. We reached the boat at 4 P.M., and, with headwind, we got home at 6 P.M. The others all came in about the same time, save Set, who has not yet appeared.

This is a sample of what we do every Sunday.

"The days of the week are, on the average, as busy as Sunday. We are now making a path down the steep hill-side to our landing and to our spring of water. It is a hard job and requires time; but the boys are willing, and the work moves along slowly. When that is done I am to build a whole row of houses for the boys who wish to come and live here, bringing their wives with them. This will not incur any expense to the mission. In this dark land every child is married, both male and female. In translating the Nineteenth Psalm I could find no word at all to stand for bridegroom. There is no such idea in the language. Children small and great run about like the beasts of the field, and the really pure in heart are so far from existing, that even a fit term to convey the meaning cannot be found."

Japan Mission.

ADDITIONS. — TAMASHIMA.

MR. CARY, of Okayama, on March 29, besides the interesting fact of forty-three additions to four churches on two Sabbaths in March, thus writes of a very hopeful opening in the vicinity of Tamashima:—

"I am glad to be able to report a goodly number of additions to our four churches, as follows: March 7, ten additions by profession to the Okayama church; three to the Takahashi church; seven to that in Kasaoka; March 14, ten to the Amaki church, and thirteen to the Okayama church. Total, forty-three. These last thirteen were baptized in Tamashima, an important place about twenty miles west from here, which we have long desired to occupy, but have not been able to until recently. Since last autumn a physician, a member of the Okayama church, has been living there, and it was largely through his help that last month we commenced regular work; it being the plan to have the acting pastor of the Kasaoka church spend half of his time there.

"Eleven of the persons baptized live in a small village about a mile distant from Tamashima. A few months ago, a Bible-seller having reported some interest in that village, I went with my teacher to see them. Since then members of the Okayama church have made a few visits, and the Tamashima doctor above referred to has gone there nearly every Sunday. Hereafter they will unite their strength with the few persons in Tamashima who are interested, hiring a preaching-place and paying some other expenses of the work. We thus go into this new place under exceptionally favorable circumstances, which lead us to hope for early results."

North China Mission.

THE OPENING AT LIN CHING.

IN the following from Mr. Chapin, of Pang Chuang, March 16, the difficulties often encountered by the missionaries in China in securing suitable buildings for their work are graphically presented:—

"On my last trip I was gone from Pang Chuang just twenty-one days, having left here February 23. Both going and coming I stopped over at Wu Cheng Hsien, where we have two earnest inquirers and some six or eight others of whom we have hopes, but dare not speak so confidently.

"At Lin Ching I found that the premises, rented on a previous visit for a chapel and a dispensary, while admirably adapted for the latter, were so retired that there was no audience to preach to from one week's end to another. As the hardest work one has to do is to wait, I began to question whether, as Dr. Peck would not be able to get away from Pang Chuang before next fall, and Dr Porter had a lawsuit on his hands which threatened to prevent his practising medicine in Lin Ching for several months, I had not better hunt up a more central location, where I would be sure of an audience. The old place I intended to vacate at the end of the first month. Acting upon this plan, a place was found on the main street, the rent of which was a trifle more than one

third the sum paid for the first place; but it would necessitate laying out a considerable sum in repairs. I made haste to secure it, and at once set about the necessary repairs—buying chairs and tables and having benches made.

"The ink on this lease had not been dry five days before the landlord came to us begging to be released from his agreement. It was the same old story which meets us in the opening of every new place to Christian work—hostility on the part of the officials and fear on the part of the people. We quieted the fears of the landlord as well as we could and refused absolutely to give up our lease at any price.

"Finding that the breeze of opposition had already risen, I wrote to Dr. Porter the facts of the case, and suggested that, instead of giving up the premises rented first, as I had intended, we hold on to both places, lest we be unable in the future to rent any compound at any price. He replied, heartily approving the plan, and urging as an additional reason for not giving up either place that, if one were yielded, it would probably result in the loss of the other.

"Afterward I learned that the chief magistrate of the district had had the first landlord up some three times for renting to foreigners, and had threatened him severely, commanding him to break his agreements. The government of China is quite paternal in its character—the usual punishment inflicted being a spanking. 'I ought,' said this official, 'to give you a thousand blows spanking, but I let you off this time on condition that you make the missionary give up the lease at once.'

"Unfortunately for this irate official it not only takes two to make a bargain (in China it takes three), but a written obligation must be lived up to, and, as in this case, only one is needed to prevent the breaking of it. Our treaty rights also, of course, protect those who deal with us.

"I hope, as soon as Dr. Porter returns from Tientsin, to make another trip to Lin Ching and do some preaching. I

shall make a formal call on the official, not to reprove him for his underhand transactions, but simply to call his attention to my having rented these two places, and to make such friendly advances as I can to disarm his prejudices and, if possible, to cause him to change his attitude toward us."

TOURING. — RESULTS.

After a tour of four weeks in January and February to Lin Ching and the country stations northwest, Mr. Perkins, of Tientsin, writing March 3, speaks earnestly of the favorable opening at Lin Ching, and of the great need of more men. He continues: —

"Among our four country stations are some sad cases of retrogression and some indications of growing Christian life. They are indeed sheep, and most of the time without a shepherd. The foreign shepherd is most of the time six days away from them, while they are twelve or more days from him, and the teacher who for so many years was among them has shown himself to be a hireling.

"I baptized and admitted to church fellowship six persons, all of whom had been asking for baptism for several years. Four were young, and all were ignorant; but their persistence, together with their good name, made me glad to receive them.

"Taking a few surgical instruments and some medicines with me, I had all the medical cases I wished. Indeed, there are so many who desire treatment that the skill most needed is that of keeping 'shady.' I can imagine, in fact I know, that in some cases the missionary has so large a country work that any approach to medical work would be impossible; but for others, like myself, who are seeking opportunities to preach to new hearers, a certain amount of this work for the body does very much, not only in bringing hearers, but also in winning respect. It also gives one an acquaintance with the people such as one cannot easily get without it."

A CASE OF FRENZY.

"I will give you a sketch of one of several interesting cases and ask any one

who knows to favor me with the diagnosis. I was called by a church member to go to the home of a relative and do what I could for a man who had lately been prostrated by passion. I went and found that exactly the case. He had been rendered helpless and speechless by his frenzy of passion. His eyes were contorted and the muscles of the mouth and tongue so much paralyzed that he could only make sounds between a grunt and a squeal. This I proved to my own satisfaction by forcing him to drink some not very pleasant medicine which he tried to escape. After this sedative he went to sleep, but did not get about until some thirty-six hours after. He slowly improved, at first being able to speak only very slowly. It sometimes happens that after these frenzies of passion the voice is lost for weeks.

"But the curious feature of this case was its origin. It seems that the father very severely, and probably harshly, scolded him for certain real or supposed sins, and as it came from his father there was nothing to do but to bear it all without retort. The pressure proved too much for him, even though some of it was allowed to escape upon other members of the family. A Chinaman is a strange compound of stoicism and passion. Sometimes this latter amounts practically to madness or insanity. The question as to its being a demoniacal possession is of no practical interest. It must come from infernal sources: whether directly or indirectly makes but little difference."

TIENTSIN. — COLPORTER OR PREACHER.

"We have no colporters, and do not want any until we have men who are more anxious to do Christian work than to get the pay. It is my observation that it is very, very rarely the book which moves, or even guides, the man who buys it. It is the *preacher*; no, I should say the *teacher* — the man who patiently and lovingly takes the great truths of the Word, and, after getting them past the understanding, presses them upon the conscience. This is what we try to do in our daily chapel preaching and especially in the station

class, which now numbers eight. I cannot find any form of work which seems to me more profitable than this daily work with those who come to study our doctrine. The chief danger here is that some may come for the loaves (without fishes); but we do all we can to obviate this by granting the smallest possible allowance—six cents a day—and also working them as much as possible.”

ENCOURAGEMENTS. — DIFFICULTIES.

“Among our many discouragements we have many encouragements, which show us that the Lord of hosts is with us.^f The slow progress of God’s work in China does not mean that his Word has ceased to be like as the fire and the hammer which breaketh the rock in pieces. It means that the rock is tremendously big. Every time the demands of his Word are sent home to the hearts of these people, superstitions and religions centuries deep must feel the jar. The Chinese are not without religion—far from it. The man who would not reply to his father’s berating is an example of one kind. If he had chosen to do so, he could have found ‘doctrine’ for so doing. There is almost every kind of doctrine in China. But there is one kind which they are without. They are without God and without hope. God is not in all their thoughts, and as for hope, I can find nothing—nothing but a vague feeling that if their sins are not too many their future evil will not be very great. Confucianism knows nothing of mercy and Buddhism knows no more. Requisition to the last jot and tittle—this is Buddhism; and it is this which supplies the masses with their morality.

“Besides the hard rock to be broken, there are vast spaces of emptiness which the gospel of our Lord is to fill up. I often think of our preaching and teaching as like the moisture which comes before our summer rains. For eight months there has been no rain, and then the clouds gather. The heated, parched air is not quite so dry. People look at the clouds and wonder why it does not rain. *It is raining*; but the water does not get

to the ground until it has saturated the air: after that it comes in torrents. This saturating the air is our present work; to rain would be a miracle.”

A NOBLE TEACHER.

“A word about my teacher, who is also a daily preacher in our street chapel. He has a military button, but no other position or employment. Some time ago the proposition was made to him that he should leave our service and become the teacher of two sons of an official. The official would write his name on the list of those entitled to draw monthly pay from the emperor, but without rendering any service; that is, his name should be an ‘empty name,’ or, as we should say, he would be allowed to draw money on false pretences. This is such a common thing that it is one of the recognized practices of the land. This teacher told them that it was all wrong, and he could not accept. I give him about six dollars a month; the official would have given him ten. He is poor. I was lately at his home in the country, and the floods have left him nothing of his mud-house but two little rooms. There live his wife and two children while he works for us—I think I may say for the Lord, may I not?—and tries to save enough to keep his family alive. To such a man money is not a convenience; it is life: and yet he is generous to a fault, and I have to show him the wrong of giving too much to beggars and to others who ‘borrow’ of him. He is a most lovable man, and it is a delight to watch the spirit of gentleness and love in which he preaches. When we have native churches supporting such pastors we missionaries can go home.”

Eastern Turkey Mission.

A HAPPY TOUR. — HOOELI, HOH.

MISS CAROLINE E. BUSH, of Harpoot, writes, March 17:—

“Our last tour was a blessed one. It was to Hooeli, Shuntil, Hoh, and Garmuri. At Hooeli, Brother Astadoor, a late graduate of the Seminary, has not

only held together that great congregation, but has seen it grow under his care until the chapel has had to be enlarged as much as the premises would allow, by breaking down a partition into an entry on the men's side. He has also been the means of uniting the people, who had been sadly divided. His sermons are devout and spiritual, and he is a diligent worker and student. His wife, one of our former pupils, has an equally good influence among the women. She and our faithful Bible-woman teach Sabbath-school classes and hold two meetings a week for the women, both largely attended; there were 160 present when we led. The Girls' School is in beautiful order, and its teacher is a model of gentle modesty and devotion to her work. The High School is vigorously taught by a graduate of the College, who seems an earnest Christian, and his influence in the young men's meeting is fine.

"At Hoh the preacher is ill; but we heard from his lips a most helpful and spiritual sermon. His wife has a fine school, and both are greatly beloved; but there is not the growth we could wish to see among the people.

"Shuntil has barely held its own this year, on account of its preacher's coming here to study."

GARMURI.

"Garmuri has grown steadily year by year, the Protestants gaining ten new houses the past year, and this under the labors of a man whom even the Turks respect, and who is the most influential man in the village. The priest is just now persecuting the little flock; but the chapel is well filled, and the interest in spiritual things was never greater. The *men* averaged fifty in attendance at the daily morning and evening prayer-meetings while we were there. They have an orderly Sabbath-school, divided up into classes, and are furnished with question-books. We are to send a Bible-reader there this week, of whose salary the women pay a small part. All are enthusiastic over her coming.

"Could you go with us to these homes, and see how the women turn to us for counsel and sympathy, and how many avenues of influence and usefulness are open to us,—could you have heard the grateful words of the preachers this winter, spoken on our parting with them,—you would feel, with us, that we might well bear weariness, weakness, and a little illness even, if only permitted to continue in so blessed a work."

HINDRANCES TO EDUCATION.

Mr. Cole, of Bitlis, writing February 28, after speaking of the fact that the "Gregorian Society" of Constantinople has opened in some central places wholly free schools with stylish, high-salaried teachers (some from abroad), supplying the pupils even with books and stationery, continues as follows:—

"In the large village of Tadwan, at the head of the lake, I attempted to open a school at the urgent request of the native society, as well as of the few nominal Protestants of the village. One of the leading Gregorians, a rich *agha*, came to call on me. He claimed to take some interest in our school enterprise — 'But,' said he, as he sat there clad like a rich magnate as he was, fingering his long, gaudy watch-chain, ever and anon looking at the time-piece that so fed his vanity, 'yes, if you will open a school, paying all the bills as do the Gregorians, very well; otherwise do not open one.' I said that we could not do such a thing, and it would be a wrong to them, and chided him somewhat for, being an *agha* of means as he was, expecting others to purchase five paras' worth of paper even for his child. I suggest this to let you see some of the hindrances in the way of education. 'They that are of the earth are earthy,' and can hardly be expected to appreciate the inner power. Their eyes are on the external. Their children can go to such schools, sit upon benches *à la Frank*, have all their bills paid: and is it easy to draw them into such humble, uninviting places as our village schools supply, there to sit cross-legged on the cold ground, only to learn

to read — and help pay the bills thereof? No; not they, as a general rule, till the spirit of the gospel has so far entered as to make them appreciate more true education.

“The contributions in some places may seem ‘a mere bagatelle.’ So seemed the widow’s mite; but relatively it was large. And so we feel in regard to some of these that appear so small to your distant eye. If you could understand the poverty and other circumstances as we on the ground do, you would concede more than we do. Many of the villages are nearly or quite bankrupt from tax extortion and general oppression. In one, witness some of our people tied to posts and cruelly beaten till the oppressors extract from them what they call ‘a tradesman’s tax,’ though these poor creatures are only the plainest of farmers, respecting which department they had already paid their taxes. Aghagh village is so nearly bankrupt that such things as the following are witnessed: A poor man, whose field had been appraised at 1,400 piastres by government officers, is forced to sell it for only 200 piastres to pay the merciless tax that is wrenched from him! But why enlarge more? We do not believe in encouraging the people in being further *pauperized* than they already are, but we must meet the facts and act accordingly.”

TOURING. — MOUSH.

Writing April 5, Mr. Cole speaks of the unusually mild winter, which they have taken advantage of, touring every month; the Ely sisters especially entering with great enthusiasm into this work and rendering valuable service. He continues:—

“We toured the Moush region together, and more than ever were impressed with the importance of thorough work there, in confident expectation that good returns for labor bestowed would be the result at no distant day. During this visit I made new friends in the city. There is at present no opposition on the part of Armenians; on the contrary, some seem turning toward us — all the more because of a feeling that has developed among them against

a high school for boys and girls established some years since by a Constantinople society. A smattering of French literature and more of infidelity is what characterizes this, as most schools of its grade in Turkey. Parents begin to get alarmed that their children are coming up without a religion; and especially now that so much money is demanded of them. ‘Man’s extremity may prove God’s opportunity’ for our work, and the ingathering begin if we may but find a suitable reaper. As yet we have failed to secure one.

“We took a turn on this extensive plain, visiting our four Protestant schools and some fifteen or twenty villages. Though this is considered a year of plenty, yet great poverty, as well as oppression, prevails. We could hear of only some four or five schools, and they hardly worthy of the name, in all the plain with its some 150 villages. Christian villages of two hundred to four hundred houses, and not a school, and very few that can read! So much expense lavished on the city school referred to above, and yet these poor villagers left to languish in the gross darkness that hangs over them like a pall!”

THE BOOKSELLER AND THE BEY.

“I wrote you how Moussa Bey had been made *mudir* of his province. We criss-crossed his territory in various ways, but did not happen to meet him. One of our booksellers had an adventure with him worthy of note. Certain Armenians complained to the Bey that a Protestant bookseller was in the village, selling books, turning people away from their religion, etc. He at once summoned the man with his books into his presence. The poor man trembled at such an ordeal, not knowing what might be done. Judge of his surprise when, after fumbling over the books, the Bey eagerly selected a Turkish Testament, and holding it up said: ‘This is just what I have been seeking for a long time.’ Gladly paying the price of it, he defiantly thrust it in the faces of said Armenians, saying, ‘This is just what I have been wanting; now you see if I do

not meet your priests in argument!’ True to his word, we heard of him as practising polemics with parties here and there; and, when they essayed to touch his new-found Testament, he would ask them if they had washed their hands that they should touch the holy book. Turks are thus very particular as to their Koran. He affected to be very glad over his new purchase — kissing it, touching it reverently to his head, as is their wont, and said he would have given £5, but he would have had it! When the Kourds saw that their chief had purchased a Testament, they too began to seek one; but no more were at hand. Thus it was that the betrayers unintentionally became hawkers of God’s Word, and helped on the man’s work they hoped to get punished. When they saw the eagerness of the Kourds for the purchase, they turned round and chided him for not putting on a high price to the book!”

ACCOMMODATIONS. — HÔTEL D’ORIENT.

“Wherever we go in the tours poor peasants listen intently to the preaching of the Word. But *such* filthy, stifling places to stop in are not pleasant, to say the least. I passed one night in a place so spacious and cold that aside from my own portable bed the host piled upon me so much house-bedding that I was like a cart pressed beneath the sheaves, and yet hardly warm at that. The very next night, however, I was so hived into the close, hot corner of a stable, in close proximity to the domestic animals, that, with only my own light bedding, I needed to roll up my sleeves and ‘prepare for a sweat,’ like the farmer-boy when he goes into the mowing-field; while servants of this *hôtel d’Orient* lay down in a decidedly *déshabillé* style on a scanty sprinkling of hay, such a thing as coverlet being quite foreign to them. Fancy living in such fetid air! No wonder disease often breaks out among the cattle, to say nothing of human beings. During the early winter many a fine old buffalo paid the forfeit of such hotel fare in two or three of those villages. Human beings take more turns in the outside air during the day, and

hence seem to stand it better, though they too suffer greatly.

“Poverty, ignorance, and oppression combined leave little ambition in the villagers for comfort, cleanliness, or convenience. A bridge across the river had been torn down to prevent travelers passing over this side, where they tyrannize over the poor villagers without let or hindrance, taking things without money and without price, though it necessitates their (as it did our) going hours out of the way to come to the city. In many villages few aspire to the luxury of a bed, even the aristocracy often lying down on a piece of native felt, like the wild Kourds. In a short tour I had a chance to try this primitive style, as I had gone without my traveling-bed. As if to make my plank softer and accommodations seem cleaner, the people went on to tell how once on a time one of their number was a victim to our Bitlis city accommodations. As guest at a house he had been put into one of those city beds, and what could he do? After ups and downs, tossing this way and that, quite to the anxiety of the family lest he might be indisposed, he called out: ‘I can’t sleep in that thing; give me a bag to draw over my head, that I may get some rest!’ So true is it that ‘every cobbler is for his last,’ even though it be in Turkey.”

KHOZLOO.

Mr. W. R. Chambers, of Erzurum, gives the following interesting account of a recent visit to Khozloo, one of the Khanoos villages:—

“It affords me the keenest pleasure to add a few remarks on Khozloo. Three years ago I visited this village. If I remember rightly, there were five families in part, and an audience of twelve or fifteen persons and a fairly good school. They had just erected a small dark room for meeting-place and school — the rudest kind of a structure. The Protestants were the objects of illwill and hatred on the part of the village, and subjected to severe persecution. This was my first visit since that time. What was my surprise to find

a community of twelve families, audiences of seventy-five and eighty persons, and a new and commodious chapel, which had taken the place of the old structure, and the foundations laid for two rooms for the preacher, to be finished this coming summer. The chapel was finished last fall. The building of the chapel was a very heavy undertaking, but it was a means of drawing the people together and rousing them to effort, and they did work magnificently. The love and union and work of the Protestants became the talk of the village, and the interest culminated in the Week of Prayer, when the meetings became very interesting and large, which continued all through January, with the accountable result of four families added to the Protestant community. One of these men was formerly a most bitter opponent."

Western Turkey Mission.

VISIT TO VENIJE. — GREAT CHANGES.

MR. C. A. S. DWIGHT, of Constantinople, writing April 19, gives the following interesting account of a recent trip, with Mrs. Schneider, to Venije, at the foot of Mount Olympus, and of the great changes wrought since Dr. Schneider's first visit there years ago. He says:—

"I have lately returned from a trip, with Mrs. Schneider, to Venije, a village nestling at the base of Mount Olympus, distant a day's journey from Broosa. The village is all Armenian; there is not a mosque in it.

"It was interesting on this trip to discover traces of work done long ago, which had come to encouraging results. On the steamer from Constantinople, Mrs. Schneider was accosted by a native, who had observed in her hand a leaflet with an Armenian hymn upon it. It seems that Dr. Schneider had once furnished this man with a Testament; and he is now an active Protestant of the Broosa field. We were received very kindly by the pastor and the people of Venije, a reception quite in contrast with that afforded Dr. Schneider in the old days when he came to that

little out-of-the-way village to labor, with not a Protestant in it. He did not, indeed, meet with a cold, but with an unpleasantly warm, reception. Mrs. Schneider, upon the occasion of this visit, had the privilege of shaking hands with a man (now a Protestant) who once threw a stone through the window of Dr. Schneider's room in Venije—a portion of his past history upon which he does not now greatly pride himself. The priest put him up to it, he says. It was not easy in those days to gain the confidence of the Venije people, who were in the habit of crossing themselves when passing the house of the missionaries, in order to secure themselves against the 'evil eye.'

"The villagers of Venije are very poor, but are taught to give. Of ten fowls one, and of ten okas of walnuts one oka, is the style of one poor Protestant's giving. The congregation have secured a good site for a church, have in hand timber, tiles, bricks, and nails, and are anxious to build; but a firman allowing them to do so has not yet been obtained, although the initial steps of securing one were taken months ago, and no valid objection can be made to the enterprise. But this is Turkey.

"Broosa is an exceedingly interesting place to visit, picturesque and storied as it is; and our stay there was rendered very pleasant by the kindness of Mr. and Mrs. Baldwin, whose school of course we visited—so fortunate in its situation and so admirable in its appointments and management."

THE WORK AT GEDIK PASHA.

"Mrs. Schneider and Miss Gleason are about leaving for America. Mrs. Schneider's work in Gedik Pasha has received frequent and kindly notice from home friends, and has engaged for her our deep sympathies. In Miss Gleason Mrs. Schneider has had a very efficient helper in the work of the Sunday-school and of visitation among 'the poor' of the neighborhood (to borrow a term from the English-speaking native). Many are the abodes of dreary poverty, some of them

wretched huts, into which Miss Gleason has carried light and counsel and cheer. There is a hopelessness of misery existing here which cannot but appeal to the sympathies of Christian workers, with which the ladies of Gedik Pasha come constantly in contact. Miss Gleason's labors in the Sunday-school have constituted a very important part of the work in this quarter; and many little people who have come under her influence these past years will know that they have lost a good friend when she goes."

TWO SUCCESSFUL SCHOOLS.

Miss Mary E. Brooks, of Constantinople (February 19), writes thus encouragingly of the schools at Pera and Adabazar:—

"All my scholars seem much interested in their school, and are doing well in their studies. The parents, as far as I can learn, are pleased with the culture their daughters receive and the moral training, and they know that they get on better in their studies than in the Greek schools. But the mothers would like to have the religious instruction and influence omitted. I have Bible lessons every day and a weekly prayer-meeting, and on Sunday we go to both the Greek and the English services, and they are always ready to listen to any little talks we may wish to give them. I can see a great change in the girls, and I feel pleased with last term's work. I believe we are doing them good, and although none of them may come out for Christ, still I believe the training and instruction we give them here will affect their whole lives. The Greeks have not the religious natures that the Armenians have, and here in Constantinople they are *very worldly*.

"I cannot close without telling you something of my visit to Adabazar during the Christmas vacation. I presume the ladies have told you about their numbers and given you general information about the school; but I know they have not told you what a success their school is, or what an excellent work they are doing. The Adabazar people are a live, go-ahead

people. I have not seen or heard of such a community of active Christian workers in Turkey. They would do credit to an American community. I had a delightful visit of a week, and hope to go again some time. The people were very kind. A dozen or more came in to welcome me the evening I arrived. It seems to me that it was a great step forward in the advance of missionary work in Turkey when that school was moved to Adabazar. I visited many of their classes, and was much pleased with all the work I saw."

European Turkey Mission.

A REVIVAL AT SAMOKOV.

MISS MALTBIE sends glad tidings respecting an awakening in the Girls' School. Under date of April 12 she writes:—

"Our hearts are greatly rejoiced to see what seems to some a sudden evidence of the especial presence of God's Spirit convincing sinners of their need of a Saviour. All winter we have seen signs of deep seriousness in the minds of some of the pupils in our school, and a few have expressed a hope that they were born again. Last evening (Sabbath) all the boarding pupils except one rose to express their determination to live for Christ. The one who did not rise has been deeply convicted of sin for some time and after meeting came to my room filled with great unrest. She belongs to a very wealthy and worldly family, and, understanding what giving up all for Christ means for her, the struggle was very severe; but this morning at prayers she confessed Christ in the presence of her schoolmates and expressed her determination to live for his glory. 'Blessed be God for his mercy toward us; who hath not turned away our prayer, nor his mercy from us.'

"There is a similar awakening in the Boys' School. At a meeting of the school held on Friday evening all the students who are not yet Christians rose for the prayers of Christians."

Of the similar awakening in the Col-

legiate Institute, Mr. House writes, April 16:—

“A religious interest which pervades the whole school commenced rather unexpectedly about April 5 and continues at this date (April 16). We have had some very excellent meetings in which most of the unconverted students have announced themselves as decided to live for Christ. The three or four remaining students have asked for the prayers of Christians. One of those who express themselves as decided to live for Christ is the son of our oldest pastor—a bright boy, who has occasioned us not a little anxiety by his wildness. This outpouring of the Spirit has given us great joy.”

Mr. Clarke, who returned to Samokov on April 5, reports some items:—

“I returned yesterday from a four days’ tour to Kostenets and Banya, in both of which places I preached on the Sabbath. The days were full. A family of grown-up children, into which a stepmother had come, were treating her with much bitterness, and she was as much in fault as they. After earnest talk with all, the children, for *Christ’s sake*, were ready to acknowledge themselves in the wrong and to ask forgiveness. A mother dying of consumption, almost as soon as I entered her room, earnestly asked me to read to her from the Bible.

“On the Sabbath at Banya we started the Sabbath-school, which had been neglected since the war commenced. In visits with eight families I had opportunities to give Christian counsel and encouragement. One brother said to me: ‘Since we have been talking so much about baptism, it seems to me that our hearts have been less warm toward Christ.’”

THE OUTLOOK IN EUROPEAN TURKEY.

Mr. Baird wrote from Monastir of the political and religious situation, March 31:—

“The most noticeable thing now is the

very hard times we are having. Work is scarce and food is dear. An old merchant told me the other day that in the thirty-seven years of his mercantile life he had never known such hard times—such a scarcity of money. Traveling is regarded as not safe, though of late there has been no more than the average number of deeds of violence. In consequence of these hard times book-sales have shrunk amazingly. So far our bookseller has not met with any governmental interference, though a bookseller of the British and Foreign Bible Society has lately had his books taken away from him by the caimacan of Kupruli with the threat that the books would be torn to bits. Our bookseller seems to have a rare faculty of keeping out of trouble with governmental officials.

“For about three weeks the boundaries of Turkey on the north have been closed against those that wish to go to Bulgaria or Servia. What the Turkish government means by it, or what the reason is, is not known here. Why the thousands that every year go to Bulgaria, Servia, Wallachia, and Greece, to work so as to support their families, are prevented from so doing, we do not know. They certainly can not get a living here in Turkey. Whether foreign subjects will be allowed to pass or not, we do not know. Turkey seems to be the only power that puts any obstacle in the way.

“Religiously the condition of affairs is rather encouraging. There was some disaffection among the brethren in Strumitza, and there were some charges of unchristian conduct against one of the brethren. Yesterday a telegram came which indicates a better state of things.

“We hear that there are one or two persons in Kupruli who want to have preaching and who are hungry for spiritual food. We cannot go there till after annual meeting. Here there is a good state of things. Audiences are increasing and are attentive.”

Notes from the Wide Field.

THE SOCIETIES.

THE English Missionary Societies have been holding their usual May meetings, most of them with encouraging reports.

THE BAPTIST MISSIONARY UNION reports receipts for the financial year closing March, 31, 1886, in all \$384,996.73, over \$50,000 for the debt; an increase in donations over the preceding year of \$47,051.08, and \$22,223.87 in excess of any previous year. This grand result has been attained by the voluntary and enthusiastic giving of the people. The Missionary Union and its officers and constituents are happy and thankful, and well may be.

THE LONDON MISSIONARY SOCIETY. — At the anniversary of this great organization the cheering facts were stated, that the debt of \$55,000 left over from last year had been all but cleared off within a short time, the people of Bristol raising \$20,000 in ten days; that larger legacies than usual had been received; that there had been an increase of over \$20,000 in the ordinary contributions, \$7,500 of it being from mission stations, and that thus the society had been enabled to carry on its work without abandoning any field. Receipts from all sources for the year, \$710,000.

METHODIST EPISCOPAL FOREIGN MISSIONS. — Many people are not aware of the marvelously successful missions carried on by the Methodists of the United States in the foreign fields. Their Sixty-seventh Annual Report gives the following summary: Missions, 17; foreign missionaries, 116; assistants (females), 140; native women workers, 334; native ordained preachers, 309; native unordained, 400; native teachers, 694; foreign teachers, 16; other helpers, 250; members, 36,950; average attendance on Sunday worship, 55,431; conversions during year, 2,777; adults baptized, 1,532; children, 2,233; theological schools, 10, with 29 teachers and 136 students; high schools, 18, with 90 teachers and 1,508 pupils; day-schools, 517, with 16,327 scholars; Sabbath-schools, 1,427, with 67,069 scholars; collected for self-support and other benevolent purposes, \$217,909, — a grand record.

THE CHURCH MISSIONARY SOCIETY (English), in its review of 1885, presents many items of special interest. Native churches have begun to plan their own foreign missions. Foo-chow, for instance, aided by native and foreign merchants, is sending lay evangelists to Corea. Chinese divinity students astonish Mr. Hoare by their power in open-air preaching and their meekness under sore provocations. In India a young school-master gives up his situation to join the mission, lives on his scanty savings, and then writes: "I cannot express my joy." An educated preacher goes to a sickly village and lives in a hut that costs just ten shillings to build. A native clergyman of Aurangabad baptizes 255 adult converts, the largest number in the year at any one station. Tinnelly celebrated Bishop Sargent's jubilee and contrasts the 8,000 Christians in 224 villages and the one native clergyman of 1835 with the 56,000 Christians in 1,000 villages and the 68 native clergymen of 1885. The whole number of native clergymen now at work is 252. Bible translation has made progress — the first issue of a consecutive portion of Scripture (Matthew i-vii) in the language of Uganda, printed on the spot; the first printed page in the language of the Ainos; the first translations into the Blackfoot, the Nishkah, and the Hydah tongues. The ordinary income of this society the past year was \$1,006,185, being \$15,000 more than the previous year, and the largest ever reached.

CENTRAL ASIA.

A MISSION ELEVEN THOUSAND FEET ABOVE THE LEVEL OF THE SEA. — The United Brethren have recently established a station at Leh, the chief town of Ladak, or Middle Thibet, a province of Cashmere. The missionaries at Ladak have visited this place several times, but the immediate occasion for the permanent occupation of the station is the fact that many persons, who at Kyelang have been brought to the knowledge of the truth, have returned to Leh. Permission to reside there was given to these missionaries by the maharajah, at the request of the Marquis of Ripon. The town is situated in a fine, open valley surrounded by lofty mountains and is close upon 11,300 feet above the level of the sea. The winter has been spent here by Mr. and Mrs. Redslob and their family, who, by reason of the climate of this elevated station, have had much sympathy with the ice-bound missionaries of Labrador and Greenland.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That God would pour out his Spirit upon all the missions mentioned in this number and add to his power already manifested, especially in Natal, Oroomiah, and the high schools in Bulgaria.

ARRIVALS.

May 29. At New York, Mrs. Susan M. Schneider and Miss Martha J. Gleason, from Constantinople.

May 29. At Liverpool, Dr. E. E. Strong, of the *Missionary Herald*, and party.

June 1. At San Francisco, Dr. and Mrs. D. E. Osborne, of the Shans Mission.

June 6. At New York, Miss Mary G. Hollister, from Central Turkey.

DEPARTURES.

June 1. From Boston, for Kusaie, Micronesia, *via* San Francisco, Rev. Edmund M. Pease, M.D., and Mrs. Harriet L. Pease, returning; and Miss E. Theodora Crosby, Miss Sarah L. Smith, and Miss Lydia E. Hemingway, going out for the first time.

ORDINATIONS.

May 27. At Hatfield, Mass., Henry Fairbank, son of Rev. Dr. S. B. Fairbank, of the Maratha Mission. He goes to join his father in his work.

June 1. At Boontown, N. J., William S. Dodd, M.D., son of the late Rev. Edward M. Dodd, of the Western Turkey Mission. He expects to join the mission in which his parents labored, and with which a sister is now connected.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Temperance and the revival in Natal. (Page 264.)
2. East Central Africa — condition of the work. (Page 264.)
3. Sketch of Japan. (Page 260.)
4. North China — encouragements, difficulties, needs. (Pages 258 and 267.)
5. The work in India. (Pages 253 and 255.)
6. Touring in Eastern Turkey. (Page 269.)
7. Oriental life. (Page 272.)
8. The work in Western Turkey. (Page 273.)
9. The revival at Samokov. (Page 274.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MASSACHUSETTS. — Newburyport, Elizabeth

T. Titcomb, 5 00

CONNECTICUT. — A friend, 200 00

205 00

Previously acknowledged, 8,169 08

8,374 08

Donations Received in May.

MAINE.

Cumberland county.	
Cape Elizabeth, Miss M. L. Minott, for China,	5 00
Mechanic Falls, Cong. ch. and so.	12 15
Portland, Williston ch., 22.30; A friend, 5,	27 30
Yarmouth, 1st Cong. ch., 50.83; A. H. Burbank, 50,	100 83—145 28
Lincoln and Sagadahoc counties.	
Union, Cong. ch. and so.	5 00
Penobscot county.	
Bangor, Hamdon-st. ch.	2 00
Brewer, 1st Cong. ch.	13 50
Hampden, Cong. ch. and so.	4 00—19 50
Somerset county.	
Norridgewock, Cong. ch. and so.	4 00
Union Conf. of Churches.	
Harrison, Cong. ch. and so.	9 00
York county.	
Eliot, 1st Cong. ch.	4 80

Legacies. — Temple, Betsey D. Mit- chel, by Augusta M. Conant,	900 00
	1,062 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, 1st Cong. ch.	54 90
Rindge, Cong. ch. and so.	3 75
Walpole, 1st Cong. ch.	18 15—76 80
Crafton county.	
Campton, Cong. ch. and so.	21 00
Danbury, Wm. H. Traver,	2 00
West Lebanon, Cong. ch. and so.	29 34—52 34
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch., with other dona., to const. JOHN D. PATTER- SON, H. M.	82 23
Mason, Cong. ch. and so.	9 25—91 48
Merrimac county Aux. Society.	
Poscawen, Cong. ch., m. c.	29 00
Hill, Cong. ch. and so.	2 30
Northfield and Tilton, Cong. ch. and so.	15 00—46 30
Rockingham county.	
Exeter, Nathaniel Gordon,	50 00
Hampton, Cong. ch. and so.	8 00
Kingston, Cong. ch. and so.	8 68
Raymond, Mrs. James T. Dudley,	4 00—70 68
Strafford county.	
Rochester, 1st Cong. ch.	75 00
Sanbornton, Cong. ch., m. c.	10 20—85 20
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	50 00
—, A friend,	18 30

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	23 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, North Cong. ch.	133 75
Chittenden county.	
Williston, Cong. ch., m. c.	2 40
Essex county.	
Granby, Cong. ch. and so.	6 42
Orleans county.	
Brownington, S. S. Tinkham,	1 00
Newport, Cong. ch. and so.	1 00
North Craftsbury, Cong. ch. and so.	9 10
West Charlesbury, Cong. ch. and so.	1 00
Rutland county.	
Hubbardton, Mrs. James Flagg,	3 09
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	2 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	26 00
Jamaica, Cong. ch. and so.	1 00
Townshend, Cong. ch. and so.	15 00
West Townshend, Cong. ch. and so.	13 00—6 00

Windsor county.	
Chester, Cong. ch. and so.	36 45
	338 76
Legacies. — Charlotte, Fanny Stebbins, by H. W. Prindle, Ex'r,	50 00
	388 76

MASSACHUSETTS.

Barnstable county.	
Harwich Port, Mrs. Freeman Snow,	2 00
Orleans, Cong. ch. and so.	15 00—17 00
Berkshire county.	
Dalton, Cong. ch. and so.	55 98
Hinsdale, Cong. ch. and so.	10 28—66 26
Brookfield Asso'n. William Hyde, Tr.	
Barre, Evang. Cong. ch., to const. J. H. GODDARD, H. M.	135 38
Holland, Cong. ch. and so.	10 00—145 38
Essex county.	
Andover, South Cong. ch., Edward Taylor,	100 00
Salem, Crombie-st. ch. and so.	127 67—227 67
Essex county, North.	
Georgetown, 1st Cong. ch.	40 78
West Newbury, 1st Cong. ch., m. c., by C. D. H.	1 75—42 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch. and so.	23 63
Hampden co. Aux. Society. Charles Marsh, Tr.	
Indian Orchard, Evang. ch.	15 00
Springfield, 1st Cong. ch., 106.99; Hope Cong. ch., 64.23; Olivet Cong. ch., 38.35,	209 57
Tolland, Mrs. D. Spring,	10 00
Westfield, 1st Cong. ch. (of wh. from Mrs. N. T. Leonard, for Eastern Turkey Mission, 25), 103; 2d Cong. ch., 30.78,	133 78
West Springfield, Mitteneague ch., 29.86; Park-st. ch., 24.64,	54 50—422 85
Hampshire co. Aux. Society.	
Amherst, J. C. Greenough,	50 00
Goshen, Cong. ch. and so.	10 00
Hadley, Russell ch., m. c.	15 75
South Amherst, Cong. ch. and so.	6 63
South Hadley, 1st Cong. ch.	23 00—105 38
Middlesex county.	
Everett, Cong. ch. and so.	4 00
Newton Centre, "A."	26 00
Newton Highlands, Cong. ch.	75 00
West Medford, Cong. ch. and so.	10 72
Woburn, North Cong. ch.	20 77—136 49
Middlesex Union.	
Dunstable, Cong. ch. and so.	36 00
Norfolk county.	
Brookline, Easter offering, from a friend,	2 00
Franklin, 1st Cong. ch.	21 58
Hyde Park, 1st Cong. ch. (of wh. m. c., 29.17),	60 42
South Weymouth, 2d Cong. ch.	37 00
Wrentham, Jemima Hawes,	50 00—171 00
Plymouth county.	
Rockland, Miss M. N. Shaw,	5 00
Suffolk county.	
Boston, Village ch. (Dorchester), 143.97; Eliot ch., m. c., 11.25; Shawmut ch., 10; Highland ch., 6.36; Union ch., m. c., 6.13; Mt. Vernon ch., 6; W. O. Grover, for Central Turkey College, 1,000; A friend, 20; "E. W. S.," 10,	1,213 71
Worcester county, North.	
Gardner, 1st Cong. ch.	30 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
West Boylston, 1st Cong. ch.	15 58
Worcester, Central ch., 90; Wm. J. White, 2,	92 00—107 58
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Northbridge, Rockdale Cong. ch.	20 00
Uxbridge, Evang. Cong. ch.	53 25—73 25
	2,823 73

<i>Legacies.</i> —North Reading, Mrs. Sally U. Rayner, by Edward S. Rayner, Ex'r,	25 00
Taunton, Mrs. Anna Corey, by Mrs. A. F. Hersey, Adm'r,	300 00
Winchendon, Mrs. Sally W. Hyde, by Geo. H. Wood, Ex'r,	866 95—1,191 95
	4,015 68

RHODE ISLAND.

Cranston, Franklin ch. and so.	14 00
Providence, Beneficent Cong. ch.	296 08—310 08

CONNECTICUT.

Fairfield county.	
Ridgefield, Cong. ch. and so.	8 56
Southport, Cong. ch. and so., in part, for support of Rev. S. W. Howland,	5 25
Stamford, Cong. ch. and so.	41 58—55 39
Hartford county. E. W. Parsons, Tr.	
Broad Brook, Cong. ch. and so.	17 45
Buckingham, Cong. ch. and so.	3 15
East Hartford, E. A. Williams,	30 00
East Windsor Hill, Cong. ch. and so.	25 00
Hartford, Theol. Sem'y, 97; Asylum Hill ch., A friend, 50,	147 00
Suffield, Cong. ch. and so.	9 53
Windsor, Cong. ch. and so.	79 69—311 82
Litchfield co. G. M. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	26 53
Torrington, Cong. ch. and so.	35 67—62 20
Middlesex co. E. C. Hungerford, Tr.	
Westbrook, Cong. ch. and so.	17 40
New Haven co. F. T. Jarman, Ag't.	
New Haven, F. A. Gaylord, 20; J. M. B. Dwight, 10,	30 00
North Haven, Mrs. E. B. M. Page, to const. Mrs. CORNELIA B. PAGE, H. M., 100; E. Dickerman, 2,	102 00
Oxford, Ebenezer Buckingham,	20 00—152 00
New London co. L. A. Hyde and H. C. Learned, Trs.	
New London, 1st Ch. of Christ, Old Lyme, 1st Cong. ch.	13 46
20 00—33 46	
Tolland county. E. C. Chapman, Tr.	
Coventry, A tithe-offering,	10 00
North Coventry, Cong. ch. and so.	87 35
Somersville, Cong. ch. and so.	22 22—119 57
Windham county.	
Putnam, 2d Cong. ch.	39 03
—, A friend,	500 00
	1,290 87

<i>Legacies.</i> —Roxbury, Mrs. Fannie Perry, by Edwin G. Seeley, Adm'r,	100 00
	1,390 87

NEW YORK.

Albany, Chas. A. Beach,	25 00
Brooklyn, Tompkins-ave. Cong. ch.	500 00
Churchville, Mrs. C. M. Smith, for a chapel in Madura,	50 00
Gilbertsville, A. Wood,	5 00
Hopkinton, 1st Cong. ch.	5 00
New York, S. T. Gordon, for native evangelists, 100; C. M. Mather, 20; Union Theo. Sem'y, "Soc'y of Inquiry," 2, 75,	122 75
Oswego, Cong. ch. and so., with other dona., to const. Hon. CHENEY AMES, H. M.,	5 44
Owego, A friend,	100 00
Panama, D. D. Swezey,	5 00
Poughkeepsie, 1st Cong. ch.	43 53
Red Hook, Mrs. A. B. Howe,	10 00
Richville, Gorham Cross,	1 00
Riverhead, Cong. ch. and so.	32 00
Tarrytown, Miss H. L. Bulkley,	5 00—909 72
<i>Legacies.</i> —Holley, Abigail H. Pike, by Allen P. Harwood,	200 00
	1,109 72

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c., 12; "A. L. S.," 10,	22 00
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LOUISIANA.

New Orleans, John M. Ordway,	20 00
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TEXAS.

Palestine, 1st Cong. ch.	27 00
San Antonio, —, —,	2 00—29 00

OHIO.

Ashtabula, Cong. ch.	13 75
Ashtabula Harbor, Cong. ch.	3 25
Batesville, Mrs. A. H. Cowgill,	1 00
Bellevue, Cong. ch.	35 41
Cincinnati, Central Cong. ch.	216 27
Cleveland, Euclid-ave. Cong. ch., with other dona., to const. Mrs. A. J. SMITH and Mrs. Dr. P. H. SAWYER, H. M.,	80 00
Columbus, High-st. Cong. ch.	10 81
Garrettsville, Cong. ch.	17 25
Kinsman, 1st Pres. and Cong. ch.	7 50
Oberlin, 1st Cong. ch., 85, 55; J. L. Burrell, for Tung-cho Sem'y, 500,	585 55
Sandusky, 1st Cong. ch.	13 00
Wakeman, Cong. ch.	5 35
Wauseon, Cong. ch.	22 50
West Andover, Cong. ch.	7 04—1,018 68
<i>Legacies.</i> —Kinsman, Mrs. Catharine McCurdy, by George McCurdy, Ex'r,	100 00
	1,118 68

INDIANA.

Auburn, James Adams,	5 00
Elkhart, 1st Cong. ch.	9 50—14 50

ILLINOIS.

Buda, Cong. ch.	26 02
Chicago, 1st Cong. ch., 100; South Cong. ch., m. c., 10, 40; Tabernacle Cong. ch. and Sab. sch., 10; Soc'y of Inquiry, Chicago Theo. Sem'y, 10; Union Tab. Cong. ch., 8, 68; E. Rathbun, 20,	159 08
Danville, Mrs. A. M. Swan,	6 00
Decatur, J. H. Bevans,	8 00
Millburn, Cong. ch.	15 00
Oak Park, 1st Cong. ch.	147 26
St. Charles, Cong. ch. (of wh. from a friend, 5),	10 82
Washington Heights, Bethany Union Cong. ch.	29 00—401 18

MISSOURI.

St. Joseph, Eva Kellogg, for Mr. Greene's work at Constantinople,	25 00
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MICHIGAN.

Armada, 1st Cong. ch.	7 27
Detroit, Trumbull-ave. Cong. ch.	24 41
Grass Lake, Cong. ch.	12 00
Hillsdale, Mrs. J. B. Underwood,	5 00
Northport, 1st Cong. ch.	2 36
Saugatuck, 1st Cong. ch.	4 20
South Frankfort, A friend,	1 00
Stockbridge, Mrs. Rhoda W. Reynolds,	2 00—58 24

WISCONSIN.

Beloit, 1st Cong. ch., add'l, 75-79; A friend, 5,	80 73
Brodhead, 1st Cong. ch.	6 03
Delavan, Chas. T. Smith,	52 50
Fond du Lac, Cong. ch.	87 75
Kenosha, Thomas Gillispie,	10 00
Mondovi, Cong. ch.	6 00
New Lisbon, Cong. ch.	25 63
North Greenfield, Mrs. L. C. Foster,	50 75
Wild Rose, E. E. Humphrey,	5 00—325 10
<i>Legacies.</i> —West Salem, Timothy E. Clark, by Anson Clark,	100 00
	425 10

IOWA.

Algona, A. Zahlten,	10 00
Chester Centre, Cong. ch.	13 15
Clay, Cong. ch.	14 00
Corning, Cong. ch.	8 00
Edgewood, N. G. Platt and sons,	12 00
Galtville, Cong. ch.	2 50
Glenwood, 1st Cong. ch.	15 00
Lakeside, Cong. ch.	2 00
Muscataine, Cong. ch.	48 10
Old Man's Creek, Welsh Cong. ch.	10 00
Ottumwa, 1st Cong. ch.	20 00

Red Oak, Cong. ch. 52 83
 Sherrill, Rev. Carl Hess, 10 00
 —, "An Iowa friend to missions
 and to the A. B. C. F. M." 50 00—269 69

MINNESOTA.

Excelsior, Mrs. S. W. Galpin, 4 00
 Hamilton, Cong. ch. 16 70—20 70

KANSAS.

Cottonwood Falls, Cong. ch. 5 00
 Osborne, Cong. ch. 6 00
 Strong City, Cong. ch. 7 50—18 50

NEBRASKA.

Crete, Cong. ch. 35 10
 Steele City, Cong. ch. 6 00—41 10

CALIFORNIA.

Berkeley, Cong. ch. 223 10
 Eureka, 1st Cong. ch. 7 00
 Oakland, 1st Cong. ch., 125.43; Ply-
 mouth-ave. ch., 14.20; Miss M. L.
 Newcomb, for catechists in Madura,
 165, 304 63
 Sonoma, Cong. ch. 5 35
 Soquel, Cong. ch. 2 35—542 43

COLORADO.

Highlandlake, Cong. ch. 6 60

WASHINGTON TERRITORY.

Olympia, 1st Cong. ch. 12 05

DAKOTA TERRITORY.

Legacies. — Wahpeton, Mrs. Louisa
 H. Porter, by Rev. Sam'l F. Porter,
 Ex'r, 50 00

DOMINION OF CANADA.

Province of Ontario.
 Guelph, Cong. ch., by T. B. Macau-
 lay, 9 63
 Province of Quebec.
 Montreal, Chas. Alexander, 5 00—14 63

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For expenses of Rev. Walter T. Currie
 and wife, from Canada to West
 Africa, 1,090 46

FOREIGN LANDS AND MISSIONARY
STATIONS.

Japan, Union Prot. ch. of Central
 Japan, for West Central Africa, 9.34;
 Kobe, De Witt C. Jencks, 36.25, 45 59

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19
 For Girls' School, Kioto, Japan, 800;
 for Miss Chamberlain's School,
 Sivas, Turkey, 660; Miss G. A.
 Chandler's work, Battalagundu, In-
 dia, 77; for two organs for Austria,
 100, 1,637 00—10,740 19

FROM WOMAN'S BOARD OF MISSIONS OF THE
 INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brownville, Cong. Sab. sch., for
 educa. work, Pasmalati, 7; Yarmouth, 1st
 Cong. ch., 20.99, 27 99
 NEW HAMPSHIRE. — Pembroke, Cong. Sab.
 sch., 30; Sanbornton, Cong. Sab. sch.,
 15.50, 45 50
 VERMONT. — Bennington, Green Box Bank
 Co., 26; Brattleboro', Cong. Sab. sch., for
 mission school in India, 25; Granby, Cong.
 ch. and so., 1.92, 52 92
 MASSACHUSETTS. — Hyde Park, Cong. Sab.
 sch., 12.40; Leicester, 1st Cong. Sab. sch.,
 16.59, 28 99
 CONNECTICUT. — East Hartford, 1st Cong. Sab.
 sch., 50; Stonington, 1st Cong. Sab. sch.,
 20, 70 00
 ILLINOIS. — Downer's Grove, Cong. Sab. sch.,
 4; Waverly, Cong. Sab. sch., 16.55, 20 55
 MICHIGAN. — Armada, 1st Cong. Sab. sch. 5 07
 IOWA. — Clay, Cong. Sab. sch., 2.40; Daven-
 port, Ger. Cong. Sab. sch., 7; Eagle Grove,
 Cong. Sab. sch., 2.50, 11 90
 MINNESOTA. — Minneapolis, Scandinavian
 Sab. sch. Miss'y Soc'y of Plymouth ch. 35 00
 KANSAS. — Prairie Centre, Cong. Sab. sch. 1 16
 299 08

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Bangor, 1st Parish Cong. Sab. sch.,
 20.58; Jonesport, Cong. Sab. sch., 2; Port-
 land, 2d Parish Sab. sch., 27.70,
 NEW HAMPSHIRE. — Newport, Cong. Sab.
 sch. 13 11
 VERMONT. — Jericho Centre, 1st Cong. Sab.
 sch., 3; Northfield, Cong. Sab. sch., 7 12
 MASSACHUSETTS. — Acton, Cong. Sab. sch.,
 5; Auburndale, Cong. Sab. sch., 1.00
 Groton, Cong. Sab. sch., 7; Lee, Cong.
 Sab. sch., 20; Tewksbury, Cong. Sab. sch.,
 2; West Boylston, Cong. Sab. sch., 2,
 RHODE ISLAND. — Bristol, 1st Cong. Sab. sch.,
 29.01; Central Falls, Cong. Sab. sch.,
 25, 1 01
 CONNECTICUT. — Buckingham, Cong. Sab.
 sch., add'l, 30c.; New Haven, 1st Cong.
 Sab. sch. (Fair Haven), 2.50; Roxbury,
 Mayflower Mission Circle, 3.40; Weston,
 Cong. Sab. sch., 2.60; West Suffield, Cong.
 Sab. sch., 3, 11 80
 NEW YORK. — Buffalo, 1st Cong. ch., toward
 support of Mr. Logan and family, 100; W.
 G. Bancroft Mission Band, 60; Norwood,
 Cong. Sab. sch., 7, 167 00
 PENNSYLVANIA. — Braddock, S. L. E. and
 Thos. W. D. Addenbrook, 40c.; Philips-
 burg, J. Walter Scott, 1, 1 40
 TENNESSEE. — Nashville, Young Women's
 Soc'y of Chris. Endeavor of Fisk Univer-
 sity, for Micronesia, 1 00
 OHIO. — Chester, Young People's Soc'y, for

Mrs. Logan and her work, 18; Cincinnati,
 Central Cong. Sab. sch., 3.50; Cleveland,
 Franklin-ave. Cong. Sab. sch., Miss Don-
 aldson's class, 1, 22 50
 ILLINOIS. — Aurora, New Eng. Cong. Sab.
 sch., 70c.; Farmington, Cong. Sab. sch.,
 2.20; Joy Prairie, Cong. Sab. sch., 13;
 Plainfield, Cong. Sab. sch., 5, 20 90
 WISCONSIN. — Geneseo, Cong. Sab. sch. 3 60
 IOWA. — Avoca, Cong. Sab. sch., 1.75; Green
 Mountain, Cong. Sab. sch., 2.50; McGregor,
 Cong. Sab. sch., 12.16, 16 41
 MINNESOTA. — Glyndon, Union Sab. sch. 5 99
 CALIFORNIA. — Eureka, 1st Cong. Sab. sch.,
 5; Wheatland, Cong. Sab. sch., 3, 8 00
 WASHINGTON TERRITORY. — Atahnum, Cong.
 Sab. sch. 4 00
 JAPAN. — Okayama, Katie Gulick, 10
 435 02

Donations received in May, 24,298 28
 Do. (Thank-offerings) received in May, 205 00
 Legacies received in May, 2,691 95
 27,195 23

Total from September 1, 1885, to May
 31, 1886: Donations, \$261,630.02; Leg-
 acies, \$83,160.86 = \$344,790.88.

FOR YOUNG PEOPLE.

— ♦ —
RUK IN 1885.

THE owners of the *Morning Star*, No. 4, who watch for tidings from their vessel, heard with gladness that she finished her first year's work in safety, arriving at Honolulu in May, 1886. She left Ruk, her westernmost halting-place, on the eleventh of March, bearing good tidings from our missionaries there: alone, yet not lonely, because so busy with their great work. They would



MICRONESIAN VILLAGE.

not be so isolated in the future, if the Germans had their way. The German government sent the ship-of-war *Albatross* to take possession of the Caroline Islands, in the name of Kaiser Wilhelm, and she reached Ruk in October, 1885. Her captain, Plindemann, soon obtained the signatures of the Ruk chiefs to a treaty ceding the islands. He desired our missionaries to be present at the ceremony of taking formal possession.

The day appointed for the ceremony was the seventh of October. The weather was such that Mrs. Logan and her little daughter could not leave the mission station, which is at Anapauo, on Uela, one of the eight islands in the great Ruk lagoon. The *Albatross* was anchored twelve miles away on the other

side of the lagoon. Mr. Logan, with his son, and his assistant, Mr. Worth, joined the German party there and went ashore with them on the island of Fefan. The captain took with him two lieutenants and a detachment of about fifty sailors. Mr. Logan writes: "The captain made a short speech in German; the German flag was raised; three cheers were given; a salute of five guns was fired from the ship; there was a little military parade; a board bearing an inscription was nailed to a cocoanut-tree; and the islands were claimed as a part of the German Empire."

There was one ludicrous incident during the ceremony. The board with the inscription was to be nailed to the tree some twelve feet from the ground. Two sailors climbed the tree for the purpose, one above the other. One held the board while the other tried to nail it. The wood of the cocoanut-tree is very hard, and the opportunity to drive the nails was very poor, so the two sailors had a hard time of it. Presently another sailor stepped out of the ranks and, reversing his musket, reached up the butt for one of the climbers to sit upon. Another followed his example, and the one who sat upon the butts of the two muskets was able to support the other, and so the nailing was soon done. The surgeon had a camera with which he had photographed the flag-raising, and now, rushing off for it, he photographed this scene also.

The captain had been that morning to the island of Japatis to see the old chief, Atip, who wanted to kill Mr. Logan the year before. Mr. Logan writes: "When Atip heard that the captain had landed, he ran for the bush, but they caught him, talked to him, got his signature to the treaty, and persuaded him to go on board the ship. He was on board when the cannon was fired, and was so frightened that he cried. He promised with all his might not to try to kill any one again. Many of the natives were much frightened, but were reassured by my presence and that of Moses and Manassa, the native teachers from Ponape.

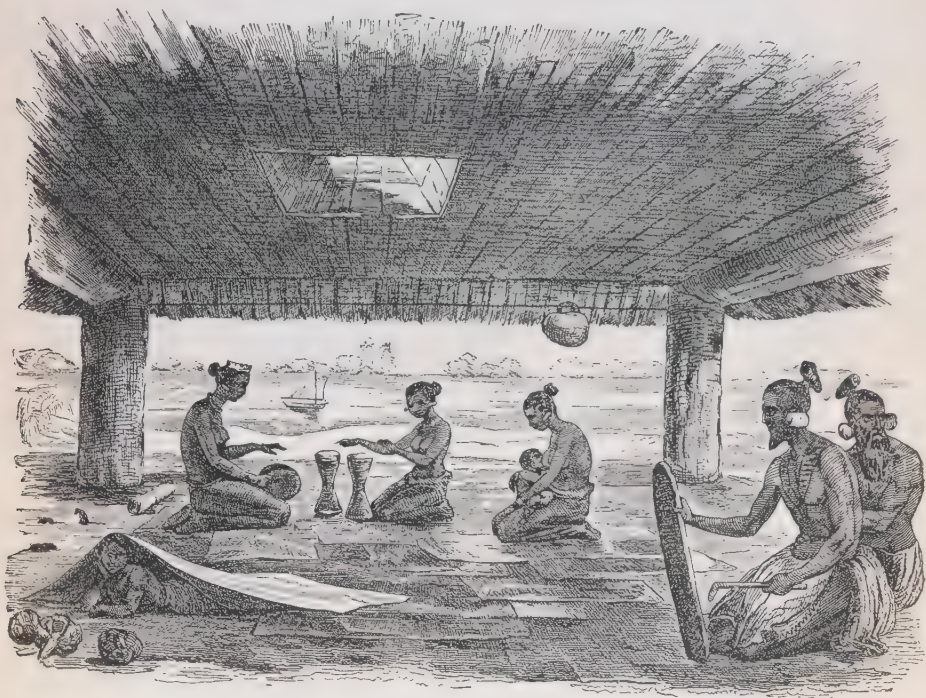
"The wind blew hard, there were squalls of rain, and the sea was rough; so the going and coming in our boat was very uncomfortable. The clouds dropped down water upon us and the waves poured in water upon us, so we were thoroughly soaked. Returning on board the ship, the captain dressed each of us in one of his uniform coats, and we had dinner."

But this annexation did not hold. The question between Germany and Spain as to the possession of the islands was referred for arbitration to the Pope. He gave the Caroline Islands, to which Ruk belongs, to Spain, and the Marshall Islands, lying farther east, to Germany. Thus all our American missionaries at Ruk, Kusaie, and Ponape are still in Spanish, not in German, territory. Under *any* foreign rule, trade may increase and communication with the outside world become more frequent. A German-American captain had already established his headquarters near the mission premises, at Ruk, planning to run about the lagoon and among the neighboring islands in his vessel, to work up trade. He soon had trouble with the natives, as they have little idea of values and get angry if they do not secure as much as they want in exchange for their produce. A plan was laid to kill the captain one night, but the missionaries heard of it and put him on his guard.

Supposing that the islands would come under German rule our missionaries

wrote : " We cannot tell as to the effect. It will depend upon the kind of man sent out as governor. Almost any government is better than none, and if fighting is stopped among the natives and a wise authority exercised, *that* will be something. Will not our friends unite with us in praying that a man may be sent as governor whose influence will help the missionary work among these people ? "

During the bread-fruit season at Ruk no natives go hungry, but after it is over there is great scarcity of food. Mrs. Logan says : " If the people were only more industrious and would plant more taro and bananas, they need not suffer



MARSHALL ISLAND HOUSE.

so. Mr. Logan has been very faithful in trying to teach them the better way in temporal things, too, and they have an object-lesson before them in the mission premises, for we are getting every available corner under cultivation as fast as possible. We have had four very nice clusters from the Brazilian bananas which we brought from Honolulu. They averaged about 110 bananas to the cluster."

The same indolence which keeps the natives from planting shows itself as to procuring clothing and books. They have tried various expedients to get books without paying for them. But the missionaries do not think it right to give them books, when they can pay a trader as much for a small box of gun-caps as a Testament would cost. One woman, who is a constant attendant at the school, and one of the brightest scholars, might have been reading in the Testament for

months, but she would not make the effort to buy one, though she could easily have done it. She chose a day when Mr. Logan was absent, and came to his wife, bringing two young cocoanuts. Smiling very sweetly, she asked: "Would n't you like to give me a Testament?" Mrs. Logan smiled back as sweetly as she could, and replied that it would not be right to give her a Testa-



MICRONESIAN ISLANDERS AT PLAY.

ment when she could buy it. A little Yankee energy would be of great service in the South Seas.

The people have many bodily ailments. One evening little Beulah Logan made a list of those who came to her father for medical aid. There were thirty-four, and it was not an unusual number. Our friends still report themselves happy and hopeful in their great and varied labors. Many of their pupils are anxious to learn, and they see progress even in this short time. May the Lord strengthen them in body and spirit for all their labors!

THE
MISSIONARY HERALD.

VOL. LXXXII. — AUGUST, 1886. — No. VII.

TEN MONTHS. — The receipts for the first ten months of the financial year are about \$19,000 in advance of those of the preceding year for the same period. This sum includes over \$8,000 given as "Memorial Thank-offerings." During the next two months we desire to hear from all the churches which have not already sent in their annual offerings, and also from friends who desire to add to the Memorial Thank-offerings. The receipt of \$200,000 during these two closing months would be like a cool northwest breeze blowing continuously through the Missionary Rooms during the hot season which is now upon us — a most refreshing experiment which we should be glad to see tried.

NEW editions, brought down to date, of all the historical sketches of the present missions of the Board, except Micronesia, have just been issued. Those on Africa and Papal Lands have been rewritten. Set of seven, thirty-five cents; single copies, six cents. Send to Mr. C. N. Chapin, 1 Somerset Street, Boston.

THE situation in the East is becoming critical. Everything seems to intimate the renewal of the struggle on the part of Russia. Late advices report the presence of her agents in Macedonia, as well as in Bulgaria, stirring up disaffection among the people, and preparing them to welcome Russian intervention. Russia can never forgive Prince Alexander for his brilliant success in repelling Servia unaided and alone, and securing the union of Bulgaria with Eastern Roumelia. The last word is that Russia has massed an army of 200,000 men in Bessarabia, on the frontier. She has closed the free port of Batoum on the eastern Black Sea in violation of the Treaty of Berlin. She is advancing in Afghanistan so as to excite the alarm of England. She has compelled Turkey for the last nine months to keep a large military force in the field, thereby exhausting her material resources to a degree hardly less than would have occurred in war. France is disposed to be friendly toward Russia, England is occupied with her own affairs, and everything seems favorable for a Russian advance. However, the friends of missions need not be disheartened at the outlook. Every war thus far in which Turkey has been involved, since the founding of our missions, has been overruled in the interest of religious liberty and to the progress of the gospel. So we expect it will be in time to come. Let this be remembered in prayer by all who love the cause of Christ in the Turkish Missions.

THE sale of Christian books produced by the Fukuin Sha press in Japan, during the past year, notwithstanding the severe business depression, has steadily increased. The number of pages issued has been four millions against three millions the previous year, and the sales have risen from \$500 to \$589. Not much of a business for Boston, but good for Japan.

THE Fourteenth Annual Report of the Japan Mission, April 1, 1886, gives the following general statistics: Missionaries from the United States, 49, of whom 32 are females; native male laborers, 42; churches, 31, an increase of three, 26 of them self-supporting; added by profession, 866; total membership, April 1 (males, 1,957; females, 1,508), 3,465; net gain for the year, 664; average attendance at Sunday-schools, 2,527; total contributions for all purposes, yen 10,269.33, or \$8,215.46 gold.

THE excellent and instructive little leaflet, *Mission Studies*, published monthly by the ladies of the Woman's Board of Missions of the Interior, at Chicago, we are glad to be informed, is appreciated by those for whom it is prepared, and through its subscription-list more than meets its cost. It deserves a much wider circulation, and is especially adapted to those who are interested in mission circles or in providing intelligence for missionary meetings. It is a helpful auxiliary to the admirable monthly of the Woman's Boards, *Life and Light*.

THE report of the Kobe station in Japan for the past year gives the present number of churches as ten, of which nine are self-supporting, with sixteen out-stations. The membership is 1,247, nearly equally divided between the sexes, an addition of one church, and 288 members by profession, for the year. The average number in the Sabbath-schools has been 913, and the contributions have amounted to yen 2,869.85. The results have been somewhat less than for the previous year, occasioned in part probably by the prevalence of cholera during the summer and autumn, and of smallpox later. But since February the missionaries report a manifest change for the better, "new inquirers springing up on every hand, and chiefly from among the upper classes of society." Depression in all sorts of business has affected the contributions. But the Bible School for Women at Kobe is flourishing, with eighteen students, all that can be accommodated, most of them women from a distance, and more are eager to enter if there were room. The churches are becoming more and more interested in the school, making frequent applications for the admission of women, while several gentlemen have sent their wives for instruction. A majority of the women are self-supporting. These women become very useful as teachers of the people. The Girls' School has had 101 under instruction, of whom forty-five were church members, and several more are applicants for church membership. A notable event of the year was the celebration of the tenth anniversary of the school, which was honored by the presence of the governor and his staff. A marked providence was the protection of the school during the fatal prevalence of cholera and smallpox for several months. The missionaries are encouraged to hope and pray for yet larger things in this line for the daughters of Japan.

THE editor of the Japanese paper, the *Kirioto-Kyo Shimbun*, has received directly from all the Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 churches from 88, of 11,604 members from 3,769, and of contributions of yen 23,407 from 12,477, the yen being worth about eighty cents gold.

THE Annual Meeting of the Turkish Missions Aid Society was held in London on the eighteenth of May. In the absence of the Earl of Aberdeen, R. N. Cust, Esq. occupied the chair. In the brief abstract which is given of his address, he appears to have done ample justice to the work of American missionaries in the Turkish Empire, calling attention to the fact that they have this advantage over missionaries from other lands, that political motives cannot be attributed to them. Mr. Cust concluded his address by remarking that the Turkish Missions Aid Society forms a bond of union between Great Britain and America in the common work of evangelization of the Turkish Empire. The gifts of the society are widely distributed, and supplement in many instances aid received from other societies in carrying forward most important work, both in the line of education and in the support of native preachers.

THE missionaries at Marash, India, are feeling deeply the recent death of Dr. Stepan, a native of Marash, and a highly educated Christian young physician, who had taken great interest in the missionary schools, serving for several years on the School Board, and, though sorely pressed with his professional duties, teaching physiology in the High School, and in ways innumerable, official and unofficial, identifying himself with the best interests of the schools. He had a keen appreciation of the best methods of teaching and a rare talent for dealing wisely with teachers, pupils, and parents. Miss Shattuck, writing of him, says: "He was truly Western in his ideas, yet one of, and with, his people, wholly devoted to their good. The memory of what he was, and what he did, will be a continuous inspiration through future years to the wide circle who knew him, and we bless the Lord for giving this life, full as it was brief."

THE retirement of Captain Bray from the command of the *Morning Star* to accept the position of general secretary of the Young Men's Christian Association in Oakland, California, will be learned with regret by readers of the *Herald* at home and abroad. Captain Bray entered upon this service in 1878, made five annual voyages with the third *Morning Star*, did much toward awakening interest and gathering gifts for the building of the present *Star*, and has been in command of her from the day of her sailing, November 5, 1884, to the close of this second voyage to Micronesia, April 28, 1886. He has made for himself an abiding place in the interest and affections of the missionaries and natives in Micronesia, and of the numerous stockholders of the *Star* in this country. Captain N. W. Turner, of San Francisco, succeeds to the command of the *Star*, a gentleman warmly recommended to the place by the Hawaiian Board for his skill and experience in seamanship and for his earnest Christian character.

"IN missionary work," writes Missionary Marsh, of Philippopolis, "there is enough that is difficult, perplexing, and disheartening to discourage a saint on earth. At the same time there is enough that is joyful, encouraging, and foretelling victory to delight and inspire an angel in heaven."

ONE of our missionaries in the Madura district, India, speaks as follows of the impression one gets by evangelistic work of the wide and deep influence of Christianity upon Hindu society : —

"To those who engage in this work it is evident that Christianity and Western civilization have been widely and deeply influential during the last few years in moulding Hindu society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry ; but the two cannot possibly long exist together, and idolatry will in time be relegated by all, even as it is by the educated Hindu, to the class of effete and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns. Literature of various kinds is being spread, especially through the town of Madura. Several copies of the Theosophical paper are taken, but it is doubtful whether purely atheistic newspapers are read in town or district to any extent. Such are not adapted to attract the native mind, which is naturally religious. Theosophy also has been waning in its influence ever since the collapse of its priestess at Madras."

The Church Missionary Intelligencer for May contains a striking article, by Rev. H. Percy Grubb, on the contributions of "The Titled and the Wealthy Classes" of England to foreign missions. His facts are drawn from the financial reports of the Church Missionary Society for 1884-85. The gist of the article, as concerns the nobility, is contained in the following condensed extract : —

"We were prepared to find the total amount small, but we were not prepared to find it so insignificant, — £1,065. Again and again we have thought over this sum, and we find it hard to embody in words our mingled conflicting thoughts. A thousand pounds a year, the contribution of the foremost and of the richest nobility in the world to the foremost cause in all the world. One thousand pounds a year! What a trifle it is! How small it is will be the more manifest when compared with other sources of the society's income. Missionary boxes produce nearly twenty thousand pounds a year. It is well known that by far the larger number of these boxes are held by the poorer classes of missionary supporters, and they are filled, as a rule, not by 'begging' from others, but by much personal self-denial. Yet they produce a sum twenty times larger than that subscribed by the nobility. The amount contributed by Sunday-schools alone is about fifty-five hundred pounds a year. It is manifest that this sum is derived from the very poorest of our population, in most cases from children who have to ask their parents for the farthing or penny, or who have to subtract from their scanty allowance of a few pence per week given them as pocket-money. Yet these very poorest children subscribe annually five times more to the Church Missionary Society than the richest nobility in the world!"

RECENTLY, after the claims of foreign missions had been presented by District Secretary Kincaid, followed by a brief and earnest address by its pastor, Dr. McLeod, the Clinton-avenue Church, Brooklyn, New York, took up a contribution of \$2,200, the largest for many years. A good example to imitate.

LIEUTENANT-COLONEL MARK S. BELL, of the United Service Club, Simla, India, in sending a check, May 8, for £10 to Mr. Peet, treasurer of the mission, Constantinople, gives this very important testimony: "I have been traveling in Eastern Turkey and Persia, and the routes taken led me through many of your chief missionary stations. To all interested in the welfare of the East the inestimable value of your Society's labors cannot fail to be appreciated. Nothing can be done to reform Turkey without setting before her living models, and among these the moral, educational, and civilizing models set through the labors of your Society cannot be considered to be the least, and America is to be highly congratulated on the success which, as a traveler, I have seen to have already attended her efforts to raise the peoples of Turkey."

AT the monthly meeting of the Gaku-shi-kai-in, a Buddhist organization in Japan, held in April last, according to the *Japan Weekly Mail*, Mr. Nishimura, superintendent of the book-making department of the Mombusho, delivered an interesting lecture on "The Future of Religion in Japan," in which he declared that the educated classes would never accept any religion founded upon miracles, or depending for its authority upon a book claiming to be inspired. He thought Buddhism in its doctrinal teachings more sublime than Christianity, and that the moral teachings of Christianity the Japanese did not need, since they considered themselves in morals the peers of any Christian people. But we are glad to know that more and more of the common people, at least, are dissenting from this view, and are turning in increasing numbers to the doctrines, the morality, and the hopes of the gospel, adding to the churches the past year thirty per cent. The conceit of heathenism, as of every false religion, is one of its marked features, and we may be sure that Mr. Nishimura's effort to bolster up Buddhism will prove, like so many others, weak as vanity.

THE present *Morning Star* has a Bible which has had a remarkable sea-life of about twenty years. The fly-leaf states that it was presented, October 12, 1866, by Annie Williams and John Todd, little children of Rev. Charles J. Hill, at that time of Gloversville, New York, "in grateful remembrance of deliverance in shipwreck, June 22, 1866." Underneath are the following entries by different captains: "Saved from the wreck of the second *Morning Star*, October 18, 1869." "Transferred to the third *Morning Star*, July 22, 1871." "Saved from the wreck of the third *Morning Star*, February 22, 1884." "Transferred to the fourth *Morning Star*, June 22, 1885." Captain Bray, in giving the above facts, says: "Thus this Bible has sailed the Atlantic and the Pacific Oceans; has rounded stormy Cape Horn; has seen two shipwrecks; has been opened and read at many religious exercises on these vessels, and now has come to this our new steamer, sound in body, with the gilt words 'Morning Star' on the cover still distinct, and ready and good for further service."

ROBERT AND MARY MOFFAT.

THOSE who work for the conversion of the world need not only to be ever strengthening themselves in the Lord, and in his immutable promise, but also in the thought of successes already won. The story of "*The Lives of Robert and Mary Moffat*,"¹ recently published by their son, is wonderfully fitted to inspire new hope and zeal. Some particulars of their career are here recalled, and some extracts given from their letters, to refresh the hearts of those who pray for our new missions in Africa, waiting for the daybreak.

Robert Moffat, born in 1795, was brought up as a gardener, and was working his way successfully, with bright prospects before him, when he became a Christian in 1815. Soon after, he saw, for the first time, the placard of a missionary meeting. He stood still in a tumult of new thoughts and "went homeward," as he wrote, "another man, or rather, with another heart. The earthly prospects I had been thinking of with pleasure had entirely vanished, nor could any power of mind recall their influence." He sought and received appointment as a missionary to South Africa. "His amiable disposition and eminent devotedness," wrote Rev. Mr. Roby, at the time, "have attracted the affectionate regards of his master's daughter, a young lady of high piety, of polished manners, and the expectant of a considerable fortune. She possesses as true a missionary spirit as he, and is eager to accompany him; but her parents forbid it, and both she and he, therefore, determine to sacrifice their ardent wishes." Moffat wrote to his own parents: "He who appoints crosses and disappointments also imparts resignation and grace sufficient unto the day. My present feeling is that I long to be gone; I long to be engaged in the blessed work of saying to the heathen, 'Behold your God.' I go full of hope, transported at the prospect of being counted worthy of undergoing a few transient troubles for his sake who for our sakes became poor, who for our sakes was despised and rejected, was crucified and slain."

Again he wrote, after seeing the idol-collection in the Missionary Museum in London: "Alas, how fallen are my fellow-creatures, bowing down to forms enough to frighten a Roman soldier! Oh, that I had a thousand lives and a thousand bodies: all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have not repented becoming a missionary, and should I die in the march and never enter the field of battle, all will be well."

In 1817 Moffat reached Cape Town. He made his difficult way northward into Namaqualand, and there lived a solitary missionary, with little prospect of help. He wrote: "I am carpenter, smith, cooper, tailor, shoemaker, miller, baker, and housekeeper, — the last is the most burdensome. I seldom prepare anything till impelled by hunger. After all that I have suffered I am not tired but strengthened." But in 1819, the parents of Mary Smith having withdrawn their opposition, she went out to join him. "Such are my convictions of duty," — these were her words to Moffat's family, — "that I believe were I to remain

¹ *The Lives of Robert and Mary Moffat.* By their son, John S. Moffat. With an Introduction by William M. Taylor, D.D. With portraits and maps. New York: A. C. Armstrong & Son.

here another year it would then be out of my power to go, for I must sink under the weight of an accusing conscience." One great objection to her leaving home had been that she was the only Christian child of her parents. But her going became at once the means of new spiritual life to one of their sons, and thus their sacrifice was greatly rewarded. To Moffat her arrival in Africa was, as he said, "nothing less than life from the dead."

The Namaqualand work having been undertaken by the Wesleyans, the London Missionary Society now sent Moffat with his bride to the Kuruman River, to labor among the Bechuanas, where two missionaries had already been stationed for two years. There they lived, rejoicing in tribulation, for eight years without a sign of the gospel message being accepted by the natives. Mary Moffat wrote thus of them: "How truly descriptive of the natives of this country is the prophecy, 'His hand shall be against every man, and every man's hand shall be against him.' How conclusively may we argue against that vain philosophy which declaims against the efforts of missionaries in such a country by saying that the natives live a quiet, harmless, and peaceable life, attending to their flocks and herds, and know nothing of the miseries of civilized society. When I allow myself to conceive of the feelings of the natives of this wretched country in their most elevated state, I shudder. Methinks the condition of the very beasts is enviable in comparison of theirs. They know that they must die, and the dread idea of annihilation strikes them through like a barbed arrow. To talk of death makes them almost frantic.

"The hundreds who perish annually from hunger in this state of society is another argument against such reasonings, and a convincing proof that even feelings of common philanthropy would induce many to exert themselves even for the temporal good of these sons of humanity. Horror and devastation reign over the whole land, darkness covers it, and gross darkness the people. The longer we live in it the more convinced we are of the necessity of missionaries being here, being fully persuaded that it is only the gospel of peace which can raise the degenerate sons of Adam. How transcendently blessed will those missionaries be who live to see the thick gloom which covers them dispelled by the beams of the Sun of Righteousness! I scarcely expect to witness it myself, but feel confident that the time will come, because the promises of Jehovah are yea and amen in Christ Jesus. It is not conferring with flesh and blood to live amongst these people. In the natives of South Africa there is nothing naturally engaging; their extreme selfishness, filthiness, obstinate stupidity, and want of sensibility have a tendency to disgust."

But there was no wavering of faith, at least in Mary Moffat. She would but fall back on the promises of the unchangeable God, and say: "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow." "Mary," said Moffat one day to his wife, "this is hard work." "It is hard work, my love," she replied, "but take courage: our lives will be given us for a prey." "But think, my dear," he answered, "how long we have been preaching to this people, and no fruits appear." She replied: "The gospel has not yet been preached to them *in their own tongue wherein they were born*. They have heard it only through interpreters who have no just understanding and no real love of

the truth." "From that hour," said Mr. Moffat, in relating the conversation, "I gave myself with untiring diligence to the acquisition of the language." He betook himself to wandering among the people, living among them for months in the midst of filth and fierce tumults. A friend in England wrote to ask if there was anything of use which she could send. "Send us a communion service," answered Mrs. Moffat, "we shall want it some day." And in the year 1827 a sort of change began, like that change seen at night before the dawn, until, in 1829, a marvelous light broke upon the gross darkness. "It came, as such things do come, without any human or visible cause. There was a wave of tumultuous and simultaneous enthusiasm. The two brethren who witnessed it were sober-minded and hard-headed Scotchmen, by disposition not willing to lend themselves to any movement which might have the taint of mere sensationalism. They had been schooled to adversity, and they could but dread some new device of the devil to obstruct their path; but it was not long before they were forced to admit that there was something that could not be gainsaid. In a few months the whole aspect of the station had changed. The meeting-house was crowded before the service had begun. Heathen songs and dancing had ceased, and everywhere were to be heard instead the songs of Zion and the outpouring of impassioned prayers. The missionaries were beset even in their own houses by those who were seeking fuller instruction in things which had become to them, all at once, of paramount importance. The moral condition of the community rapidly improved, and the dirt and indecency of heathen costume were exchanged for cleanliness and European habits of clothing.

"Great as was the change, the missionaries did not dismiss their northern caution. It was only after careful examination that, from the many who pressed forward, they selected some six in the first instance to receive the rite of baptism. Few can enter into the feelings which must have animated the hearts of the missionary band when they first sat down with that little company at the table of the Lord. On the day preceding this memorable occasion in the history of the Bechuana Mission, a box arrived which had been long on the road from England. It contained the communion vessels for which Mary Moffat had asked nearly three years before."

The Moffats labored on until 1838. Their children were sent to England or to the Cape for education, and again and again did their mother undertake the ox-wagon journey of many weeks to the Cape, with only Bechuana and Hottentots for attendants. She would never permit her husband to leave his work for her sake. Mr. Moffat had now translated the New Testament into Sechuana, and, as it could not be printed in Cape Town, the family went to England. It was their first visit home. There he translated the Psalms also, to be bound up with the Testament. Mrs. Moffat's brother, whose conversion and consecration to the missionary work in India had been the result of her example, returned unexpectedly to England at this time. Thus after more than twenty years they met in joy, their father being still alive, as were both of Mr. Moffat's parents. Their return to Africa was delayed by the missionary labors with which Moffat was overwhelmed, but in 1840 he sent out the New Testament by the hand of David Livingstone, just appointed to the Bechuana Mission.

Up to the time of Moffat's return, early in 1843, he was almost swept away by a torrent of engagements for missionary addresses, and great was the interest awakened.

On returning to Kuruman, the station was a scene of bustle for weeks, owing to the rejoicing crowd of natives who thronged in from all the out-stations to welcome their beloved teachers. Livingstone now went two hundred miles to the northeast, to begin work among another Bechuana tribe. It was here that he was rescued with a mangled arm from the jaws of a lion. While waiting for the healing of the arm, he returned to Kuruman, and there he married Moffat's eldest daughter.

Kuruman was now the mother-station, the centre of a large area of activity. Moffat's chief work was translation, but there was a world of other things to be done by the three missionaries resident there. "It was a sort of custom that, as the sun went down, there should be a short truce from work every evening. A certain eminence at the back of the station became, by common consent, the meeting-place. There the missionary fathers of the hamlet would be found, each sitting on his accustomed stone. Before them lay the broad valley, once a reedy morass, now reclaimed and partitioned out into garden lands: its margin fringed with long watercourses, overhung with gray willows and the dark-green syringa. On the low ground bordering the valley stood the church, with its attendant mission-houses and schools, and on the heights were perched the native villages, for the most part composed of round, conical huts, not unlike cornstacks at a distance, with some more ambitious attempts at house-building in the shape of semi-European cottages. Eastward stretched a grassy plain, bounded by the horizon, and westward a similar plain, across which, about five miles distant, was a range of low hills. Down to the right, in a bushy dell, was the little burying-ground, marked by a few trees.

"It was a peaceful half-hour during which to watch the sunset. The light blue smoke would be rising on the still air, the cattle just come in settling down in their various kraals; the Bechuana boys would be taking an evening canter on the backs of their young oxen, and the older men, as they looked upon the tranquil scene, would often recall the former years when the Kuruman Valley was the gloomy and dreaded haunt of the wild bushmen with their poisoned arrows, and when the whole land was full of war and rapine."

For twenty-seven years more Moffat continued his superabundant labors, often traveling far, and carrying light and peace among distant tribes, over some of whom he exercised a singular fascination and influence. The story cannot here be told. It was not till 1870, when he reached the age of seventy-five, that increasing infirmities induced him to leave the work he could not give up while it lay in sight. It was more than fifty-four years from the time of his first landing in Cape Town, when he embarked for his final return to England. He had given the whole Bible, in their own tongue, to his people, and he had seen wonderful changes, not only among them, but throughout South Africa.

His dear and noble wife died soon after she reached her native land, but Robert Moffat himself lived on to serve the cause he loved until the tenth of August, 1883. Among the results of these later labors as an advocate of

missions, several thousand pounds were raised to found a seminary at Kuruman, for the training of a native ministry. Everywhere he was revered, admired, and loved until the end. Three weeks before he fell asleep in Jesus, he wrote: "I have for some time been experiencing a weanedness from all that concerns this life, and feel a growing desire to spend my future in praise and prayer."

Entireness of consecration, perfect disinterestedness, simplicity, shrewdness, and mother-wit combined with his astonishing faith in the power of the gospel to make of Robert Moffat "a king amongst men."

THE GOSPEL FOR THE TURKS.—II.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

AGAIN, the results of missionary labor for the reformation of the Oriental Christians have been such as to warrant the assertion that the number of missionaries laboring for the Christians of Turkey need not be increased, and that some of our present missionaries even may well devote themselves henceforth to quiet and earnest labor in behalf of Mohammedans.

Look for a moment at the results already attained. The Evangelical Armenians, Greeks, and Bulgarians have already 105 organized churches, with a total membership of 8,259, and with Protestant communities aggregating, in all, some 40,000 souls. One fourth of the Evangelical churches are already self-supporting, and the remainder receive aid from the American Board only to the extent of from one fourth to one half the salary of the pastor or preacher. The annual contributions of the Evangelical Christians of Turkey for church and school purposes, and for general benevolence, average about four dollars, or from ten to twenty days' work, for every church member, male and female. All the Evangelical churches are under the charge of native ministers, and 66 of these ministers are pastors. The seven Evangelical churches among the Bulgarians have for some years had an Evangelical Alliance, which annually deliberates on matters pertaining to the common work, and has itself shown not a little activity in spreading the gospel among the Bulgarians.

The Evangelical churches in different parts of Asia Minor have formed four ecclesiastical Associations, called Unions. These Unions have written constitutions, officers elected annually, and annual meetings, and to them belong the hearing of all cases of appeal from the local churches, the organization of new churches within the bounds of the Unions, the ordination of pastors, and the examining and licensing of candidates for the ministry. The missionaries are corresponding or honorary members of the Unions, but have no vote, and for many years have exercised no ecclesiastical authority. Two of these Unions of Evangelical churches have already undertaken, in a small way, the work of Home Missions, and, as the Unions increase in strength and experience, they will assume more and more control of the strictly evangelistic operations in Turkey.

The progress of education under Evangelical auspices in Turkey is indicated by 345 common schools, 19 female boarding schools, 24 high schools, five theo-

logical schools, and three colleges (including Robert College of Constantinople, which is an independent institution), with a total of about 15,000 pupils.

The extent of the Christian literature provided for the people of Turkey is indicated by translations of the Bible into the languages of all the principal nationalities, and by the publication of numerous religious and educational books, such as works on Theology, The Evidences of Christianity, The Cause and Cure of Infidelity, The History of the Church, Mental and Moral Philosophy, a Bible Handbook and a Bible Dictionary, devotional books, doctrinal and religious books and tracts, commentaries and hymnbooks, grammars and dictionaries and schoolbooks, both for elementary schools and for high schools and colleges. The titles of the various editions of the Bible and of the religious and educational books and tracts, for sale at the Bible House in Constantinople, number 1,082, and fill a pamphlet of 43 pages. Up to 1882 some 2,000,000 copies of the Word of God, and 2,750,000 copies of religious and educational books and tracts had been put into circulation. And let it be noted that for some time books published at the expense of the Board have been sold at a price sufficient to cover the cost of publication and distribution. There have also been published for many years four weekly religious newspapers, in different languages. The price of these weekly newspapers is about one dollar and a half a year, strictly in advance, and the total number of subscribers is about 6,000. Four illustrated monthly papers for children, in the same languages, have been published for a dozen years. The price of these monthly papers is 25 cents a year, and the number of subscribers is also about 6,000.

Thus the results of Evangelical labor in Turkey — results seen in the number of converts and organized churches and a recognized Protestant community, in common schools, high schools, girls' boarding schools, theological schools and colleges, and, finally, in the preparation of an extensive religious and educational literature — are such that, so far as the reformation of the Oriental Christians is concerned, the work might ere long well be left to the efforts of the Evangelical churches and communities already existing, supplemented for a while, as those efforts would need to be, by grants-in-aid from the Board.

Let it be added that the influence of the Evangelical movement on the Oriental churches themselves has already been very marked. Pictures have almost or quite disappeared from many Oriental churches, particularly from the Armenian churches; pilgrimages have greatly decreased; less prayer is offered to the Virgin Mary and the saints, and more prayer to Christ; less regard is paid to traditions, and more to the Scriptures; in some places the Armenians themselves have established Sabbath-schools for the study of the Bible; increased attention has been given to the education of the Oriental clergy, and common schools have been greatly multiplied and improved; there has been a marked decrease of the spirit of intolerance; Armenians, Greeks, and Protestants now live, side by side, on friendly terms, and in some places Protestant pastors have been invited to preach in Armenian churches. In short, it is quite possible that in the end the *indirect* influence of the Evangelical movement in Turkey may exceed its direct influence.

Is it not clear, then, that the time has come when the missionaries in Turkey,

or at least some of them, in accordance with the original intention of the Board in sending missionaries to that land, should address themselves in a quiet and unobtrusive way to the work of preaching the gospel to the Turks?

The Board is called to engage in this work because, first, there is reason to believe that a spirit of religious inquiry already exists among the Turks. Many Turks have learned to read the Bible in the Turkish translations, and have come to entertain a favorable view of the religion of the gospel; a few Turks have given evidence of conversion and been baptized, and several Turks are this day known to be suffering reproach and persecution for the name of Christ. Let us not forget such in our prayers.

Again, the Board is called to carry the gospel to the Turks because God, in his Providence, has wonderfully prepared the way. In the abolition of the death penalty and the promise of religious liberty; in the dissipation, measurably, of Mohammedan prejudices against Christianity; in the wide dissemination of the Turkish Scriptures, and in the presence in Turkey of living witnesses and preachers of Christ, both native and foreign — men fitted for the work by culture and character and thorough acquaintance with the land and the people; in short, in the preparation, at least measurably, of the Turkish mind to receive the gospel, in the preparation of men and means for the work, and in the promised presence of the Spirit of God, we see a divine call to carry the gospel of salvation to the Mohammedans of Turkey.

Does any one ask, Are the Turks worthy of our labor? I reply, By all means they are worthy. They possess good intelligence and kindly dispositions. Contrary to the common saying, "Cruel as a Turk," the Turks are not naturally vindictive and quarrelsome. They are fond of home, of children, of flowers, and of dumb animals. They are polite, temperate, and cleanly, and, unless excited to frenzy by attacks on their property or religion (and such attacks the missionaries certainly do not propose to make), are a quiet and peaceable people. In short, the Turks have many excellent traits of mind and heart, and already possess many religious ideas which are correct. Converted to Christ, they would be roused to mental activity and benevolent effort, and would naturally become missionaries to the millions of Mohammedans in Central Asia.

Does any one ask, Will not labor for the Turks excite the Turkish government to a more hostile attitude toward Christian Missions? I reply, Possibly it may, for a while, but not ultimately. What the Turks need is more gospel, not less. They must have more gospel, and more pure gospel, properly to judge what the gospel is. The ruling Turks are mistaken in their notions respecting the conversion of their Turkish subjects to Christianity; they need to see practically that Turks by embracing Christianity become better subjects, because they become better, more intelligent, and more trustworthy men. Their minds must be disabused of the idea that the sovereignty of the Ottoman state is endangered by the labors of Protestant missionaries, and they must be convinced that the missionaries are, as they claim to be, the very best friends of the Turks. If, moreover, the Turkish government is disposed to enter on a course of persecution, let the Christian powers, who have obtained from the Turkish government by solemn treaty the pledge of religious liberty, be forced to decide whether religious liberty

in Turkey is to be a fact or a fiction, whether individual Christians shall every year be allowed freely to embrace Mohammedanism, while Mohammedans are not allowed freely to embrace Christianity.

What, then, remaineth but that, in patience and quietude, with much prayer and with stout hearts, with supreme love to Christ, and with genuine love to all souls whom he loves, we pledge ourselves on this the seventy-sixth year of the Board's history, and after fifty-five years of missionary labor in Turkey, to put forth more earnest effort in behalf of the Turks? Let the kingdom of Christ be established in Turkey, not by arms, but by the gospel of love, and the beginning of the end will clearly be seen to be assured.

THE EAST CENTRAL AFRICAN MISSION.

THIS mission is at once the foreign missionary enterprise of the Zulu Mission in Natal and an independent movement to reach the tribes in the interior of Africa with the gospel. The mission to the Zulus in Southern Africa began fifty years ago at two points, one in Natal called the *maritime* mission, and the other in the heart of the continent about two degrees south of the Tropic of Capricorn, called the *interior* mission. And although the latter was abandoned as soon as begun, in consequence of wars between the Dutch boers and the natives, from an early day in its history the Zulu Mission has cherished this hope with which it was planted, and has cast its eyes upon the regions beyond Natal, in Zululand and the Gaza Country, northeast of the Limpopo River, and Matebeleland, as a field to which its labors might at some time extend. This territory is occupied by tribes kindred to the natives of Natal, and the Zulu tongue is either the vernacular or is generally understood. The hope has been cherished that the native Christians would be drawn into this work, and thus the expansive impulse of a real foreign missionary effort be added to the forces which were developing the mission churches. Various projects looking to this end have been considered from time to time; but political complications and scanty numbers in the mission staff and a certain lack of zeal among the natives combined to prevent any active movement for many years.

At length, with the impulse given to our knowledge of Central Africa and its peoples, and to missionary zeal in their behalf, especially by the explorations of Livingstone and Stanley, this long-cherished purpose awoke to new strength and preliminary steps were taken. In the Annual Meeting of the Zulu Mission for 1879 the matter was taken up in earnest, thoroughly considered, and a plan of operations adopted. Rev. Myron W. Pinkerton, one of the younger members of the mission, was authorized to make explorations in Umzila's kingdom, between the Limpopo and the Zambezi, with reference to the proposed new mission. After careful preparations he set out July 8, 1880, with one American and one Christian native. The expedition was wisely planned; great kindness and help were received from the Portuguese authorities; and everything seemed to promise success, when suddenly Mr. Pinkerton was prostrated by fever, and died November 10, and was buried on the way from the sea to Umzila's kraal.

The next year Rev. E. H. Richards was sent by the Zulu Mission to take up the task of exploration where Mr. Pinkerton had laid it down. Umzila's kraal, the capital of the kingdom, was reached October 10, 1881, without special incident; and, after a full conference with the king, the desired permission was given to open the new mission whenever the Americans should choose to come. It was ascertained that Zulu was the court language, and was generally understood even by the tribes tributary to Umzila, whose vernacular was a dialect kindred to the Zulu.

In November, 1882, Rev. William C. Wilcox, designated to assist Mr. Richards in opening the new mission, requested permission to go forward alone and explore the region around Inhambane Bay. He found eligible sites for mission premises, great numbers of people easily accessible, special facilities for starting a mission upon a self-supporting basis, and an earnest desire on the part of the natives to learn to read. Permission was given to begin the new mission at this point, with the expectation that after due exploration and the arrival of needful reinforcements a steady advance would be made toward the tribes in the interior. Mr. Wilcox, with his family, went forward in July, 1883, to establish the mission, which has since received the name of the East Central African Mission. During this first year Mr. Wilcox opened a school and maintained regular evangelistic services, studied the people, the language, the climate, and laid a good foundation for the work that was to follow. Mr. Richards, with his family, joined him there in July, 1884; and in December of the same year Rev. and Mrs. Benjamin F. Ousley arrived to recruit the mission. It is an interesting fact that Mr. Ousley was born a slave in the household of Mr. Joseph Davis, brother of the president of the Southern Confederacy, was freed by the Emancipation Proclamation of President Lincoln, and received his education in the schools of the American Missionary Association, both he and Mrs. Ousley graduating from Fisk University in the class of 1881.

After the arrival of Mr. Richards, explorations were carefully conducted westward to the Limpopo River, and southwest to Baleni, the second capital of Umzila's kingdom, situated on both banks of the Limpopo, some hundred miles from its mouth, and northward toward the residence of the king; and by means of these the character of the country, the tribes that occupy it, and the opportunity for missionary labors, were ascertained. The region thus penetrated for the first time by foreign explorers, and so made in a proper sense the field of the mission, stretches five hundred miles along the coast from the mouth of the Limpopo River to the Zambezi, is the natural way of approach to a vast inland territory, and seems to be thickly peopled by tribes that offer an easy access to missionary labors. The three families decided to occupy separate stations, enjoying easy communication with each other and with Inhambane Bay; and in June, 1885, Mr. Wilcox moved northward to Makodweni, Mr. Ousley to Kambini, while Mr. Richards remained at Mongwe on the Bay. Four helpers from the Zulu Mission churches joined Mr. Richards this year and entered upon missionary labor under his direction, the beginning of what it is hoped will prove a constant and important feature in the development of the mission.

The nominal restriction upon the privilege of teaching and preaching which the Portuguese authorities at first were inclined to impose was presently suffered to fall into disuse, and the missionaries were left at liberty to respond freely to the strong desire for instruction which the natives generally manifested. They gathered into their own households as large a number of youths as they could find employment for, and combined with some stated service about the mission premises regular hours of instruction and the customary worship of a Christian family. In this way they were able to exercise a constant and positive influence over their pupils, and the impressions made on mind and heart were much more deep and abiding. Mr. Wilcox has tried the experiment of cultivating a considerable tract of land, in order to draw a greater number of the native youths into his more immediate care; and so far the plan seems to be working successfully. These young people have proved unusually bright and tractable; they conform to rules readily, acquire manual arts with rare facility, and make rapid progress in learning to read and to write. In one of these schools a young man, six weeks after he had learned the letters of the alphabet, was able to set type, and within six weeks more he could both set and distribute type, correct proof, and print with commendable accuracy. Another learned the mason's trade with equal facility,

and a third the tailor's. But, best of all, at all the stations they soon seemed to understand the gospel and to feel its claims on them and personally to yield themselves to the Saviour. At a general meeting held at Kambini on Christmas, 1885, within six months after the separate stations had been occupied, more than fifty publicly expressed their purpose to be Christians, including some from each of the station schools. And they gave practical and cheering evidence of the sincerity and steadfastness of their purpose by renouncing evil habits and heathen ornaments, and beginning to persuade their companions to faith and repentance. The missionaries have formed these inquirers into classes for special instruction, and in due time hope to baptize and organize them into Christian churches.

The languages of these peoples have been studied and to some fair degree mastered; portions of the Scriptures have been translated; a catechism of 120 questions and answers has been printed; and some very simple lessons in reading have been issued from the mission press. The schools are large and the attendance fairly regular; and some of the brightest of the pupils will soon be ready to act as teachers to their own people. A good beginning has thus been made, and the immediate prospect is unusually encouraging. When properly reinforced the mission may extend its work to the regions beyond, and a regular line of stations toward the heart of the continent be opened.

Letters from the Missions.

The Mexican Missions.

CHURCH DEDICATION. — CHIHUAHUA.

MR. CRAWFORD, of Guadalajara, writes, May 4, that he and Mr. Howland, on the previous Sunday, had dedicated the new church at Tlajamalco. The building was put up two years ago, but recently the brethren had taken hold with their own hands, and finished it for dedication. Three were received for membership and one child was baptized. The house was filled morning and evening.

Mr. Eaton writes, May 19, of the work in Chihuahua, that the day-school had opened with much promise, with at least thirty pupils already. He says further: —

“ Our work continues encouraging; fifty-nine at the Mexican Sunday-school last week, — the largest yet since the Methodist Episcopal diversion, — and sixty, or more, at the Wednesday evening prayer-meeting. Each week I am meeting ten adults to instruct them in articles of faith and covenant, and matters of Christian duty, who will be baptized at the next communion. On Sunday, the ninth instant, I preached on ‘ Giving,’ as an act of worship, and distributed ‘ mite-chests ’ amongst the families, to receive

special offerings in aid of the new chapel, etc. Before the sermon was concluded, an old lady, a washerwoman, marched up to the pulpit and handed me a dollar bill.”

Mission to Spain.

ENCOURAGEMENTS.

MR. GULICK, of San Sebastian, writes, April 1: —

“ Our evening public meetings continue well attended. Last Thursday evening and this evening (also Thursday), there were in attendance not less than 120 persons from outside the house, which, with the thirty-five or so of our own family, fill the chapel full. There is of late a marked improvement in the conduct of some twenty young men who have come regularly for a number of weeks. Next Sunday two persons expect to unite with us on the profession of their faith; one of them is a Basque, a native of this province, the father of a family.”

A PROSPEROUS SCHOOL.

Mrs. Gulick writes, March 26, of the interesting condition of the Girls' School, and of its prosperity the past year: —

“ The older girls are all Christians,

eight of them and the two assistant teachers being members of the church. Three made a public profession of their faith in Christ, January 1, 1886, and, at the same time, solicited baptism as an additional expression of their entire breaking away from the errors of the church to which they formerly belonged. That was a solemn day for all the family. All over fifteen years of age came together for special prayer, and many and fervent were the petitions that God would bless the younger members of the family and bring them all to Christ. The little meeting begun then has been continued ever since; the girls coming together on Sunday evening for that purpose.

"It has been my custom to meet with all under fifteen—some twenty in number—every evening for fifteen minutes before they retire. Although only one is a professing Christian, not one refuses to pray before the others; and sometimes the prayers seem to come from truly Christian hearts. In fact, we have been greatly comforted by the signs of Christian growth in all but a few exceptions. These last are girls with whom we must have great patience, as they have had no advantages in the past, and do not seem as sensitive to good influences as the others.

"Although there has been at no time a marked religious interest, yet at different times during the year we have noticed a tender feeling and a turning of the heart toward God which denotes the Spirit's presence and power. We would be filled ourselves with more holy zeal, that we may better help those committed to us, and by our example show the secret of a happy, useful life."

Western Turkey Mission.

A NEW PASTOR AT TREBIZOND.

DR. PARMELEE, of Trebizond, sends an account of the ordination and installation, May 9, over the church in that place, under very favorable circumstances, of Mr. Garabed Kulludgean, a native of Cesarea and a graduate of the Marsovan Seminary. He has labored there nearly

three years, and "proved himself a most excellent preacher, and a very judicious pastor in a field where there have been, unfortunately, many inharmonious elements." The people now appear to be thoroughly united. Of the public services Dr. Parmelee says:—

"The chapel was full to overflowing, many standing about the door and windows, and many turning away. No doubt a thousand people would have assembled if there had been a place to receive them. The respectful and sympathetic attention of the listeners during the service of more than two hours was occasion for special remark by members of the council. One member in particular, who was here during the great stir of three years ago, remarked in what a marked manner the hostility of that time had passed away, and in its place appeared now only a friendliness and interest which it was pleasant to see."

THE WORK IN SMYRNA.

Miss Clarissa D. Lawrence gives, May 21, the following cheering word from Smyrna:—

"What I have seen and heard in Smyrna this year has been an inspiration to me and quickened my own Christian life as nothing ever did before. Never did I so realize the intense interest of working for the salvation of souls, and of watching their growth in grace from day to day. There is always an inspiration in numbers, and to see our chapel filled with earnest, attentive men and women is of itself enough to excite one's enthusiasm. The band of church members is small, but I sincerely believe it would be hard to find a more truly consecrated, really noble company of young men than are these Greek brethren. Week after week they are always in their places, and, what is more, always ready to bear their testimony to the power of God's grace, in whatever form the occasion may demand. I wonder how many churches there are in America whose members are *always* in their places at the prayer-meeting, coming straight from their work without having had any supper, as these brethren come. You

would have rejoiced with us could you have been present this week Tuesday evening, and seen the room fill up till every available seat was occupied, and heard one and another tell what Christ had done for his soul. It was the most stirring meeting we have had yet, and three who remained to the after-meeting consecrated themselves to God on the spot, while others desired prayers.

“God’s Spirit is manifestly with us, and we hope this is but the beginning of a true revival. The most hopeful and encouraging aspect of the work is the drawing in of young men and boys who, in this city of Smyrna, are exposed to fearful temptations. Indeed there seems absolutely nothing to prevent, but everything to help, a young man to go to perdition the shortest way. Last evening I heard the testimony of a youth, who can scarcely be twenty years of age, that he had committed every conceivable sin but that of murder, although he had been brought up in the Orthodox Church and carefully instructed in all that the priests know; and not till he came to Dr. Constantine’s meetings did he realize his condition. We hear many such testimonies, and have had several proofs this winter of God’s power to save to the uttermost even the worst of sinners.

“For my own part, I thank God that I have been permitted to aid, be it ever so little, in the good work, and my chief desire is to continue in it. I have received a hundred-fold more than I have given, and I love these people as my own. We desire the most earnest prayers of all our friends for the furtherance and enlargement of the work begun. No matter how slow the growth, if it be sure, nor how small the numbers, if they be true.”

Central Turkey Mission.

THE GIRLS’ COLLEGE.

IN closing her report of the Girls’ College at Marash, for the year ending April, 1886, Miss Corinna Shattuck writes: —

“Believing in giving, while yet receiving, our girls have zealously carried on their

‘Foreign Missionary Society,’ holding meetings fortnightly during the year, and have contributed 606 piastres (\$26.70) to the Woman’s Board of Missions of the Interior. In securing this amount, they have appealed to friends, especially Marash women, and in so doing have done more good than if they themselves were able to give the entire amount. Their annual meeting, April 1, was an occasion of much interest and was a great blessing to the girls themselves. We are happy in reporting that all of our girls hope they have begun the Christian life. Quite a proportion of them are already professing Christians, and five have recently presented themselves for admission to the church. On the part of some of them, there has been a most cheering evidence of Christian growth. Hearts have been knit together through sorrow, — two in the early part of the year being called to mourn the death of a father, and one of an older and only brother; while, later, we all have felt most sorely the death of our beloved physician, Dr. Stepan, who from the first has been a warm friend and active worker in behalf of the school.

“I cannot close without grateful mention of the goodness of God in granting us so prosperous and happy a year. As a school and family, there has been an unusual degree of harmony existing in all departments. The pupils have been faithful in their work, — kind, loving, and obedient, — and have made advance in self-control, as a whole yielding less to the impulse of the moment than is their usual custom.”

Ceylon Mission.

OODOOVILLE.

THE work in this mission the past year has been prosecuted with success in nearly every department, with some very decided advances. Miss Mary Leitch, who sends the annual report, speaks of the year as “a very pleasant and an encouraging one.” She says: —

“Within the fourteen months since we wrote to you sixty have joined the Oodoo-ville church on profession of faith, thirty

from the villages, and thirty from the Boarding School. It was an interesting sight to see young girls with bright, earnest faces, young men in the promise of manhood, fathers and mothers with their little children in their arms or clinging to their garments, old men and women feeble and bowed with age, one leaning on his staff, all standing up together, the rich and the poor, the Vellali, the Kovia, and the Pariah, and together confessing 'fore all the congregation their faith in Jesus, the Saviour of the world, their one Lord.

"At present the list of inquirers numbers 130. A copy is given to each of the leading church members, with the request that they will pray for, and encourage, these individuals. Two meetings for these inquirers, the one for women, the other for men, are regularly held every Sunday immediately after the morning service. Sabbath afternoons, after the Sunday-school teachers' meeting, the Christian men go out in companies and teach six village Sunday-schools. They are accompanied by about twenty boys from the station who can assist by singing. The Christian women are divided into seven companies and go on Sabbath afternoons and hold meetings in heathen homes. Our little girls who can sing well also go with these women to aid in the singing. In this way we try to train up our boys and girls with a view to their being Christian workers in the future, and we believe that after the Christians are well fed in the morning the best way to keep them from becoming spiritual dyspeptics is to give them plenty of work to do in the afternoons."

CHRISTMAS-TREES. — SOCIETIES OF CHRISTIAN ENDEAVOR.

"In Oodooville, Manepy, Nawaly, and Panditeripo, we had altogether ten Christmas-trees, and gave away to the Roll of Honor Children 102 Tamil New Testaments. Will you not pray with us that God will bless his own Word to these young hearts and in so many homes? The well-filled home-boxes received from America just before Christmas lightened our labors greatly and made the occasions

very happy ones to hundreds of pleased recipients. Could the children at home who prepared the gifts have seen the joy of all the little children here who received them, I think they would have felt repaid for their trouble. The more expensive picture-books, beautiful scrap-books, dressed dolls, etc., which seemed too choice for the village children, proved just the thing for prizes for the girls of the Boarding School, who were glad to carry them home and show them with pride to their friends. The total attendance at all our Christmas-trees was over three thousand, men, women, and children.

"One feature of the year has been the establishing of three Young Peoples' Societies of Christian Endeavor, which, together, number 171 members. They hold regular weekly meetings, and the young boys and girls who are members seem to be taking hold of the work in a most encouraging way, and they quite surprise me with their willingness, enthusiasm, and interest. The idea seems to be one which may well be adopted in this country, and we hope a few years may show many such societies started in Ceylon and India."

GIRLS' BOARDING SCHOOL.

"February 15 the Girls' Boarding School closed its school year, graduating a class of twenty-four girls, the largest ever graduated by this school, and all professing Christians. The public exercises were attended by several missionaries and by a large number of native friends, including many of the leading educated men and women of Jaffna. One could not help noting how large a number of the women present were graduates of this institution. Their faces showed the pleasure they had in revisiting their Alma Mater and listening to the recitations and songs of their children now in the school. All the graduating class took part in the exercises, eighteen giving short English recitations and six reading Tamil essays on the following subjects: 'The Women of India,' 'The Wonders of the Nineteenth Century,' 'The Power of Christianity,' 'Lord Shaftesbury,' 'The

Duty of the Women of Jaffna in Regard to Temperance,' and 'The Class History and Valedictory.' The exercises were varied by frequent songs — a Tamil lyric, a motion song, a children's English play-song, a tonic sol-fa round, a chant, two English part songs, and a good-by lyric composed for the occasion and sung responsively by the graduating class and the school. Six girls also played on the organ, accompanying the singing. At the close, the chairman, the Rev. Dr. Hastings, made some appropriate remarks, in which he pictured the condition of things in Jaffna in 1816, when the missionaries first came. Comparing this with what we see to-day, we may well exclaim: 'What hath God wrought!' He then presented to each of the class a diploma, a Tamil Reference Bible, and a lyric and hymn-book; a workbasket, containing scissors, needles, thread, etc., being also presented by the lady principal. Nineteen prizes were awarded for general scholarship, as well as for needlework and deportment; eight for punctuality and attendance; three for instrumental music; four for neatness of person and dress; and two for cooking. The occasion seems to have been enjoyed by all. In the Government Grant Examination held a few days ago, the school passed eighty-four per cent., and earned 2,450 rupees. All passed in the vernacular and three in English as well."

TRIP TO THE ISLANDS. — DELFT.

"The day after the graduating exercises of our Boarding School I took a trip to islands lying southwest of Jaffna. We visited and held meetings at three of these islands, but spent most of our time on the island of Delft. This, on account of the meeting of different currents within a mile or so of the shore, is quite difficult of access, and, although sometimes visited by missionary gentlemen, it has never before, within the knowledge of any one living there, so I was told, been visited by any white lady. The people, therefore, seemed surprised and delighted at seeing me. I took with me our tent, folding organ, violin, cymbals, and five singing children,

a native pastor, a catechist, a Bible-woman, and two young men, one a student in Dr. Hastings's Theological class and one a teacher in the Tillipally Training School, also our stereopticon and Bible pictures.

"The people seemed delighted to see us, and we had on the evening of our arrival a meeting of perhaps one hundred and fifty, men, women, and children. We showed our magic-lantern pictures; first, the birth of Christ, explaining about the coming of Christ and our need of a Saviour, then the beautiful pictures of Christ blessing little children, raising the dead, giving sight to the blind, the sermon on the mount, the returning prodigal, etc. All listened with attention and great interest. After this we held meetings each morning and evening, and visited the people in their homes during the day, but not in the middle of the day, as the sun was too hot to permit our going out; but at that time the people, at our request, visited us."

CONDITION OF THE PEOPLE.

"This island contains about 2,000 people. The most of the lower castes have become Roman Catholics, but all the others are Sivites. There is a good school here, supported by the Jaffna Native Evangelical Society, with an attendance of about fifty children, taught by a Christian teacher, Mr. Crossette, and his wife. There are as yet no Christians on the island, except a young man, Canapady Pillay, belonging to one of the highest families. He was converted while studying under this teacher. He is now studying in our English school at Manepy, and we hope when he shall have finished his studies he will go back as a catechist to work on this island. This young man was at his home while we were on the island, and was very diligent in helping to arrange for our meetings and in calling his friends to attend them. His grandfather is the most influential man on the island and is now engaged in building an expensive heathen temple. I passed it in company with Canapady Pillay as we were calling people to a meeting, and as we looked at it he

brushed the tears from his eyes and said: 'I wish my grandfather would become a Christian.' It is said that if this man should become a Christian most likely all the people of the island would follow his example. It has been a great joy to us to know the firmness with which this young man, Canapady Pillay, has adhered to Christianity, refusing in any way to participate in heathen rites or ceremonies. The grandfather said to me: 'Take the boy; he belongs to you; he has given up his religion.' The boy's mother and her four sisters, all respectable married women and much adorned with jewelry, came to see me. They told me the boy had said I was his mother, and that I was kind to him, and so they wanted to see me. I told them that if I was the boy's mother then it must follow that they were my sisters. They seized the idea with apparent delight and, putting their arms around me, covered my hands with kisses in the native manner, that is, smelling them as if smelling a rose or something fragrant. I told them that if they were my sisters they must become Christians. They have consented to let Canapady Pillay's sister and cousin join our Boarding School next year. His sister is a beautiful girl and has as sweet a smile as any perhaps I have ever seen on any face. We also took with us on our return to Jaffna a cousin of this Canapady Pillay, to join the Tillipally Training School."

RESULTS.

"I think our meetings were greatly blessed. Of those who attended, eleven expressed a wish to be baptized, and to be known thenceforth as Christians. We formed them into an Inquirers' Class and asked them to go regularly every Sabbath morning to the teacher's house to be instructed. One of the inquirers, when asked why he believed in Christ, answered with emotion: 'I have heard of our gods fighting great battles and doing many wonders, but I have never heard of their loving us and dying to save us.' These high families seem to be all related, and I believe that when they begin to become Christians they will all come together. The people

were very kind and hospitable to us. When we visited a house the first question usually asked was: 'What can we give you?' and forthwith they would have a cow or a goat, or perhaps a buffalo, brought to the door and milked, and would give us fresh milk to drink. They drew the milk into a hollow bamboo stick and we drank it from a folded plaintain-leaf.

"We enjoyed our stay very much and the people seemed sorry to have us leave. Some of the women clung to me and said: 'You must stay with us.' This I would dearly have liked to do but for my much-loved work in Jaffna. But I thought of my wealthy sisters in more favored lands, some of whom could be spared from their homes and who are spending their time perhaps over music, painting, dress, or such things, and, while these are all well enough in a certain way, I wished they could know something of the supreme joy of having a child or woman with a dark skin, but bright, intellectual face, look up at you with a grateful gaze which says: 'You have made known to me my Heavenly Father.' Could you bring from the piano a strain of music as sweet as that? Could you draw on a canvas a face that would shine like such a face? A painter once said to me: 'My great grief is that my pictures cannot breathe or speak, that the heart cannot beat or feel.' But you might draw pictures on hearts that feel. We bade the people farewell, promising to visit them after this once a year if possible."

Madura Mission.

SUMMARY OF RESULTS.

THE Annual Report of this mission for 1885 is at hand, from which it appears that there has been prosperity in nearly every department, and in some, very decided advance. We gather from the "Summary" that three or four new congregations have been begun the past year and as many dropped. Schools have been opened in about twenty localities. There have been 1,138 girls in the mission schools the past

year, against 842 the previous year; a larger number than last year were found in all the schools of the district — a striking advance, and “a very significant fact.” One church has been organized, and seven substantial church-edifices have been begun or completed. One hundred and thirty persons have been received from non-Christian and non-Protestant communities. The money raised by the churches for religious and benevolent purposes has exceeded the high-water mark of Jubilee Year by about 350 rupees. More systematic and energetic work has been done in street preaching and itinerating through the country villages. Distinctively evangelistic district societies among native Christians have been organized for the work of Christianizing their own countrymen, which is a very considerable step forward. The Report adds:—

“In reviewing the reports on which this year’s statement is made, the writer has been impressed with the total of Christian influences which are systematically brought to bear on the people of the district — influences not yet yielded to, like those of early spring before winter has resigned its sway. He has equally been struck with the total sum of religious effort the Christians are making to house themselves in church-edifices; to educate their children, girls as well as boys; to endow their own institutions; to support their pastors, and to preach the gospel to the heathen by catechists, by tracts and Bibles, and personally. In some respects, they could have done much more than has been done. But the past proves they are willing to learn. We grieve over the fact that so many, who actually joined us from the heathen, have not stood firm, that the increase in the churches is so small. We see the need of a divine impulse — of a Power behind all labor and methods and appliances, and we wait, as the apostles were bidden to wait, that we may be endowed with the Spirit from on high.”

ITINERATING.

Mr. Washburn, of Pasumalai, writing April 26, gives the following interesting

account of the method of itinerating in this mission:—

“We have turned both the New Year’s and hot-weather vacations to account for tent excursions into the neighboring district for preaching. Rev. Mr. Buckingham, the second instructor in the Theological School, with a company of singers and catechists from the institution, spent nearly a month in this unremitting work among the village people. The workers speak of their very friendly reception by the people, and the sale of a large number of Scripture portions. This kind of itinerant labor in the rural districts affords the very best means of training our students for preaching to the miscellaneous audiences such as they will have to deal with. It added very much to the effectiveness of our preaching party that two of its number were nine years ago heathen boys belonging in villages in this very region. They were brought to us by the stress of the then existing famine. Now they went back among their own caste people, living witnesses of the best sort of what a transformation Christianity can make in these rough robber people.

“Since coming to the hills Mrs. Washburn has received what we have for many years been laboring and praying for — an earnest invitation from the Brahman portion of a village near us to send them a Bible-woman. This opportunity has come out of the friendly feeling between us and the people, brought about by their boys in our high school.

“Nine persons were received, by profession, to the church at our last communion — seven from the institution. The religious atmosphere of the school has been much better than it was last year — no revival, but a serious attention to religious things by church members and some others. Our church is crowded; the preaching is very earnest and pungent, and has not been altogether without fruit.”

North China Mission.

KALGAN. — A BOTANY BAY.

MR. WILLIAMS, of Kalgan, writes on March 25:—

"Brother Sprague's absence has left us weak at this station, so that no touring has been done. A helper is stationed in the country, so that the spiritual wants of the people there are not neglected. We find ample work: I in the upper, and Brother Roberts in the lower, city. We each have chapels opened daily, and I have a boys' school, to which I go on alternate mornings for prayers. Brother Roberts's time has been occupied in putting up three houses, but he will have finished them in a couple of months. We have at length secured a dispensary in a desirable position, and, when the long-delayed appropriations come, will repair it in good shape.

"Mrs. Williams is endeavoring to establish a girls' school in the upper city, giving the scholars but one meal a day, but it is hard to do it, when in the former school two meals a day were given.

"On February 21 we celebrated our 'China Wedding.' Few have had more to be thankful for than we, for we have had uninterrupted good health and been permitted to labor in this city undisturbed.

"Kalgan is the Botany Bay for banished officers of the government. There are sixteen here now because defeated by the French in Annam and Foochow. Captain Lew Buah, who was the only man who saved his gunboat in the Foochow fight, and afterward ran the blockade to Formosa, carrying twenty thousand troops, thus keeping the French from getting a foothold, is here. He speaks English, attends our religious services, and gave \$40 for the erection of our chapel. We are glad to make his stay here less lonely, and hope he may feel that God has led him here that he may be a Christian."

MEDICAL AND EVANGELISTIC WORK.

Speaking of medical work and its relations to evangelistic work, Miss M. A. Holbrook, M.D., of Tungcho, says:—

"As much depends upon what kind of eyes a man looks through as upon what he looks at. Missionaries in North China, all missions included, are divided into three classes—liberal, aggressive, and

conservative. The first class fix their eyes, for the most part, upon Confucianism, searching out favorable spots on which to graft Christianity. They leave so much of the rank growth of the original stock that few of the blossoms on the grafted scions set for fruit. The educational and medical work of this class, as I observe it, teaches much of Western learning and but little of the Bible, and results in breaking down prejudice against foreigners rather than in leading men to Christ. Its combined influence is more largely for Western civilization than it is for the world's Saviour. Those belonging to the conservative class think all educational and medical work 'pressed too far and out of just proportion to other parts of our missionary service.'

"Those belonging to the aggressive class meet the higher need of the people by first supplying the felt want. Many are ready to listen to, and study, the truths of science, who will pay no heed to the truths of the Bible. The aggressive missionary gives them, through schools and Christian scientific literature, a whole range of natural science, but makes every truth of nature point directly to nature's God. Besides, he gives careful and extensive study of the Bible itself. Western learning is made the attending servant of Him whom we delight to honor. And so with medical work. The missionary physician gives all in his power, but every medical effort, however skilful, if not wisely followed by direct personal evangelistic effort, is an opportunity lost, for which both the physician and the missionary are responsible. In regard to the need of the medical as an auxiliary to the missionary work, if it be followed by evangelistic effort, we need it and must have it; but if it be not so followed, we will not use it, and so ought not to have it."

THE BRIDGMAN SCHOOL.

Miss Jane E. Chapin, principal of the Bridgman School for Girls, at Peking, writes, March 16:—

"I was very happy to reach the end of my long and tedious journey, and to

receive such a warm welcome from my associates and friends, and from the Chinese. I found a good many changes had taken place even in the year and a half I had been gone, but there was still enough that was natural to enable me to feel at home immediately. I miss Mr. and Mrs. Ament greatly from this station, and I fear it will be a long time before Mrs. Ament's place will be filled, she had such a rare gift for winning and interesting the Chinese women.

"In my absence Miss Haven has done noble work in carrying forward the effort to bring the school nearer to a self-supporting basis. No girls have been received to the school for two or three years who are not clothed by their friends. And now even those girls who were received under the old *régime* are clothing themselves either wholly or in part. Miss Haven has taken a great deal of pains to have them taught different forms of handiwork, and they do their work so well that there is no lack of orders. Their leisure time is well occupied in work that is bringing them in the means for self-support. The good effects of this state of things are shown in various ways. I have never known a time when the control and discipline of the school were less laborious.

"The work in China moves slowly, but it does move, and now all the indications are that it is henceforth to be with accelerated motion. And I wish that the number of workers in our mission, instead of diminishing, might be increasing in proportion to the new opportunities for work which I believe will open before us."

Japan Mission.

KOCHI. — A BOY WITH A STORY.

MR. ALLCHIN writes, May 11: —

"A few weeks ago Mr. Atkinson, myself, and a 'boy' made a trip to Kochi, in the southern part of the island of Kiushiu. The 'boy' is a young man with a story. His home is in the western part of the main island. He was the school-teacher of his village, and his father the physician. The Buddhist priest, on mak-

ing his regular tours through the villages, was accustomed to stay at their house, and on one occasion asked the young man if he had any interesting reading. He replied that he had some *very* interesting matter, and produced a Bible and some Christian books. In a few days the teacher noticed that his scholars were leaving, one by one, and at last was obliged to close the school because so few came. It appears that the priest had gone to the villagers and warned them against sending their children to the school, because the teacher had become a Christian. The father also became enraged with the son, and for a punishment sent him to live with an uncle. Now, the young man had not become a Christian; but, having once heard a Japanese preach, had become curious to know about Christianity, and so had purchased these Christian books. The punishment did not continue long, for, cutting it short by running away from his uncle's house, he made his way across the country on foot to Kobe, a distance of over two hundred miles. One Sunday morning he turned up at Miss Dudley's house — dusty, tired, and hungry. Employment was obtained, by which he could earn his food, and he was happy. His great object in going to Kobe was to learn from the missionaries themselves what Christianity was, and, as he says, 'having learned, to return to my country and give them something to persecute me for.' This expression sounds harsh; but we found, during our trip, that his feelings are not bitter toward his relatives. Mr. Atkinson has taken him into his home as 'boy' for a few months, that he might give him personal instruction and introduce him to the Christians. For one so young, he is well educated, even for a school-teacher.

"Nothing could have been better for him than the daily experiences of this two weeks' tour. As he listened to the answers to the inquiries, to the daily Bible talks and sermons, he must have had the feelings of Christian as he passed from room to room in Interpreter's house, where he saw 'things rare

and profitable — things to make him stable' and which would act as 'goads in his side, to prick him forward in the way he must go.' Since our return I have learned that he has applied to the Kobe church for baptism. So much for the 'boy' whom 'we had also with us as our attendant.' Like Mark, he will be heard from later.

"Eight years ago Mr. Atkinson visited Kochi, but it had not assumed any importance until within the past year. There are now forty-six baptized believers in our church, twelve of whom were baptized during this visit."

WHO BURNT THE BUDDHIST TEMPLE?

"A few days before our arrival a Buddhist temple on the borders of the town was burnt, and the priest started the story that the fire was caused by the incantations of the Christians. The people did not believe him, and for this reason: a year or two ago this priest professed to have become converted to the Christian faith and for some time was under the instructions of Bishop Nicolai of the Greek Church in Tokio. He soon left, however, and, resuming his priest's robes, went through the northern part of the island of Kiushiu, in the region of Imabari, lecturing against Christianity. His method was to give the Christian version of the Gospel of Matthew and then to ridicule it. He soon appeared in Kochi, in the southern part of the island, and for a time crowds went to hear him. He told them of his success in the north in rousing the people against Christianity; that they had torn down the churches; had scattered the Christians; had imprisoned their leader Ise, and, although intending to kill that foreigner Atkinson, had allowed him to escape with a few wounds. The priest's object was to arouse the people to crush Christianity in the bud in Kochi, and he nearly succeeded. For a week or two Mr. Sugiura, the pastor, was afraid to venture out after dark. But of course it could not be long before the truth about scattering the Christians in the north was known and the lies of the

priest exposed. There was a reaction of feeling among the Kochi people at once. The priest could get no one to listen to him, while one thousand assembled in the theatre to listen to this same foreigner Atkinson and others lecture on Christianity. No wonder that the priest's story about the Christians' incantations being the cause of the burning of his temple was not believed. On the other hand, the people assert that he burnt it himself, to regain their sympathies."

Micronesian Mission.

AMONG THE ISLANDS. — KUKU. — SOPUK.

LETTERS have been received from Mr. Logan, of Anapauo, Ruk, of date as late as March 9. The inveterate habits of the natives are hard to overcome, and the presence of the white missionary is needed in all the islands. From his long journal-letter of the work at Ruk, and especially of a trip of two weeks in the *Morning Star*, during which he visited ten churches on as many islets, we give interesting extracts:—

"Wednesday, October 28, we organized a church at Kuku. Eighteen were baptized. The chief of the place has been a famous warrior. It was he who killed a white man named Hartman a few years ago. I hesitated about baptizing the chief, but could see no reason for refusing him. He takes the name of Saul. We spent some time examining the candidates and were much pleased by their answers and the spirit which they manifested.

"Last week we went to Sopuk at the east end of Uela, about ten miles from home. Moses has been to Sopuk once or twice, but white people were a strange spectacle. We went to a large canoe-house belonging to the high-chief. It is simply a huge roof, the eaves only a few feet from the ground. In one corner there was a frail enclosure, entered by a hole about two feet square near the ground, out of which the chief crawled. The people gazed at us with the same wonder with which backwoods people gaze at a circus

or wild animals in a menagerie. I talked a while with the chief and people who were present, and then asked them to send and gather the people, and especially the women, not one of whom could be seen. As it was now noon we ate our lunch, and this to the spectators was quite equal to the second act at the circus. After lunch Mrs. Logan, with the help of the children, Mr. Worth, and the boat's crew, sang several native hymns. The old chief could not persuade a single woman to come near us. Some children, many of them naked, came peeping about with curious eyes, but ready for flight at the least sign of motion on our part. Perhaps thirty men gathered together, to whom I talked for a half-hour about God, duty, and the life after death. They listened very attentively, especially the old chief. Then Joni, our Mortlock boy, talked a while. Some time was spent in asking and answering questions, and then we got ready for the trip home."

METITU. — UTET.

"There is a district named Metitu about five miles distant on the north side of this island. Esaïam has relatives there, so we thought he might make a beginning in missionary work. We went, talked to the people about the new religion, and asked them if they wanted it. One old chief said he did not. He did not dislike us, but he did not like the new way. But the people generally, also the highest chief, said they liked the *lamalam*, and would be glad of a teacher. I told them that if they wanted to be taught they must set apart a piece of land for the use of the teacher and to build a church upon, and must set to work to build a church. They said they would, but I wanted to see how much they cared about it, so I told them to talk it over among themselves, and then come to Anapauo, and tell us. This was Friday. The next Monday Uitep, the principal chief, came, saying that they would give the land and build the church. The next Friday we went to Metitu, and they gave a piece of land large and well situated. A few days later they came to

borrow an axe to cut timber with. Esaïam will go and stay with them part of the time, preach and teach school, and, we hope, ultimately settle with them.

"December 7. We went last week to Utet, about twelve miles west, where Emelios, from Ponape, labored eighteen months, and died. A small church had been gathered, but all have since fallen into sin. There is a good church-building which they keep in repair, and keep up regular services, but as none of them can read, of course their services are but a going over and over of the same things. The church is built on a beautiful site, the summit of a gentle ridge sloping down on both sides to the water, bright green grass all about and shaded by cocoanut and breadfruit trees. If one could only multiply himself by one hundred, he could still find plenty of most promising work in this field. We met at Utet people from two other places who wanted teachers. We were struck by the bright, intelligent faces of the young men. It would be a very promising field for a good man. I hope we shall succeed in getting some of them to come to our school here and thus fit them to go back and do something for their people until a teacher can be supplied them."

TOLOAS. — TUNUK.

"To-day a chief has been here from the island of Toloas. He has abandoned heathenism, observes the Sabbath, and holds such meetings as they know how to conduct. He says he is tired of war and wants to be a Christian. I promised to go to see them and invited them to come to see us. He says he will begin upon a church if only some one will help him to frame the timbers together. This seems a very encouraging incident.

"February 8. — We went the other day to Tunuk on the north side of this island. There is a church there which has a 'name to live.' They have been two years without a teacher, and no one there can read. The church-building is sadly dilapidated, and the teacher's house uninhabitable. I broached the subject of bringing them Titus for their teacher with fear and

trembling, but they said they would like to have him come. He has gone, with the promise that the 'parsonage' shall be speedily repaired.

"On the north side of Toloas they have begun to have Christian services by themselves. We went there the other day and had an encouraging visit. The next Sunday the chief man came to Anapauo to attend our services. We hope the work will progress there. They have set apart a piece of land on which to build a church, and say they will go on and build. I asked why they wanted to be Christians, and they answered that they were tired of war."

TRIP TO THE MORTLOCKS. — ONIOP.

"March 8, 1886. — The *Morning Star* reached us Thursday, February 18. The next day about 10 A.M. we had completed preparations for our voyage to the Mortlocks. We got out of the lagoon about 4 P.M., and about 2 P.M. next day were at Namaluk. The Mortlocks were in sight before dark. Sunday morning we ran in and anchored off Oniop, our old home. A large crowd was on the beach. When we got to the church we found it well filled and the service in progress. We joined in the service, saw their Sunday-school, and then went to the house we used to live in for a rest. My heart would have thrilled with old memories, but I was too weak and sick for any emotion. Dr. Wetmore remained on shore with me until evening, holding a long service.

"Moses and Solomon made all arrangements for the communion service next day, and then Dr. Wetmore and I went over. Only one had to be excluded, out of a membership of seventy-six. There has been no resident teacher here since we left, — five years ago, — so we were very much pleased. Samuel and Stephen and others gave me a very cordial greeting, and there were tears in some eyes. We have been praying all the year that some from these churches might be willing to come to Ruk to be educated as teachers, and I was delighted to find here a fine young couple willing to come."

LUKUNOR. — TA.

"After dinner Monday we came to Lukunor, where we remained until Wednesday morning, and very busy hours those were. There are about one thousand people here and a large church. David has been away three years, and we found much to pain us, much that needed correcting. A half-dozen were restored to the church, a dozen or more excluded, many things urged upon the deacons, etc. One couple here also came with us to Ruk.

"Wednesday at daybreak we started for Ta, the home of Obadiah. Caleb, the only other teacher in the group, had joined us at Oniop. Obadiah had been an excellent teacher, but had got to trading, even in the *taik*, or red paint, and had interfered between the traders and people for his own profit. As soon as we were anchored at Ta he came on board. I gathered all the native teachers in the cabin and organized a general meeting, with Captain Bray and Dr. Wetmore as corresponding members. I had five definite charges against Obadiah, to which he answered in order. He excused himself on some points, and confessed others. By-and-by he broke down completely. Dr. Wetmore read to him from an old *Missionary Herald* some of his utterances when he first came into the work, and told him how favorably he had been known abroad. We finally all cried together, and, with what seemed a sincere promise from Obadiah, shook hands and voted unanimously to quash the charges and restore him to favor. Then with a light heart I went on shore. I had dreaded this ordeal and much feared the result, but now all seemed bright.

"We spent only twenty-four hours at Ta. It was a delight to see the class of twenty-five stand up in a line and read, nearly all of them fluently, in the New Testament. The work seems favorable. A few were received to the church. Twenty-five children were baptized, but none was willing to go to our school at Ruk. My heart was heavy about this, but I hope that by-and-by we may get several

from this, which, in many respects, is the best church in the group."

SATOAN. — KUTU. — MOR.

"Thursday noon we went to Satoan. This has always been one of the most backward of the churches, but there seems some life even here. Obadiah plans to come and live with them some months next year, help rebuild their church, and try to revive them spiritually.

"It is more than twenty miles across the lagoon to Kutu. The church here has kept up very well. Eleven were received to it, and fifteen children were baptized. Still no one was willing to go to our Training School.

"I enjoyed the Sunday at Mor, our next stopping-place, as the people listened gladly to what we had to say. Eleven children were baptized, and one couple was obtained for our Training School. A woman was chosen to be their school-teacher, and many earnest words of exhortation were given, and at evening we bade them good-by."

ETAT. — NAMALUK. — LOSAP. — NAMA.

"Monday morning we started very early for Etat. This is the home of Caleb and Julie, and we had a warm welcome. The school showed off finely. The general meeting was continued here and very satisfactory results arrived at. Two promising couples were secured, and a third wanted to come, but were kept back by their relatives.

"About midnight we ran down to Namaluk. Here matters were not very promising. Six couples were married, twelve adults and seven children baptized. We had a long walk across the reef in going and coming, wading through water often above our knees."

"At dark we sailed for Losap, where we arrived the next morning. This is Solomon's home, and he was able to take the laboring oar. There had been here many lapses into sin, and, while the school appeared very well, it is composed almost entirely of young women and children, the boys and young men preferring

tobacco and wickedness to study. A fine young couple volunteer for our school. Two boys, who have been two or three years with Mr. Doane, were here chosen school-masters.

"We left our anchorage the next morning, March 4, and ran over ten miles to Nama, and had a day on shore. Nama has been three years without a teacher, Solomon doing what he could for them. Both Losap and Nama suffer much from being stopping-places for trading-canoes between the Mortlocks and Ruk, many on these canoes opposing Christianity both by words and deeds. Another fine couple, however, offered themselves at the last."

RETURN. — RESULTS.

"The voyage lasted just ten weeks, during which we visited ten churches, on as many different islets, and brought back with us fourteen scholars. Dr. Wetmore was very helpful. The condition of the churches was, on the whole, better than I expected. They so much need more frequent and longer visits from the missionaries, and earnest, wise, and faithful teaching, on each islet. The people are very slow to give up their old customs, especially the taik, the men's long hair, and the native dress, or, rather, want of dress. They still cling also to some of their old superstitions, and where there are trading-stations women are sold to vessels. Captain Bray and Dr. Wetmore joined me in vigorous protests against their reprehensible customs. I hope there may be not infrequent opportunities during the year to write, so that I may do what I can by letters to the churches and schools. We shall start upon our work for the next year with high hopes. The responsibility of caring for, clothing, and feeding, as well as teaching, these fourteen Mortlock scholars, in addition to our ten Ruk boys, is heavy, but we trust we shall be helped through. We raise here our Ebenezer, and look to the future hopefully, enthusiastically. Pray for us that we may so walk that we may be the channels for communicating divine power."

Notes from the Wide Field.

PALESTINE.

GOVERNMENT OPPOSITION. — *Evangelical Christendom* for March gives extracts from a letter of Rev. Mr. Hall at Jaffa, who reports that the Turkish officials are withstanding the efforts of missionaries in that region much as they are in Asia Minor. Mr. Hall says that “throughout the year of work which has just now closed the Palestine Mission has been called upon to contend with increased opposition from the Turkish government. This may be owing partly to the fact that fresh branches of work have been opened up, — such as that of the evangelist colporters, — the success of which has irritated considerably the fanatical local officials. The Jaffa and the Gaza colporter evangelists have both been arrested, and their books taken away from them, although these books were afterward returned, and the work carried on as usual. The Jerusalem and Acre colporter evangelists have been threatened several times with arrest and imprisonment. In some places strong efforts were made, by threatening the parents with fines and imprisonment, to prevent Moslem children from coming to our schools. But, on the whole, these efforts to oppose the spread of the gospel have been the very reverse of deterrent; for, whilst the government has shown much hostility, there has been a far greater spirit of inquiry amongst the Moslems than previously. Many Moslems come to our Bible depots, and enter into argument with reference to Christian doctrine. Our women’s meetings are largely composed of Moslems. Not long after this the Gaza colporter evangelist was arrested by the kaimakam of Gaza, and his books confiscated, by order of the pasha of Jerusalem. I wrote a friendly letter to the kaimakam, asking for the books, but he flatly refused and sent back a rude message, saying, ‘Let not Mr. Hall think that this is a small matter. It is a most serious affair. I am acting under the pasha’s orders, and the colporter will certainly be severely punished.’ (The colporter had been liberated after examination.) On receipt of this message — having been previously advised that hindrance by government officials to the circulation of the Scriptures was a direct breach of treaty — I made a formal complaint against the kaimakam of Gaza to the pasha of Jerusalem, through Mr. Consul Moore, and asked (*a*) that the books should be returned without delay, (*b*) that the kaimakam should be warned never again to interfere with the colporter evangelist. The pasha sent orders to Gaza to this effect, and the books were immediately handed to me.”

SYRIA. — Rev. Dr. Craig, at the May meetings in London, gave the following interesting statistics as to what is now doing for Syria, a little land with a population of only two millions — one half Mohammedan and the other half nominal Christians — instead of the probably twenty millions in the days of Solomon. There are thirty different missionary societies at work among them, represented by 800 laborers, 200 being European and American, and 600 native. There are 140 preaching-stations, with 7,000 regular attendants at the churches, 30,000 occasional attendants, and 1,000 church members; 300 schools, with 15,000 children, and 14 medical missions, where upward of 80,000 patients were treated, who were sent away, when cured, with a small selection of tracts in their own language; and thus the gospel was carried where the missionary could not go. The religious press was doing a grand work. A great change is taking place among the Moslems. An intelligent Turkish pasha had told him that, though not many Mohammedans were converted to Christianity, he scarcely knew of an educated family that had not the beautiful illustrated books of the Religious Tract Society open upon their tables.

PERSIA.

REVIVAL AT SALMAS. — Miss C. O. Van Duzee, now of the Presbyterian Mission, at Oroomiah, in a recent letter, speaks thus of a recent revival work at Salmas and other villages on the Oroomiah Plains:—

“There is a revival here and some twenty seem newly awakened. There appeared to be a readiness all winter, and seven or eight, we hope, accepted Christ before, but just now two Nestorian evangelists have been here holding meetings for a week. One of them brought his wife, and all of us — missionaries, preachers, teachers, and church members — have visited from house to house, reading, praying, and inviting the people to the morning and evening meetings, which have been fully attended. There is no regular church organization, and only nine church members besides the preachers, teachers, and their wives, so that such a revival is a great thing. There is not another village on this plain where there has been preaching enough to be ready for such a thing. The evangelists have left, but evening meetings are to be continued, and we hope others may come in. All winter these evangelists have been visiting different villages on the Oroomiah Plain, and there have been great revivals in many places. Seventy-six are propounded for church membership in Gavalan.”

AT DIZZATAKA. — Dr. Shedd, in *The Foreign Missionary* for May, writes of the above revival work:—

“In the two weeks past I have visited, the first week, six villages, and the last, one. Mrs. Shedd and I spent last Sabbath in Dizzataka, where a work of grace has been in progress since the Week of Prayer. It is an old-fashioned revival that moves the whole village of one thousand souls, and some of the hardest cases have been smitten with deep conviction and have turned to God with full purpose of heart. I can remember the time, years ago, when I went to Dizzataka, and they said that nearly every man in the place was drunk. This winter drinking is hiding itself. It is the church of which Dr. Nelson attended the dedication, and to which he gave a bell. His bell has been calling together congregations of over three hundred — the church crowded full. There was great joy in that city. I never saw a church so happy; many of the converts too had found the great joy.”

AFRICA.

LIFE IN AFRICA. — Rev. W. J. Underwood, in a letter in the *Wesleyan Missionary Notices*, written from the Transvaal, gives the following remarkable story told him by a woman with her babe in her arms, at a lovefeast:—

“My mother died soon after I was born; and as I had no friends or relations there, and nobody wanted to be burdened with me, they made up their minds to kill me and bury me with my mother. Just at that time, however, my grandfather came unexpectedly; and he claimed the right to bring me up. So I lived with my grandfather until I was grown a young woman. Then my grandfather died, and soon after a young man wanted to marry me. There was another man, however, an older man, who also wanted to marry me; and he tried to kill the young man. One day, when the latter went to bathe in the river, his rival came armed with assegais to accomplish his purpose; but he managed to escape with no further injury than a wound in his head. Then afterward the young man who loved me, and whom I loved, went to kill the one who had attacked him in the water. An old man interfered, and brought about a reconciliation. Then I found my father's brother, and I said to him: ‘You must let me get married, for these two men want me, and I am afraid one of them will be killed.’ After some hesitation he gave his consent, and I then married the one that I loved. When the other knew we were married he was enraged, and he went and made complaints to the Swazi king, who sent messengers to kill my husband. But one of his

chiefs was friendly to us, and he said to us one day: 'Do you see those men coming over that hill? They are coming to kill you. Run away; run away, both of you.' So we ran and hid in the mountains, and afterward we came to Mahamba. Thank God we did come! for here we have heard the gospel and have both been converted."

MICRONESIA.

FIJI ISLANDS. A CONTRAST. — Rev. Thomas Williams, attending the jubilee of the Wesleyan Mission, writes from Levuka, December 19, in the *Wesleyan Missionary*: "I passed a night at my old and horror-crowded station Somosomo, where with the brethren Lyth, Hunt, Cross, and Hazlewood, and our noble wives, I endured sufferings of no common kind. But they are past, and on the ground where once I walked among the slain, amongst open ovens and devil-temples, I have addressed a neatly attired and attentive audience in connection with the celebration of the jubilee of the Wesleyan Mission in Viti. I witnessed strange scenes here from the year 1843 to the year 1849; and those which are daily passing before me, as a member of the deputation, are by contrast equally strange. Jehovah hath confounded the gods of the heathen and gotten to himself a glorious victory. Hallelujah!"

Miscellany.

THE MATERIALISM OF THE AGE.

THE following eloquent passage is from the address of Rev. Alfred Rowland before the London Missionary Society at its recent May meeting:—

"Do you think it is a desirable thing to see, and a healthy sign of our English life, that retrenchment generally begins in contributions for foreign missionary work? I understand that the theatres in London are as crowded as ever, and I believe that they are more numerous than they were. The social parties that are given by professing Christians in Congregational churches, as well as in others, are about as costly as they used to be. The luxury that used to abound in the homes of the middle classes abounds yet more and more, and yet there are multitudes of members of our Christian churches who do not contribute one single shilling to the funds of this society, and there are some who contentedly continue their guinea subscription, and imagine that they have done God great service, forgetting that they pay about double that amount for the tuning of their pianos, and even for the blacking of their boots. Now, sir, it is useless to shut our eyes to this state of things. We ought to see that there is worldliness still existing as our foe in

Christian churches, and that Christian ministers ought to hit out at it straight. The fact is, the churches have forgotten that the cardinal doctrine of the Christian faith is the doctrine of self-sacrifice. The churches have been founded upon the empty grave of One who died for our sins. The great symbol of the Christian Church is not a bed of indolence, it is not even the crown of glory; but it is the cross of sacrifice. We want to get hold once more of that idea, that I suppose was in the minds of the early monastics when they used to fix the ornamentation of their churches. Some of you will remember a picture exhibited by John Pettie in the Academy some two or three seasons ago. Now that picture represented a number of monks who were standing in a clearing in a primeval forest. Upon the site on which they had fixed, evidently for their altar, there was a lofty pinewood cross that had been erected. All the brethren were standing together looking for the first gleam of the rising sun, because they had determined, and rightly, that their church should be built there in the midst of the heathen, on the lines marked out by the shadow of the cross. That is what we want, that is what we should pray for, and we should not want any

appeals by circulars, or by speeches, or by sermons, if only our churches really lived, as they ought to live, under the shadow of the cross of Christ. It appears to me that materialism has been exercising a very subtle and widespread influence amongst us, and I do not simply mean by that the materialistic philosophy, — I mean the general tendency to allow things that are seen and audible and tangible to loom too largely upon the horizon of thought. This is a sort of feeling that you see exhibited by Christian people when they will contribute vast sums of money for the construction of a railway or for the maintenance of an army for the defence of our Indian frontier, but who will begrudge any money for the promulgation of the gospel of Jesus Christ, the result of which can only be spiritual and moral. Why that tendency seems to be everywhere. We are all looking downward a great deal more than upward in our churches. The shepherd out on the moor used to look up to the sun to see the time of day, but now he looks at his watch. The sailors used to guide their ships by a glance up at a silent star, but now the man looks at the compass that swings at the binnacle under lamplight. There has been a tendency not only in common things, but in all things, to look downward. But I think, sir, we ought always to remember this, that, however much we be forgetful of the truth, it is the sun and the stars, and it is not the watch and the compass that are ruling the times and the plans of men. It is not the earth that rules the heavens, but it is the heaven that rules the earth, and men are getting hold of that truth."

GIVING MADE EASY.

GIVING ought not to be altogether easy, and yet it might be made much easier than it is for most people by a little care and effort. The following incident is narrated by Rev. John Liggins, the first missionary of the Protestant Episcopal Church of America to Japan. The story furnishes a good argument for systematic benevolence:—

"A clergyman's wife canvassed the

parish in behalf of missions. Among those she visited was a shoemaker, whom she asked if he was willing to give eighteen dollars and twenty-five cents to the missionary cause. He replied:—

"‘Eighteen dollars and twenty-five cents! No, indeed! I seldom have such an amount of money. I would not promise half so much.’"

"‘Would you be willing to give five cents a day, or thirty-five cents a week for the cause of Christ?’"

"‘Yes, and my wife to give as much more.’"

"‘I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days it will make just eighteen dollars and twenty-five cents.’"

"‘Don't say any more to me about the eighteen dollars and twenty-five cents. I am good for five cents a day.’"

"He pledged himself for thirty-five cents a week in the subscription-book. He then took the book to his wife. She took in washing and ironing, and so had an income. She cheerfully gave her name for five cents a day.

"Weeks came and months passed, and the shoemaker said:—

"‘I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses, and then it amounts to so much more than I ever gave before. It gives me a manly feeling. I feel that I am doing my duty.’"

BIBLIOGRAPHICAL.

Medical Missions: Their Place and Power. By John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society and Superintendent of its Training Institution. With an Introduction by Sir William Muir, K.C.S.I., LL.D., C.S., late Lieutenant-Governor of the Northwest Provinces of India, and Principal of the University of Edinburgh. 12mo. pp. iv+292. London: T. Fisher Unwin. 1886.

This is a work of great value, written by a man of wide reading and observation and of practical experience for eight years as a medical missionary in India. It is written in a thoroughly Christian evangelistic spirit, and places medical missions in their proper relations to the general work of evangelization. The author abun-

dantly proves, by citations of the experience and testimony of medical men in different fields, that, as Sir William remarks, "the same analogy still subsists between the ailments of the body and the soul, and the disposition is still the same as of old in those who are healed to listen to the voice of the physician as a preacher of salvation."

The different chapters discuss the most important topics relating to medical missions: their scope and method; their value as a pioneer agency; their need in heathen lands, and their success as a direct evangelical agency in India and China. The chapter on Zenana Missions leaves nothing to be desired, and ought to be reprinted and widely circulated among Christian women connected with foreign missionary societies. Especially do we note what the author says of the qualifications of medical missionaries, whether men or women. All his suggestions on this subject are valuable, sound, sensible, and practical. The concluding appeal to young men, to students, and to the friends of missions, fitly closes the volume.

We have been pleased to notice references to several American medical missionaries and extracts from their writings; as, to Dr. Peter Parker, whose visit to Edinburgh, in 1841, where he was the guest of the eminent Dr. John Abercrombie, seems to have led to the organization of the Edinburgh Medical Missionary Society; also, to Doctors Grant, Chamberlain, H. M. Scudder, and Berry. This volume is timely, and cannot fail of rendering valuable service to the cause of missions.

Marathi Bible Dictionary. Kassim Mohamed Dhalwance, translator; Henry J. Bruce, reviser. Published by the Bombay Tract and Book Society, 1886.

This valuable work is based on Dr. Schaff's Bible Dictionary of 1882, but is

mainly an original compilation from various sources. Its numerous illustrations were kindly furnished chiefly by benevolent publishing societies in England and America, and add greatly to its value. The maps are entirely new. It must prove a great help to the Maratha Christians in the study of the Scriptures.

Soundings. By Rev. Mortimer Blake, D.D. Edited by his daughter, Mrs. Evelyn L. Morse. With prefatory note by Rev. Jacob Ide. Boston: Congregational Sunday-School and Publishing Society. Pp. 226. Price, \$1.25.

The friends of Dr. Blake can almost hear him speak, giving them a pleasant greeting, as they look upon his picture, which faces the title-page of the excellent volume of sermons appropriately named "Soundings," as given above. It is a racy, readable, instructive, impressive book, and the author was one of the most deservedly honored of our New England pastors.

Socialism and Christianity. By A. J. F. Behrends, D.D., pastor of Central Congregational Church, Brooklyn, New York. New York: Baker & Taylor, 9 Bond Street. Pp. 308.

A very timely work and very ably treated.

BOOKS RECEIVED.

The Patchwork Quilt Society; or, Stories of Beasts, Birds, and Butterflies. By Mary Spring Corning. Boston: Congregational Sunday-School and Publishing Society. Pp. 280. Price, \$1.25.

The Culture of Child Piety: The Obligations of the Churches in Respect to this Culture, with References to the Special Responsibilities and Opportunities of Pastors for its Oversight and Conduct. By Amos S. Chesebrough, D.D., author of "Home Work" and "Children Trained for Discipleship." Boston: Congregational Sunday-School and Publishing Society. Pp. 235. Price, \$1.25.

Four Miles from Tarrytown. By Fannie H. Gallagher. Boston: Congregational Sunday-School and Publishing Society. Pp. 202. Price, \$1.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missions in Turkey: that the people may be cheered in their distresses: that the threatened perils may be averted: that the power of the Spirit may be manifested everywhere, and increased where it is now manifested.

ARRIVALS AT STATION.

July 2. At Chihuahua, Northern Mexico, Mr. and Mrs. A. C. Wright, and Miss M. Elizabeth Keyes.

ARRIVALS IN THE UNITED STATES.

June 17. At New York, Rev. William S. Howland and family, from the Madura Mission.

DEPARTURES.

June 24. From Boston, Rev. Dr. and Mrs. J. K. Greene, for Constantinople.

July 8. From Boston, Rev. Henry Fairbank, for the Maratha Mission.

ORDINATION.

June 25. At Middlebury, Vermont, Mr. George M. Rowland, a graduate of Middlebury College and of Hartford Seminary, under appointment for Japan.

MARRIAGES.

June 17. At West Newton, Mass., by Rev. C. C. Baldwin, D.D., of Foochow, China, assisted by Rev. O. D. Kimball, Whitman C. Robbins, D.D.S., of Natal, South Africa, to Miss Alice M. Baldwin, daughter of the officiating clergyman.

June 30. At Middlebury, Vermont, Rev. George M. Rowland to Miss Helen M. Goodrich, under appointment to the Japan Mission.

DEATH.

April 12. The daughter and youngest child of Rev. and Mrs. W. C. Wilcox, of the East Central African Mission.

BIRTH.

April 1. A daughter to Rev. and Mrs. M. L. Stimson, of the Shanse Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. What news from Mexico and Spain? (Page 299.)
2. Affairs in Western Turkey. (Page 300.)
3. What news from Ceylon? (Page 301.)
4. Trip to Delft. What happened? (Page 303.)
5. News from Madura. (Page 304.)
6. What is doing in North China? (Page 305.)
7. What of interest from Japan? (Page 307.)
8. Among the islands of Micronesia. (Page 308.)
9. The trip to the Mortlocks. (Page 310.)

Donations Received in June.

MAINE.

Cumberland county.	
Gorham, 1st Cong. ch.	29 68
Lewiston, Pine-st. Cong. ch.	40 00
Portland, State-st. ch. and so.	200 00—269 68
Hancock county.	
Castine, Cong. ch. and so.	3 00
Kennebec county.	
Augusta, Joel Spalding,	5 00
Lincoln and Sagadahoc counties.	
Thomaston, Cong. ch. and so.	10 00
Penobscot county.	
Bangor, 1st Cong. ch.	26 28
York county.	
Biddeford, 2d Cong. ch.	51 43
Eliot, 1st Cong. ch.	5 80—57 23
—, A lady,	600 00

971 19

Hillsboro' co. Conf. of Ch's.	George Swain, Tr.
Francetown, Cong. ch. and friends,	for Okayama, Japan,
Manchester, 1st Cong. ch.	20 87
New Boston, Friends,	20 00
New Ipswich, Cong. ch. and so.	2 50
Merrimac county Aux. Society.	8 73—52 10
Canterbury, Rev. James Doldt,	5 00
Rockingham county.	
Portsmouth, North Cong. ch.	124 88
Strafford county.	
Centre Harbor, Cong. ch. and so.	10 00
Great Falls, 1st Cong. ch.	30 00—40 00
Sullivan county Aux. Society.	
Acworth, A friend,	5 00
Meriden, Cong. ch. and so.	9 67—14 67

246 65

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's.	W. H. Spalter, Tr.
West Rindge, Mr. and Mrs. George G. Williams,	10 00

Legacies. — Pittsfield, John L. Thorndike, by Thomas H. Thorndike, Ex'r,	250 00
	496 65

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	20 00
Vergennes, Cong. ch. and so.	20 00—40 00
Bennington county.	
Bennington, 2d Cong. ch.	40 66
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Hardwick, Cong. ch., m. c.	2 59
Lamoille county.	
Cambridge, S. M. Safford,	5 00
Morrisville, Cong. ch. and so.	26 90—31 90
Orange county.	
Bradford, Cong. ch. and so.	33 97
Newbury, 1st Cong. ch.	12 31
North Thetford, Cong. ch. and so.	5 50
Thetford, Mrs. A. H. Farr, a thank-offering,	5 00—56 78
Orleans county.	
Coventry, Donor and State unknown,	5 00
Rutland county.	
West Rutland, Charity M. Gorham,	1 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Montpelier, Bethany Cong. ch.	77 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	22 47
West Brattleboro', Cong. ch. and so.	14 12
Windham, Cong. ch. and so.	54 62—91 21
Windsor county.	
Springfield, A. Woolson,	300 00
	646 14

<i>Legacies.</i> —Barre, Josiah Wood, by H. O. Worthen, Adm'r,	10,917 58
Essex, N. Lathrop, by S. G. Butler, Ex'r,	33 00—10,950 58
	11,966 72

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch.	138 82
Berkshire county.	
Hinsdale, Cong. ch. and so., 80.21;	
A lady friend, 1.50,	81 71
Lenox Furnace, Mrs. E. Washburn,	300 00
Pittsfield, South Cong. ch.	35 46
Sheffield, Cong. ch. and so.	6 10
Williamstown, Williams College,	
351.17; "M. H.," 50,	401 17—824 44
Bristol county.	
Freetown, Cong. ch. and so.	14 53
Taunton, Union ch.	20 90—35 43
Brookfield Asso'n. William Hyde, Tr.	
Sturbridge, C. R. Ayer,	5 00
West Brookfield, Cong. ch. and so.	31 00—36 00
Essex county, North.	
Amesbury, Cong. ch. and so.	17 00
Haverhill, Centre Cong. ch., to const. GEORGE S. ORDWAY, H. M.	113 00—133 63
Newbury, 1st Cong. ch.	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Danvers, Maple-st. ch. to const. Mrs. CAROLINE GOULD, H. M.	146 10
Gloucester, Ev. ch. and so., 50;	
Mrs. Nancy E. Brooks, 10,	60 00
Lynn, 1st Ch. of Christ,	31 72
Salem, Tabernacle ch. (of wh. m. c., 11.12),	492 47—730 35
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	15 03
Hampden co. Aux. Society. Charles Marsh, Tr.	
Springfield, 1st Cong. ch., F. A. Brewer, for salary of Dr. Pease, Micronesia, 600. (This was acknowledged in April <i>Herald</i> under Morning Star Mission.)	
Westfield, 1st Cong. ch.	20 00
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	6 00
Enfield, Cong. ch. and so.	70 00
Hatfield, Cong. ch. and so.	70 00
Haydenville, Cong. ch. and so.	15 00
Northampton, A. L. Williston,	525 00

South Hadley Falls, Cong. ch. and so.	53 00—745 15
Middlesex county.	
Arlington, Cong. ch. and so.	45 00
Concord, Trin. Cong. ch.	32 73
Lowell, Pawtucket ch. and so.	40 38
Malden, 1st Cong. ch.	53 12
Melrose, Cong. ch. and so.	5 00
Newton, Eliot ch.	250 00
Newton Centre, William H. Cooley, for bell for Marsh,	43 70
Reading, Cong. ch. and so., 10; Do., Lydia Cook, 2.50,	12 50
Wakefield, Cong. ch. and so.	162 45—644 88
Norfolk county.	
Braintree, 1st Cong. ch.	19 30
Brookline, Harvard ch. and so.	221 60
Holbrook, Winthrop ch. and so.	235 00
Medfield, Cong. ch. and so.	102 77
Millis, Cong. ch. and so.	12 00
Wellesley, Mary A. Stevens,	10 00—600 67
Plymouth county.	
Bridgewater, Central-sq. Cong. ch.	50 41
North Abington, Cong. ch. and so.	5 00
Plympton, Cong. ch. and so.	5 00
Whitman, 1st Cong. ch.	59 90—120 31
Suffolk county.	
Boston, Shawmut ch., 1,294.10; Park-st. ch., 325; 2d ch. (Dorchester), 205.33; Union ch., 164.90; Pilgrim ch., 60; South Evan. ch. (W. Roxbury), 37.98; Mt. Vernon ch., 35; Village ch. (Dorchester), 5; Eliot ch., m. c., 4.26; A friend, 10; A friend, for So. West Africa, 7.62,	2,149 19
Chelsea, 1st Cong. ch.	42 00—2,191 19
Worcester county, North.	
Winchendon, North Cong. ch.	141 81
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Paxton, Cong. ch. and so.	13 00
Webster, 1st Cong. ch.	25 00
Worcester, Union ch.	132 80—170 80
	6,608 57

<i>Legacies.</i> —Boston, Mrs. Charlotte A. Stimson, add'l,	29 00
	6,637 57

RHODE ISLAND.

Newport, D. B. Fitts,	3 00
Providence, Cen. Cong. ch., 1,500; George W. Angell, 347,	1,847 00—1,850 00

CONNECTICUT.

Fairfield county.	
Bridgeport, Park-st. ch.	18 00
Georgetown, Cong. ch. and so.	21 20
Greenwich, 2d Cong. ch., for Papal Lands,	55 00
Trumbull, Cong. ch. and so., for Papal Lands,	7 00—102 87
Hartford county. E. W. Parsons, Tr.	
Canton Centre, Mrs. Edward S. Canfield,	2 00
Granby, South ch. and so.	7 38
Hartford, Asylum Hill Cong. ch., Mr. and Mrs. H. A. Stillman, 10; A friend, with other dona., to const. GUY MORTIMER CARLETON and HORACE AMES CARLETON, H. M., 50,	60 00
Poquonock, Cong. ch. and so.	40 24
West Hartford, "In memory of Miss A. F. May,"	1 50—111 32
Litchfield co. G. M. Woodruff, Tr.	
Goshen, Mrs. Moses Lyman,	10 00
Milton, Cong. ch. and so.	10 64
Thomaston, Cong. ch. and so.	25 00
Torrington, 3d Cong. ch.	48 79—94 43
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	29 00
New Haven co. F. T. Jarman, Ag't.	
East Haven, Cong. ch. and so.	7 70
Meriden, 1st Cong. ch., to const. EDWARD T. BRADSTREET and W. H. CATLIN, H. M.	200 00

New Haven, Centre ch., m. c., 11.19;	
United ch., m. c., 8.50,	19 69
Wallingford, Cong. ch. and so.	27 02—254 41
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
Greenville, Cong. ch. and so.	40 56
New London, 1st Ch. of Christ (of	
wh. m. c., 14.59),	297 71
Old Lyme, A member of Cong. ch.	5 00—343 27
Tolland county. E. C. Chapman, Tr.	
Talcottville, Cong. ch. and so.	278 38
Windham county.	
Putnam, 2d Cong. ch.	30 97
Westford, Cong. ch. and so.	4 00
Windham, Cong. ch. and so.	4 54
Woodstock, 1st Cong. ch.	35 81—75 32
—, A friend,	100 00
	1,389 00
<i>Legacies.</i> —Washington, Mrs. O. S.	
Brinsmade, by F. A. Curtiss, Ex'r,	100 00
	1,489 00

NEW YORK.

Brooklyn, Clinton-ave. Cong. ch. (of	
wh. from A. S. Barnes, to const. Mrs.	
A. S. BARNES, GEORGE D. MACKAY,	
and Mrs. EDWIN M. BARNES, H. M.,	
300), 1,773.33; Central Cong. Sab.	
sch., for Bible reader in Madura, 36,	1,809 33
Busti, Eli Curtiss and wife,	5 00
Crown Point, 1st Cong. ch.	59 26
Dunsville, W. G. Davis,	80 00
Eaton, Cong. ch. and so.	16 45
Gaines, Cong. ch. and so.	8 89
Honeoye, Cong. ch. and so.	44 50
Keeseville, Mrs. R. B. Tomlinson,	50 00
New York, Olivet ch. Miss'y Asso.,	
add'l, 25; A lady of Madison-sq.	
Pres. ch., 10,	35 00
Pekin, Abigail Peck,	20 00
Perry Centre, Cong. ch. and so.	2 35
Sherburne, 1st Cong. ch., to const.	
WILLIAM H. MILLER, H. M.	130 00
Spencerport, Cong. ch. and so.	16 00
Walton, 1st Cong. ch.	91 65
Warsaw, A friend,	10 00—2,378 43
<i>Legacies.</i> —Brooklyn, Lewis Chiches-	
ter, add'l,	98 75
	2,477 18

PENNSYLVANIA.

Pottersville, 1st Cong. ch.	7 70
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NEW JERSEY.

Chatham, William C. Wallace,	8 00
Lakewood, Rev. George Langdon,	4 00
Orange, Trinity ch.	159 56
Orange Valley, Cong. ch., m. c.	7 59
Plainfield, Mrs. Sarah F. Johnson,	10 00—189 15

DISTRICT OF COLUMBIA.

Washington, "A. L. S."	20 00
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OHIO.

Brooklyn, Cong. ch.	11 33
Castalia, 1st Cong. ch.	5 00
Chagrin Falls, 1st Cong. ch.	10 56
Chardon, Cong. ch.	17 85
Cincinnati, Walnut Hills Cong. ch. (of	
wh. m. c., 35.73), 98.33; "E. A. T.,"	
15,	113 33
East Liverpool, Mrs. Harriet T. Kit-	
chel,	20 00
Geneva, Lena Hitchcock,	5 00
Gustavus, Cong. ch.	9 00
Harmar, Rev. H. C. Haskell, for a	
horse for Miss Maltbie,	5 00
Hudson, Cong. ch.	30 25
Mantua, Cong. ch.	5 00
Oberlin, J. L. Burrell, for Tung-cho	
Sem'y, 500; Rev. E. P. Barrows,	510 00
10,	
Saybrook, Mission Band, for a horse	
for Miss Maltbie,	4 00
Toledo, Washington-st. Cong. ch.	29 25
Wellington, Edward West,	20 00—795 57

INDIANA.

Bremen, Collection by Miss M. E.	
Pinkerton,	3 00
Fort Wayne, Plymouth Cong. ch.	12 50—15 50
Amboy, Cong. ch.	70 00
Aurora, S. B. Dyckman,	5 00
Bowmanville, A friend,	2 00
Champaign, Cong. Sab. sch., for a	
horse for Miss Maltbie,	10 00
Chicago, 1st Cong. ch., 100; South	
Cong. ch., 100; New Eng. Cong.	
ch., 53.70; Union Park Cong. ch.,	
m. c., 38.38,	292 08
Joy Prairie, Cong. ch.	100 10
Lake View, Ch. of the Redeemer, to	
const. Rev. W. A. BARTLETT, H. M.	50 00
Rochelle, C. F. Holcomb,	20 00
Sandwich, Cong. ch.	30 00
Udina, Cong. ch.	6 27
Winnetka, Cong. ch.	35 02—620 47

MISSOURI.

Amity, Cong. ch.	5 00
Ironton, J. Markham,	2 50
La Grange, Rev. Jacob Reuth,	1 00
Springfield, Ger. Free Evang. Cong.	
ch., for work in Eastern Africa,	2 30—10 80

MICHIGAN.

Ann Arbor, 1st Cong. ch.	84 00
Detroit, 1st Cong. ch.	436 50
Grand Blanc, Cong. ch.	16 27
North Leoni, Cong. ch.	3 10
Olivet, Cong. ch., m. c.	5 31—545 18

WISCONSIN.

La Crosse, Cong. ch.	75 00
Menasha, E. D. Smith,	50 00
Menomonie, Cong. ch.	21 55
Milwaukee, Grand-ave. Cong. ch.	40 46
Pleasant Hill, Cong. ch.	4 65—191 66

IOWA.

Clarion, 1st Cong. ch.	12 00
Des Moines, Pilgrim Cong. ch.	13 00
Emmetsburg, Cong. ch.	8 88
Garner, Wm. C. Wells,	5 00
Keokuk, Cong. ch.	17 06
Lansing Ridge, Ger. Cong. ch.	7 00
Monticello, Henry D. Smith,	20 00
Rockwell, Cong. ch., Mrs. A. Alder-	
son,	5 00
Sherrill, Cong. ch.	5 00
Webster City, Cong. ch.	13 00—105 94

MINNESOTA.

Minneapolis, Plymouth ch., 139.64;	
Mayflower Cong. ch., 7.27,	146 91
Owatonna, 1st Cong. ch.	4 96—151 87

KANSAS.

Bloomington, 1st Cong. ch.	2 40
Brookville, Rev. S. G. Wright,	10 00
Capioma, Cong. ch.	4 00
Crooked Creek, Cong. ch.	4 01
Emporia, 1st Cong. ch.	121 89
Meriden, J. Rutty,	10 00
Osawatimie, Cong. ch.	13 00
Pretty Prairie, Mrs. Phebe Dennison,	1 00—166 30

NEBRASKA.

Grafton, Cong. ch.	10 00
Princeton, Ger. Cong. ch.	5 00
Waverly, Cong. ch.	10 00—25 00

CALIFORNIA.

Grass Valley, Cong. ch.	20 22
Oakland, Miss M. L. Newcomb, for	
catechists in Madura,	200 00
Sacramento, Rev. Wm. Merrill,	10 00
Tulare City, Cong. ch.	5 75—235 97

OREGON.

Portland, 1st Cong. ch., Ladies' For.
Miss'y Soc'y, for Miss Hooper's
work in Japan, 100 00

NEVADA.

Reno, 1st Cong. ch. 14 75

COLORADO.

Pueblo, J. B. Kilbourn, 10 00
Wray, Nellie M. and H. S. Williams,
for work in Mexico in care of Rev.
A. B. Case, 5 00—15 00

WASHINGTON TERRITORY.

Bay Centre, Rev. C. W. Matthews and
wife, 2 00
Walla Walla, 1st Cong. ch. 13 45—15 45

DAKOTA TERRITORY.

Huron, Cong. ch. 13 87
Lake Henry, Rev. S. Penfield, 5 00—18 87

DOMINION OF CANADA.

Province of Ontario.
Toronto, Edward Evans, 10 00

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STATIONS.

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Turkey, 48 40
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Sab. sch., for an organ for Mrs. Fowle's
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NEW YORK. — Amsterdam, Ladies' Miss'y
Asso'n of Pres. ch., for Rev. L. D. Chap-
in's school, Tung-cho, 105; Infant class of
do., for same, 15; Buffalo, Young People's
Asso'n of 1st Cong. ch., for China, 3.81;
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Cong. Sab. sch., for support of a native stu-
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IOWA. — Belmont, Cong. Sab. sch. 1 55
KANSAS. — Bloomington, 1st Cong. Sab. sch.,
2; Wakefield, Cong. Sab. sch., 6.50, 8 50
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Cong. Sab. sch. 6 60
369 71

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Cong. Sab. sch., 3, 3 45
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Cong. Sab. sch., 50c.; Springfield, North
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Sab. sch., 7.50; Worcester, Mrs. Gardner
Light, 20c., 23 20
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The Coral Builders, 5; North Haven, Cong.
Sab. sch., 41.17; Southport, Cong. Sab.
sch., 1.30; Torrington, 3d Cong. Sab. sch.,
20.48; West Haven, Primary dep't of Cong.
Sab. sch., 11.53; Windham, Cong. Sab.
sch., 4, 185 09
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56.96; Lombard, Cong. Sab. sch., 7; Shab-
bona, Cong. Sab. sch., 1.50, 1 41
MISSOURI. — Lebanon, Cong. Sab. sch. 1 25
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meo, Cong. Sab. sch., 22.31; Ypsilanti,
Cong. ch. and Sab. sch., 3.87, 27 18
WISCONSIN. — Clintonville, Cong. ch. and
Sab. sch., 12; Genesee, Cong. Sab. sch.,
add'l, 1.70; New London, Cong. Sab. sch.,
1.60, 15 30
IOWA. — Waterloo, Cong. Sab. sch. 90
441 25

Donations received in June, 29,451 11
Legacies received in June, 11,428 33
40,879 44

Total from September 1, 1885, to June
30, 1886: Donations, \$291,081.13; Leg-
acies, \$94,589.19 = \$385,670.32.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

NEW YORK. — Phoenix, 1st Cong. Sab. sch. 25 00
Previously acknowledged, 48,250 32
48,275 32

FOR YOUNG PEOPLE.

SACRED MEN IN INDIA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

THERE are many Hindus who are considered sacred, not because their life is without spot and blameless, but because, like the man in the picture, they torture themselves in some way, or do some laborious service for their gods. Sometimes they are very sick, or have some other great distress, and then the sufferer will put a little silver wristlet on to one arm, or handcuff himself with iron cuffs, or chain the right arm to the neck, and make a vow that if he is relieved out of his distress he will wear that a certain number of years and then go to the temple of his favorite god and perform some meritorious act, like rolling around the temple and village, three or four miles' distance. Some times they think they discover a way of gaining purity and becoming gods, and then they will undertake to accomplish some great work, like digging a great well in a certain place and paving the sides in order to furnish pure water for the Brahman priests. In that case, they will do as this man in the picture has done—have a rough frame of coarse hoop-iron made and riveted on to the neck so that it cannot be taken off. Of course, it makes it very painful for the wearer to do anything that makes it rub on his neck, and when he tries to walk, or sleep, or do any work, he suffers much more.



INDIAN FAKIR.

The next picture shows one of the most painful of these instruments of torture : an iron cage. It was worn for more than seven years by a man who at last became a Christian and gave it to be sent to America ; and now it can be seen any day in the Missionary Museum at the Congregational House in Boston.

The following account is made up from the accounts written by Rev. J. E. Chandler and Mrs. Chandler, of the Madura Mission, in 1866, after the man's conversion : —

His name was *Sokappan* (man of purity). He was rich, intelligent, of high caste, the head of his village, and one who in his youth had been the disciple

of a Brahman priest, and had been set apart as a sacred person with the consecrated beads upon his head, neck, and wrists.

One day he read in the village legends that under the east gate of the village temple, deep under ground, there was flowing a very sacred fountain which brought the water of the Ganges a thousand miles, and was efficacious for washing away sin. So he determined he would win merit and a speedy entrance to heaven, and become a god, by digging a large tank seventy feet square and fifteen feet deep, and opening there to the Brahmans and others this fountain for sin and uncleanness. Otherwise he supposed that his admittance to heaven would be slow and like that of other men. He would have to be born as one animal and then another and another before he could end his earthly life.

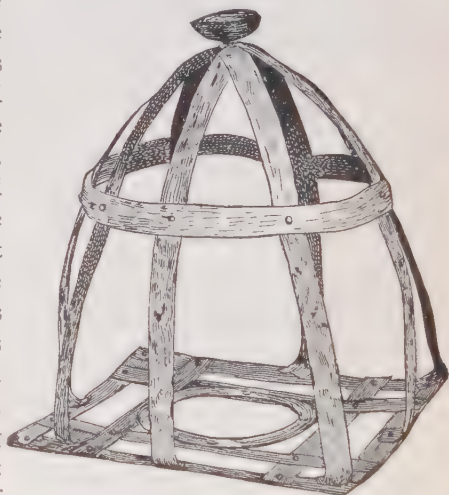
He owned a cotton-farm and devoted the revenue of this to his work. Giving up home and wife and friends, he lived in a small hut near the Brahman street, where he spent his time bathing and performing ceremonies, and eating only one meal of coarse food a day, such as the Brahmans sent in to him. With these austerities he had this cage fastened on to his neck, and with the yellow cloth of an ascetic about his loins and this about his head and sacred ashes on his body he made frequent journeys to sacred places. At one place he lay down in the road and, rolling over and over, followed the idol-car in its circuit around a great rock, two or three miles, all the time with the cage on his head. This was enough to make him a god in the eyes of the people and they worshiped him and made liberal donations to his work.

On one occasion he heard a song written by an ancient sage to the effect that the *giver* and not the *receiver* of charity was blessed by the gods. So he ceased all efforts to solicit aid and resolved to complete the task at his own expense and thus obtain all the merit.

For several years he refused to converse with missionaries or native Christians and was very abusive to a Christian neighbor when the latter tried to talk to him. But two or three influences effected a change in his mind.

First, he was shocked at the conduct of a Brahman priest who, when he carried an offering of sugar-cane juice to the idol, poured only a little on the idol and drank the rest himself, saying that the Brahmans were the real gods. This led Sokappan to abandon his ceremonies and lay aside the yellow cloth and sacred beads.

Second, he was interested in the price of cotton and borrowed of his Christian neighbor a paper that quoted such prices, for it was near the close of the war in this country and agents were traveling through South India to buy cotton. His attention was attracted by a reference to Jesus in one of the



THE IRON CAGE.

columns of the paper, and he inquired, "Who is Jesus?" This led to a willingness to read Christian books and the Bible and to association with Christians. Soon after he listened to one of the missionaries, Mr. Tracy, until midnight, as he talked to him about the atonement.

In 1865 he became a Christian and publicly preached Christ as the true and only Saviour. But he never allowed anything to interfere with the work on the tank. Meantime learned Brahmans, Mohammedans, and Roman Catholics tried every way to win this "god of the iron cage," as they called him. The Brahman priests were going to celebrate the completion of the tank by a festival in his honor, at which he was to be decorated with flowers and carried about in a palanquin, and then his cage was to be removed and deposited in the temple as a sacred relic. When they found that he cared not for all this they used threats and curses, but all to no purpose. At last when his work was all done, and



INDIAN OX.

walled up with hewn stone, with stone steps leading down to the water, so that none could gainsay his conscientious sincerity, he went secretly to a blacksmith and had the iron cage removed and locked in a strong box for the missionary. This was in May, 1866. Later in the same year he was baptized by Rev. J. E. Chandler. He stood in the church by the side of a low-caste woman who would never have dared to approach him when a heathen, both equally dependent on the Mediator for pardon, and both children of God. He married a Christian girl and became a respectable farmer, and though bound in affliction and in iron, sat clothed and in his right mind.

Since his conversion he has continued as a Christian. He had bad habits to overcome, as all such do, and one of them was that of depending on others for his support and getting money by asking for it. He tried to borrow from the missionary, and, because it could not be given him, in his weakness he held aloof for a considerable time. But in recent years he has become active

again as a member of the church, and is in good fellowship with his Christian brethren.

The ox represented is such as religious mendicants sometimes lead about. This one carries water-skins for supplying water where it is scarce. But the mendicants often train them to nod assent to certain questions and shake their heads in disapproval of others. Then they put artificial horns on to the natural ones, making them very long indeed, and adorn the horns and neck and body with bright colored rags. Taking them through the streets as they beg, when any one gives them food, they ask the ox if the gods will bless that



ROLLING FAKIRS.

house and the ox answers "Yes" by nodding. When they are turned away from any house they ask the ox if any blessing will come to that house, and it shakes its head in dissent. And the poor ignorant people think they will be blessed or cursed as the ox indicates, and are afraid to refuse them food.

The three men in the last cut are rolling around the same rock that Sokappan rolled around, and in the same manner, except that they have no cages on their heads.

THE
MISSIONARY HERALD.

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THE LAST MONTH OF THE FINANCIAL YEAR.—The books of the Treasurer will be kept open until Monday, September 6, for contributions intended for the financial year closing August 31. This last month is the most critical month of the year, as related to the receipts, and it is hoped that the offerings of all churches and individuals not yet forwarded to the Treasurer will be sent without delay. The receipts for the first eleven months are about \$27,500 in advance of those of the preceding year for the corresponding period. We need to receive about \$80,000 during August, in order that the receipts for the present year may equal those of 1884-85. Let us hope and aim for \$100,000.

ATTENTION is called to the notice of the approaching Annual Meeting upon the fourth page of the cover of the *Herald*. Those who propose to accept the hospitable invitation of the good people of Des Moines are requested, it will be observed, to send their names to the Secretary of the Committee of Arrangements before September 4. The Chicago, Rock Island, and Pacific Railway Company will take those who attend the meeting, from Chicago and return, for one and one-third fares, or \$13.64 the round trip. Due notice will be given through the press of any arrangement for reduced rates on other railroads.

THE wanton injuries to person and property inflicted upon the Chinese in many parts of our country during the last ten months have been formally considered by the Boston Evangelical Ministers' Association at three successive meetings, and a careful report, drawn chiefly by Rev. William Spear, D.D. and Rev. S. L. Baldwin, D.D., both for years missionaries in China, has been unanimously adopted. This report, which has appeared in the daily press, commends itself as a temperate and wise statement of the facts in the case and of the principles which are involved. Many misapprehensions are removed and many false statements corrected; the wrongs and the palliation of those wrongs are boldly condemned; the consequences of these acts, if not redressed, are pointed out, and the claims of national honor, of justice, and of Christian sentiment, are temperately stated and strongly enforced. There is cheering evidence that the views of this report are gaining ground throughout the country, even on the Pacific coast. Whatever may be our policy as to the restriction of Chinese immigration, there can be but one opinion as to the course which national honor and Christian principle dictate toward the Chinese who are now on our shores.

It is with no little satisfaction that we report the endowment of the GOODELL Professorship of Intellectual and Moral Philosophy and Evidences of Christianity, in the Central Turkey College at Aintab. The entire sum, received at various times, amounts now, principal and interest, to \$12,000. The generous donor prefers not to be announced. The chair is named for Dr. William Goodell, one of the first missionaries to the Turkish Empire, and is to be held by a native Armenian, Rev. Hohannes Krekorian, who completed his studies in this country at Amherst and Yale.

A Boston gentleman has recently given to the American Board \$1,000, and another \$3,000, to be devoted to the interests of this college. It is hoped that other friends of higher Christian education will follow their example, and enable the trustees to erect a much-needed dormitory at an expense of about \$8,000. The present college buildings are crowded to excess, and students, eager to pay all expenses for board and tuition, coming, some of them, two, three, and even six days' journey, are turned away for want of room.

The future success of the missionary work in the Turkish Empire depends on the Christian training of the youth. Graduates from the college at Aintab are doing first-class work as preachers and teachers, such as does honor to the institution and gives proof of its possible service in behalf of Christian civilization. A new dormitory, and the endowment of another professorship, to bear the name of WOOLSEY, in honor of a president of the institution which has helped prepare three native professors for this young and growing college in the East, are next in order.

NEW MISSIONARIES.—It is a cause for gratitude to God that over thirty recently appointed missionaries and assistant missionaries of the American Board have either just arrived at their places of designation abroad, are on their way, or are soon to leave for their chosen fields of labor, ten of them for Japan and ten for Turkey. Let special prayer accompany them.

THE Evangelical Alliance of China, through their president, Dr. Henry Blodgett, recently sent to the Evangelical Alliance of the United States an earnest and indignant protest against the outrages committed upon the Chinese in this country, as "in contravention of law and treaty stipulations," "inconsistent with the principles of kindness, hospitality, and justice," "deleterious to the interests of Christianity in China," and "endangering the persons and property of American and European residents," and urging them to lay the matter earnestly before the government and people of the United States. This protest was referred to a committee consisting of Hon. John Jay, William E. Dodge, Esq., and Rev. Merritt Hulburd, who reported, "heartily indorsing the indignant protest," and declaring "these outrages in the last degree not only un-Christian, but un-American, barbarous, and brutal." A memorial to Congress was also prepared and taken to Washington by the Secretary of the Alliance, Dr. Chapin, and, after being presented in both Houses by leading members, with appropriate remarks, was referred to the Committee on Foreign Relations, where, it is greatly to be hoped, it will not be suffered to die, but will in due time result in something practical and just.

REV. ELI SMITH, D.D., for many years one of the faithful and scholarly missionaries of the American Board, in Syria, during one of his visits to his native land, gave a missionary address before the Society of Inquiry at the Theological Seminary at Andover, which was repeated at New Haven and at several other theological seminaries. At the request of the students at New Haven it was published. An interesting extract from that address, emphasizing "The Missionary Motive," will be found in the present number of the *Herald*, under "Miscellany."

A CARD of "thanks and gratitude" has been issued by the Evangelical School Press of Samokov, Bulgaria, to the friends of Miss E. M. Stone, in Chelsea, Massachusetts, "for their kind gift, through her, of a printing-press to the American Collegiate and Theological Institute of Samokov." In expressing their great delight at the gift, they also assure them that it will be used in the best manner to advance the evangelical work in Bulgaria. Miss Stone also thinks that she can use to great advantage picture-cards with Scripture texts, such as the American Sunday-schools are so abundantly supplied with. If such cards were furnished in blank, the above press would be very glad to put on the texts. What Sunday-school will be glad to meet this demand, and send such a supply to the Missionary Rooms to be forwarded to Samokov?

The Levant Herald and Eastern Express (Constantinople) contains an interesting account of the commencement at Robert College, at which twenty young men were graduated. The names indicate that the larger part were Bulgarians. The Hon. S. S. Cox, the American Minister at the Sublime Porte, presided and made one of his humorous speeches, greatly to the delight of the audience. Admiral Franklin, of the United States Navy, was present and kindly offered the services of the squadron band of music for the occasion. Similar courtesy was shown to the American School for Girls, better known here as "The Home." It is not often that institutions of American planting are thus favored by the presence and sympathy of high officials of the government.

AN excellent *Condensed Sketch of the Japan Missions*, by Rev. James H. Pettee, is now ready, and will be sent gratis upon application to Mr. C. N. Chapin.

AN interesting paper has just been received from the pen of Rev. H. J. Bruce, of Satara, India, correcting the mistakes made by Dr. Smith in his recent "Life of Carey." Dr. Smith would give Dr. Carey credit for the translation of the New Testament into the Maratha language, and feels that his service in this regard was not properly appreciated by the missionaries of the American Board. Mr. Bruce shows very plainly by citations from Dr. Wilson, of Bombay, and by other testimony, that the translation made by Dr. Carey "was in a dialect peculiar to a district in the province of Nagpur, and was not generally approved in the Maratha country." The translation was an honest and praiseworthy effort of a good man to put the Scriptures into the Maratha language, but failed because of the corrupt dialect — the only dialect accessible probably to Dr. Carey. The full paper of Mr. Bruce will appear in the Annual Report of the current year.

REV. E. H. RICHARDS, of the East Central African Mission, reports the pressing need of a bell for the uses of the Mongwe Station. The numbers in the Sunday congregations would be more than doubled if the natives in the villages around were reminded of the day and of the service by the clear tones of a mission bell. At a cost of not more than forty dollars this valuable addition to the facilities for missionary work can be secured. Will not some individual or church gladly provide for this need?

THE pastor of the Protestant church in Hadjin, Turkey, writes that the distress among the victims of the great fire, two years ago, is still severe, a large number of families being yet houseless. Some of those families, not Protestants, have sent a petition for relief which this pastor indorses. The native Protestant churches responded very generously to the first call for help. About three thousand dollars, including the contributions from America, were received and expended by a committee of native brethren, with Mr. Montgomery or Mrs. Coffin as chairman, and great care was used in the distribution. Ninety-five families were thus enabled to rebuild their homes, the help being granted only after a careful estimate of the needs of each family, and in nearly every case to help *complete* the structure, or merely to furnish timber. If any are disposed to assist in this pressing need, Treasurer L. S. Ward will gladly receive and forward any contributions.

IN the Marsovan Station, Western Turkey, during the last ten years, the number of Protestants has increased from 1,076 to 2,012; the Sabbath congregations, from 1,244 to 1,990; the pupils in the schools, from 520 to 1,186; the church members, from 207 to 488; the contributions, from £87½ to £503. A healthy and promising growth in nearly every direction.

THERE is a Home Missionary Society at Melur, India, called the "Little Drops of Water" Society, which is doing efficient work. For example, it recently sent out an evangelist who, in three months, visited 170 villages, preached to 2,460 persons, sold 25 portions of the Bible, 187 tracts or small books, and 51 school-books. He is now about to be located in a large village, twenty miles from Melur, as a centre of operations. So may other "little drops of water" help make the strong and rejoicing river.

WE are glad to be able to announce that one of the bells called for by Mr. Christie, for churches in the out-stations of the Marash field, has been furnished by a friend in Newton Centre, at a cost of \$43.20.

EIGHTY-FIVE years ago the honorable directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers Thompson, lieutenant-governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." So great is the difference between the fears of prejudice and the facts of God's hand.

THE departure of Rev. Dr. and Mrs. G. W. Wood, after nearly forty years of missionary labor in Turkey, was made the occasion of a very grateful and affectionate memorial from the Protestant residents of Scutari, expressive of their appreciation of the long, faithful, and successful labors of these beloved missionaries.

MR. FULLER sends this ringing word from Constantinople: "Our work is full of cheer and encouragement, and I believe we can get ready for a strong and decided advance in evangelistic work in the fall. The ladies are doing splendid work in the old Home. They are not merely holding the ground; they are pushing the lines farther ahead." This describes the enthusiasm and hope and courage in many places. Let us give them a strong help with heart and hand, and the prediction will not fail.

WE learn from Mr. Pettibone, of Constantinople, that a volume of sermons has recently been published in Greek by the Bishop of Mytilene, with the approval of the Patriarch. There is very little in the volume, it is said, to which any one could take exception. The Bishop especially regrets that ecclesiastics in the Greek Church do not profit by the example of other churches and give special prominence to the preaching of the gospel. High ecclesiastics in the Gregorian Church express themselves as very grateful for the labors of Dr. Wood and others to stem the tide of infidelity rolling in on the Armenian nation, and with which few in that church are able to grapple.

At the Trebizond Station, Western Turkey, the past year, the Protestants have increased from 236 to 285, more than 20 per cent.; the scholars in the schools from 108 to 140, nearly 30 per cent.; the attendants on public worship from 210 to 310, nearly 48 per cent.; and contributions from \$323 to \$407, or 26 per cent. This shows not only a rapid, but a normal and healthy, progress.

THAT new press at Samokov, from the unknown donor or donors at Chelsea, is doing excellent work in the way of mission printing. But Mr. Sleeper writes that they are in absolute and immediate need of additional type; that \$150 worth of new material would quite "set them up." Is there not somewhere this amount eager to be sent on this grand mission? Let it go.

LORD LAWRENCE, after his long and eventful life in India, knew whereof he affirmed when he said: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined, and where it has not sanctified, it has softened and subdued."

IN one of his last public addresses, Keshub Chunder Sen uttered the following words, in a spirit of prophecy, more full of truth than perhaps he intended or understood: "Christ will surely reign over India. Already his benign rule has brought about many and grand blessings, and soon, in the full light of his complete revelation, darkness will pass away and the full and everlasting light shine never to set again; for India is already won for Christ."

CHARLES HUTCHINS. — A MEMORIAL.

BY REV. E. B. WEBB, D.D.

CHARLES HUTCHINS, whose sad and sudden death has left a painful vacancy in the Missionary Rooms, as well as in the home and the church, was in many respects a marked man. Born in 1824, in Thetford, Vermont, the strength and beauty of his native hills not unfittingly represent the character of the man. Graduated at Brown University, and spending several years in the occupation of a teacher, he found full opportunity and congenial employment only when he entered the service of the American Board. Here his quick perceptions, his ready power of adaptation, his natural energies, his tireless perseverance, and his spirit of Christian enterprise, found an unlimited sphere.

As the publishing agent of the Board, the *Missionary Herald* came under his care. His business abilities and the value of his services here are seen in the fact that, while the subscriptions to the *Herald* in 1865 amounted to \$2,336, in 1885 they amounted to \$10,243 — more than a fourfold increase. In 1865 the receipts from advertising were nothing: in 1885 they amounted to \$6,491 — a clear gain of between six and seven thousand dollars.

As the purchasing agent of the Board, he came into relations not only with business men and all kinds of business at home, but with nearly every country and people. He made himself acquainted with the different nations; their customs and methods; their facilities of intercourse; and the modes of transporting missionary supplies to distant and difficult places. Thus he could answer the domestic calls of missionary families in all quarters of the globe amply and promptly. Nearly sixty thousand dollars' worth of goods went through his hands annually in every direction to the ends of the earth.

Thus, for more than twenty years, he served the Board and contributed to the efficiency and comfort of the missionaries in every land; moving not blindly or narrowly, but with eyes and sympathies wide open, scanning closely everything that his work touched. In distributing the *Missionary Herald*, for example, he came into connection with the postal laws of the country, and made himself an authority which Congressional committees and officers of government were glad to consult.

But in his church relations I knew him best. Here for twenty years we were most intimately associated. He made the missionary concert always attractive and instructive. His quaint way of saying things fixed them firmly in the memory. I found him an efficient officer, an appreciative parishoner, in all relations kind and cordial, always ready to lend a hand. I trusted him without reserve; confided in his judgment; relied upon his aid; and was not disappointed.

One thing more — his remarkable growth in grace. Naturally, perhaps, not amiable, not patient under restraint, not silent under a wrong, as a teacher making his pupils not infrequently feel uncomfortable under his exactions, while compelled to respect his aim and afterward to appreciate his worth, a man of strong convictions and inflexible purpose, he became one of the gentlest

and most companionable of men and one of the warmest and most genial of Christians. We may not presume too far to interpret the designs of our heavenly Father. I wondered often at the repeated blows of affliction which came upon his home. But when I heard of his sudden death, without a moment for prayer, or testimony to the working of divine grace in the heart, it seemed as if all the peculiar trials and repeated afflictions of his life had been ordered in anticipation of this strange, unexpected end. Like the prophet, as in a whirlwind, he was taken away. But he was manifestly prepared for this sudden departure. Under the divine discipline he grew more gentle, more submissive, more thoughtful of others, more tender and spiritual. These repeated bereavements seemed like the hammer which breaks off the rough exterior and brings out the precious jewel. Unflinching and faithful to the end, earnestly devoted to the duties of his office, he sought not his own will or way, but in the stricken home, and in every difficulty and darkness, his prayer ever seemed,

“Lead, kindly Light, amid th’ encircling gloom,
Lead Thou me on.”

AN APPEAL FROM THE ZULU MISSION.

BY REV. H. B. BRIDGMAN, OF UMZUMBI.

I FEAR it is very imperfectly understood by the churches and seminaries generally just how imperative is our need of new men in the Zulu Mission. Not only are two of our older missionaries, Rev. Messrs. Tyler and Ireland, likely to fail us before any new men can be got into working order, even if on the ground to-day, but we have a fine field in all the Polela District, which Brother Pinkerton left when he went off to Umzila's, calling loud, as the young and unusually attractive chief says, “till we are sick from hope deferred.” The Roman Catholics have been up there and made him some very seductive offers, such as buying land by the side of the 3,000 acres the Colonial Government has just granted him, and telling him that he and his people can settle on it. It was a “tempting bait” to any one who knows the pressure now put upon natives to pay an extra \$5 for each hut on all Crown lands. When the Catholics told him they must give a large basket of food for each child taught, per week, they consented. But when they afterward added, “You must also pay a large ox a year for the teaching of that same child,” they made it the occasion which they had been longing for, to revolt and refuse.

They greatly prefer the American missionaries, and for a long time have been applying to us for schools and missionaries. They promise one hundred girls and boys at once, close to the chief's kraals, if we will begin a school at once. A white missionary from America would have a fine field there, not only in carrying forward the work Brother Pinkerton began, but in having charge and oversight of both Ira Nembula's station and Kundekulu's, both sadly in need of direct supervision. It would be a field fifty miles long by thirty in breadth. It is the upland district of Natal, about thirty miles this side the great Drakensburg range of

mountains, and wholly unoccupied by missionaries, except these two out-stations of ours. Mr. Wilder is very anxious to go to that field at once, if a man can be found to come to Umtwalumi. The field, as African fields always are, is ripe for harvest. I doubt if ever there was in Natal so favorable a field, so favorable a moment to go in and possess the land. The chief and tribe went from our Coast District, and well know us and our plans of work. The chief himself has been somewhat taught, and deeply feels the degradation and ignorance of himself and his people, and frankly says: "We do not want our children to be such 'blind leaders of the blind' as we are."

I hear of a revival of missionary interest in both Hartford and Yale Seminaries. Will all "pass by on the other side," and go to Japan and China? Has the man of Africa, bruised, robbed, sick with ignorance, degradation, and sin, and for whom Christ died, no claims on the strong, healthy, enterprising Christian young men of your theological seminaries? We beg, we implore. It is not only Japan and China that are waking from the sleep of ages: Africa herself is feeling "the throb and whirr of this nineteenth century." It is time to thrust in the gospel-sickle as never before. Vast fields in Africa are as healthy as the Mississippi Valley, if not as healthy as the hills of New England. Let them come, a dozen new recruits for Natal; another dozen for Bihé and Umzila's, which as yet we have scarcely reached.

REV. JOHN LEIGHTON WILSON, D.D.

THE recent death of this eminent missionary and foreign secretary removed one of the most useful men of his generation. Born at Mount Clio, S. C., March 25, 1809, he was graduated at Union College in 1829, at the Columbia Theological Seminary in 1833, and ordained in Philadelphia September 22 of the same year. November 28 following, he embarked at Baltimore for the west coast of Africa, in the service of the American Board, where he labored very successfully, chiefly at Cape Palmas and at Gaboon, until in 1852, on account of failing health, he was obliged to return to the United States, and July 19, 1853, was released from the service of the Board. The same year he became Secretary of Foreign Missions to the Presbyterian Board, in New York, which position he ably filled until the breaking out of the Civil War.

In 1861, at the organization of the Assembly of the Presbyterian Church South, Dr. Wilson was made Secretary of the Board of Home and Foreign Missions, which office he filled with eminent ability until, by the expansion of the work, the two departments were separated, and in 1882 he was appointed Senior Secretary of Foreign Missions. In this service he labored with great zeal and success until, compelled by age and increasing infirmities, he resigned his office in 1885, but was continued as *Secretary emeritus*, with a salary for life. Since then he lived in retirement, enfeebled in health, at his home near Mayesville, S. C., where he died on the thirteenth of July last, in the seventy-eighth year of his age, greatly beloved and greatly lamented.

A VISIT TO MICRONESIA.

NEAR the close of last year, Charles H. Wetmore, M.D., of Honolulu, was sent by the Hawaiian Board of Missions as a special delegate to the Micronesian Islands, on "a visit of friendly counsel, medical assistance, and cheer." He was accompanied by his daughter, Miss Lucy S. Wetmore, sent by the Hawaiian Woman's Board. Nearly a decade had elapsed since a delegate had been sent on a similar mission. He left Honolulu the thirtieth of last November, on the *Morning Star*, and his report was finished April 24. This report is of unusual interest and value. We would be glad to give it entire, but must be content with copious extracts:—

THE MARSHALL ISLANDS.

"Fifteen days of delightful sailing brought us to Jaluij, where we learned that the Germans had taken possession of the Marshall Islands. They had also fined the Ebon church five hundred dollars for breaking(?) their treaty law of 1878 with them, by interfering with traders in their sales of spirituous liquors to Germans. So, as 'might makes right,' the natives paid half of the required sum and became responsible for the balance. While these things were pending, the Ebon chiefs passed certain laws relative to the sale or drinking of intoxicating liquors, from which I quote as follows:—

"1. It is unlawful for any chief or native on this island to be drunken or to drink any kind of intoxicating liquors.' A fine of from \$10 to \$40 was to be imposed upon any who might break this law.

"4. All foreigners who are living on this island of Ebon, all captains with their ships' crews calling here, are hereby notified that if any foreigner residing here, or any captain calling here from whatever country, shall sell, or give, or cause to be sold or given, any kind of intoxicating liquor to any chief or natives here, he shall be held guilty and shall pay a fine of forty dollars. In refusal of payment, then their respective trading-stations, or vessels, shall be under a taboo law.' The Germans acceded to it.

"We anchored December 17, the sixteenth day of our voyage, at the '*Morning Star* harbor' at Kusaie. At the station here, I had the opportunity of witnessing some of the Gilbert Island Training School exercises, from which I received a favorable opinion of the work being accomplished among them. I trust many will be fitted to go back to their island homes, and be helpful there in the work of the Lord. I saw little of the Marshall Island Training School work, except as I saw it on board the *Star*. The pupils, twenty in all, seemed anxious to learn, and very readily participated in the daily religious services. Many of them are professing Christians.

"While at Kusaie we visited Lela Harbor, where the Strong's Island Mission was commenced in 1853. More than twenty-three years have they been without a foreign missionary, except by temporary visits. We were delighted to learn that *they resolutely observed the Sabbath* during the recent visit of a German man-of-war, which took possession of the island on that day, which the Germans would have held no more sacred than any other day. Rev. Liliak Sa is probably doing as well as any Kusaian would do, left to himself. In some things he needs outward, as well as inward, help, which I trust he will have in the near future.

"We reached Ebon December 31, just in season to attend their New Year's Sabbath-school celebration in the finest church-edifice in the Marshall or Caroline Islands. Mr. A. J. Capelle, an old resident German trader, was marshal-of-the-day, a post which he filled most admirably. Rev. Mr. Hiram had an important part to fulfil in the arrangements for a procession in his part of the field, which from some untoward circumstances almost proved a failure.* Mr. Capelle, though much disappointed, proved equal to the emergency, and brought the affair out in such a way that it really reflected

much credit upon himself, Hiram, and the people, and I looked upon it all as a grand success. There was great attention paid to dress by the people. Each class wore, for the most part, a like attire, and each teacher was decorated with an elegant sash. The women's head *leis* were also very ornamental. You will not wonder that all these things strongly reminded me of gala Hawaiian holidays. The book of the Revelation, from which they had long recitations, seemed to have peculiar attractions for them. This appeared the more remarkable to us, as our vessel bore to them the first copies of their New Testament, just printed and sent out by Dr. Pease, principal of their Training School. I had the pleasure of addressing them, about six hundred in number, at the close of their exercises. Although they had been long in their Oriental posture, they listened attentively to what I said through an interpreter. Soon afterward they gathered around their sumptuous 'festive boards,' there pleasantly to complete the commemoration of the day. Four hundred, nearly all on this islet, gathered on the Sabbath and engaged in their usual services of the day with marked decorum.

"Leaving Ebon January 4, 1886, we next visited Namarik, where we spent but a few hours. About three hundred persons assembled for a short service, review exercises, etc. They were apparently pleased to see foreign faces and hear their words of exhortation and admiration. We left Nabue, a former teacher, with them. He had just spent an extra year at the Training School. His services are greatly needed here, and we hope he will do well.

"We next proceeded northward to Ailinglaplap, where we spent only one day. Although the station has but recently been occupied, the work has progressed very favorably. Rev. Mr. Andrew and Loninbunlik, the teacher, are both active men and are exerting a good influence. The king (Kabua) lives near the mission premises; he was not at home. We afterward met him at Jaluij. Without an introduction we should not have thought of his holding such an office, as he and most other officials in this region show 'little appearance of nobility' and certainly few, if any, of its 'external emblems.' The king hopes that the station will be permanently occupied, perhaps from sinister motives.

"Two delightful days were spent at Mille, 'the gem of the group.' We regretted Rev. Mr. Jeremiah's absence. Thomas, the teacher, was at home, laboring officially in his department, and had for three months been doing the pastor's work too, with the help of others. About 175 were present at our weekday meeting. They have the finest thatched meeting-house I ever saw. The walls are finished with much taste. The braiding, or matlike ornamental work of the siding, exhibited a great variety of patterns which 'the women that were wisehearted had wrought.'

"They have had the gospel sixteen years. A little more than threescore years ago the mutineers of the *Globe* met here their cruel fate, among whom was the young brother of our Hilo townsman, Captain John Worth. He was a mere boy, reluctantly controlled, as others were, by Comstock, the leader, and then had to suffer the sad consequences. 'Behold, how changed!' To see them, as I saw them, clothed and in their right minds, singing their gospel hymns, reading and reciting passages of Scripture, and exerting themselves to improve their minds and hearts, was a wonderful sight such as the angels must delight to see.

"Thence, January 13, we sailed for Jaluij, touching first at the mission station, where we anchored the next day. Over two hundred were in attendance at the meetings. What we saw here convinced us that Rev. Mr. Lanien, their pastor, and Laijari-riki, their teacher, have not been idle in their work. The people, I think, are highly favored in having such men to labor among them, and they appeared to appreciate their labors.

"It will be noticed from what I have said that four islets in this group have four pastors, and four others are destitute of them, though Hiram visits Namarik from time to

time, doing what he can for them. Seven teachers are employed in the islets of four different lagoons, three of whom (pupils from the Marshall Island Training School) have just entered upon their work. There are twenty-three church-buildings and nearly six hundred church members on these islands, many of them reflecting much credit upon the laborers, who have spent so much time here, and none need ever regret the money expended in carrying on the work upon which the beloved Master has placed his seal. Two hundred and twenty-seven have been received to church membership during the interval between the last and the present visit. Only twenty-nine have been suspended, and seventeen deaths have occurred since December, 1883. Their benevolent contributions have amounted, even 'in their poverty,' to \$532.50, which has more than sustained the laborers employed, leaving the American Board funds free for use elsewhere. Twelve hundred Sabbath-school scholars meet pretty regularly for instruction, in their twenty-three schools, while about half that number of children attend the day-schools in their eight different schoolhouses.

"During the period under review, and previously, there has been more or less fighting going on in the northern islands. While there has been a marked retrograde movement reported as having taken place at Arno and Majuro, it is a matter worthy of note that Thomas from the former and Laijariki from the latter island have been converted and educated in the Mission Training School and are now doing effective, commendable work in Mille and Jaluij. It should be our prayer that the more northern islands of both the Radick and Ralick chains of these island groups be reopened to the blessed influences of the gospel of peace, which alone can permanently quell the war spirit and bring true comfort and joy to their hearts.

"The heavy storm which swept over the Hawaiian Islands last November, and sent the *Star* back from Hawaii to Honolulu for repairs, reached these islands a little later and greatly damaged the breadfruit, banana, and kalo crops, thus creating a not inconsiderable temporary famine among the people, accompanied in some places by epidemic diseases which will for a time partially obstruct the good work. New crops will soon appear and put them again into their normal condition."

THE EASTERN CAROLINE ISLANDS.

"After returning to Kusaie and finishing up our work there, we proceeded to Ona, Ponape, where we landed Sabbath afternoon and had a very cordial reception from the Rands and lady teachers, which was a little later seconded by Mr. Doane on his return from one of his preaching excursions. He lives a life of solitude, but seems very happy and useful in his work.

"On Monday following, February 1, in company with brethren Doane and Rand, we landed at Pingelap, where a multitude of children met us at the beach, singing their beautiful song ending with 'Glory, glory, hallelujah!' We spent two days here, watching the different phases of the work, in all of which we were much interested. The change effected here in less than fourteen years by Rev. Mr. Thomas, helped by Manassa and Tepit, in the earlier labors, after strenuous exertions had been put forth 'to prevent the coming of the missionary God,' is perfectly marvelous. Their church is almost large enough to seat one thousand people, the entire population of the island. Its walls are built of coral stone laid up with mortar, the roof is thatched, and the floors are made of breadfruit planks. There was also a long flat pavement about five feet wide, the materials for which were quarried from the coral reef. Some of the stones were a fathom and a half long, three feet wide, and four or five inches thick. This pavement was about an eighth of a mile long, extending almost the entire length of their village of huts and houses. All these things show both industry and interest in the church enterprise. Rev. E. T. Doane took great pleasure in exhibiting both

here and at Mogil a beautiful banner sent to him from Oakland, California, by Rev. Dr. McLean's Mission Sabbath-school, for use on such occasions.

"The morning after we took leave of Pingelap, we landed at Mogil, where a good work was begun in 1872. It was a gloomy sight to witness half of the church members suspended. Seventeen of them professed penitence and were restored to church fellowship. The king of the island, who was the eighteenth, failed to give satisfactory evidence of sorrow for the past and was put upon a longer probation. Boaz, the deacon of the church, though blind, is a valuable man among the one hundred and fifty inhabitants of the island.

"Rev. F. E. Rand had the pleasure of bringing back with him six couples and four boys from the two islands, new pupils for his Training School at Ona, Ponape. Five new girls came with us to become members of the Girls' Home, taught by Miss J. E. Fletcher and Miss A. A. Palmer. We had several opportunities of attending the evening exercises of this school, where Mr. Rand's scholars were also assembled, and we bear testimony to the wholesome influences exerted upon them in these and various other ways. Henry and his wife are useful helpers in both schools. It was vacation while we were there, but the schools were not disbanded.

"Statistics show that in these Eastern Caroline Islands there are 723 church members and 15 church-buildings; 5 received into the church the past year, and 24 restored; 475 pupils in 11 Sabbath-schools, and in 6 day-schools 325 scholars.

"During one entire generation the mission-work has been in operation on the island of Ponape. Adverse influences still exist, hindering the good work, as at the Hawaiian Islands years ago. With five tribes and as many kings for three thousand people, there would naturally arise many antagonistic elements disheartening to the laborers. Mr. Doane labors assiduously for the small churches now under his supervision, helped in many ways by Mr. Rand. The church meetings and Sabbath-schools which I attended were both orderly and attentive. Brother Sturges, though laid aside from his labors of thirty-three years in this field, must, on the whole, review it in his California home with comfort and delight, even though the piety is just now, as I judge, at rather a low ebb, except in a few localities, and even in them a fresh outpouring of the Spirit is greatly needed."

RUK AND THE MORTLOCKS.

"At Ruk we had a warm welcome from the Logans. After a day's rest we took in Rev. Messrs. Logan, Solomon, and Moses, and a little later two teachers — Manassa and Joram — on our way to the Mortlocks. We reached our anchorage at Oniop on Sunday, February 21, where Mr. Logan had formerly labored and finished translating the New Testament into the Mortlock language. Caleb, a teacher at Etal, does some of the work of a pastor here, aided by Samuel in many things.

"The next day we crossed the Lukanor Lagoon and spent twenty-four hours at Lukanor station, where Caleb joined us. It will require time for this church to return to its wonted traces, the people having largely forsaken their first love. Much good instruction was imparted to them. We hope the seed sown will be fruitful and thus do them much good.

"We next sailed over to Ta, in the Satoan Lagoon. Rev. Mr. Opetaiia came on board before we anchored. In a short time Mr. Logan called the brethren together in our cabin and there inaugurated an association for the purpose of carrying on more effectually, successfully, and satisfactorily, the great and good work at the Ruk Lagoon and the Mortlock and adjoining islands. Captain Bray and I were invited to sit with them as corresponding members. This meeting I look upon as the crowning event of our voyage. The course pursued by one of the ministers required investigation, and amendment if possible. Influences from outside sources had been at work, rendering

the party less inclined to heed advice or profit by it. Prayer had been daily offered for 'the wisdom that is from above' to guide in all that was said or done. It proved a melting season, and the penitent brother resolved to continue his work without further complications in the trading business. A heavy load was lifted from every heart, and all went forward with new hope and vigor to finish the contemplated work before us.

"We visited Ta, Satoan, Kutu, and Mor, in the Satoan Lagoon. Of these places, Satoan was the one where the mission-work seemed the least hopeful and where there was much apparent lack of interest in the religious exercises conducted while we were with them. At Etal we were greatly interested in the day-school examination, where seven good-sized maps were used. The exercises showed that the pupils had been well instructed. The people have not outlived the good results of Rev. Mr. Moses' work here in past years. At each islet we found classes who read well in their Testaments and Bible story-books, in all of which much interest was manifested.

"Leaving the Mortlock Islands, we passed on to Namaluk, where Joram from Pingelap is stationed as teacher. His school was in a flourishing condition, and the church was doing as well as could be expected without a pastor.

"The following day, March 3, at Losap, Rev. Mr. Solomon's home, we found everything just as we expected, after having been with him twelve days at sea and after having seen his helpful work among the Mortlock churches. A large group of children were at the beach, singing their 'Morning Star Hymn' and beating time with their little fancy carved paddles. Everything was 'as neat as a pin' at his house, in the church, and all about it. The flat white sandyard in front of the church was the handsomest one I ever saw. His people showed that they had been both fed and edified. All that needed to be done among them was simply to supplement and confirm the labors of the past and the present.

"Another day brought us to Nama, an out-station which Solomon visits as often as circumstances will permit. Rev. Mr. Moses lived and labored among them one year, when the 'Macedonian cry' came for him to take up his residence at Ruk and there enter upon the pioneer work of preaching 'Christ and him crucified,' where he has at times 'hazarded his life for Jesus.' The labors of both Moses and Solomon at Nama are evidently redounding not a little to the glory of God in the salvation of men and in the permanent establishment of Christian ordinances among them.

"The following Sabbath, March 7, we spent at Ruk with Mr. and Mrs. Logan at their station, which they very aptly named 'Anapauo,' from a Greek word meaning 'a resting-place.' Such we found it to be in reality to us. The people gathered as usual in the church, both morning and afternoon, and paid very good attention to what was said to them, all the more to be wondered at when we remember that this field has been occupied only a year and a half. The changes effected in the surroundings, in the way of clearing, planting, and building, were surprising to us.

"Monday and Tuesday, March 8 and 9, were spent at Fefan and Uman. I did not fully appreciate Manassa until I saw him at his home, engaged in his special work. If he has not much ability in speaking, he certainly has in working. He has evidently showed the people by his life what it is to be a Christian, and his instructions have not been in vain. At Uman we made a brief visit, accompanied at both places by Mrs. Logan and Rev. Mr. Moses. Uman was the first station in Ruk Lagoon occupied by a missionary. Moses has done a good work here, and I hope and trust he will be spared many years to continue in it.

"The ten thousand inhabitants in this large Ruk Lagoon are in perishing need of the gospel. New places are opening up among them for new laborers. Titus and David are going forth to sow the seed; others must be raised up and sent forth to engage in similar self-denials and toils. More workmen from the United States — men of piety, energy, and devotion — ought immediately to receive appointment to this needy field.

"By referring to statistics it will be seen that at the Central Caroline Islands (namely, the Ruk, the Mortlock, and neighboring islands) there are 15 church-buildings; a membership of 1,036, of whom 60 have been added the past year; in 13 Sunday-schools, 1,120 scholars, and in the same number of day-schools, 979 pupils. I had the opportunity of seeing 176 children brought forward by their parents for baptism, 110 of them at these islands, the others at Pingelap and Mogil.

"There are two Training Schools for the Caroline islanders — one at Ponape, the other at Ruk — in which about fifty are being educated with reference to the future needs for the spread of the gospel in this island world. While passing through the Mortlock and neighboring islands I noticed that it was difficult to get pupils to go as far away from home as Ruk for this object. Mr. Logan brought seven couples with him from the Mortlock region, who wished to enter his school.

"It was very noticeable that the people at the Mortlock Islands, and others in that vicinity, wear less clothing than people in the other groups which we visited. From what I could learn, there is a gradual improvement in this line. No more nude babies are to be accepted at the baptismal font. The Mortlock islanders have bright eyes and, many of them, intelligent and interesting faces, when not besmeared with paint. The Ruk people have a wilder, fiercer look, and hence are more difficult to be influenced for good. Both fields have many attractions for missionary laborers."

NATURAL SCENERY. — PRODUCTIONS. — DISEASES.

"The atolls and lagoons of all the low coral islands early attracted and engrossed my attention, as they do that of every visitor from abroad. A belt of cocoanut-trees about one hundred feet wide covers the outer border of each islet. In the centre huge breadfruit, and in some places jackfruit, trees show their topmost branches above the surrounding lofty palms. The roots of the breadfruit-tree are of peculiar growth. I measured one of them which jutted out from the trunk of the tree seven feet above the ground and extended out as many feet more before it wholly disappeared in the earth beneath. It was about four inches thick. At Kutu I observed a mere roof-like thatched house six feet high, whose gable-end was closed with a single slab made from such a root-projection. Its breadth at the base was ten feet, and the width five feet from the point downward. The entrance was at the other end, a mere hole about a foot and a half wide and two feet high. This is a characteristic house of the Mortlock Islands.

"These coral islands, having an average elevation of but five feet above ordinary highwater mark, not only wonderfully sustain a dense vegetable growth, but support a large population. Cocoanut-trees are a veritable godsend to such a people. On many of these islands the cocoanut-water is all they have to drink, save what is distilled to them from the clouds, and it is all they want. They live on breadfruit, jackfruit, the meat of the cocoanut, kalo, pandanus-fruit, and, in some places, bananas, arrow-root, and pineapples. Fish are abundant. Living largely upon a fish diet, it often aggravates cutaneous diseases. I noticed numbers of such maladies wherever I went. Added to these, I was often called upon to prescribe for other diseases which other nationalities had scattered among them and which are doing a sad work; for all of which there will be a reckoning, sadder still, at the tribunal above. Another distressing sight was to see persons traveling about with *elephantiasis Arabica* (elephant-legs), incurable as yet, though a few cases, it is said, have been benefited by living for a time in a cold climate. Annual epidemics of influenza visit the islands, one of which made its appearance while I was there. Dysentery and diarrhoea prevailed at Kusaie and some other places, the sequel of the hurricane before alluded to which swept over these islands last November. A few cases of bilious remittent fever also received attention. It is not strange that malaria should be developed in the vicinity of mangrove

forests, growing in mud and water upon the fringing coral-reefs which skirt the shores of the high volcanic islands. The disease, however, yields readily to early heroic treatment. Only one case of Chinese leprosy was brought to my notice, though I heard that there was one death from the disease a short time before our arrival. Cases of it are, I judge, rare in this portion of Micronesia

“The volcanic islands alluded to are Kusaie, Ponape, and Ruk. Of the former two, some call one and some the other, ‘the gem of the Pacific.’ They almost alike deserve the name. One never tires of looking at their lofty mountain-peaks, from 2,000 to 3,000 feet high, indented by deep ravines and clad from base to top with dense green foliage, with here and there living springs of water.”

RESULTS.

“I am not forgetful of the new steam advantages which have fallen to my lot on the *Star*, the result of so many heart-offerings for her construction by a multitude of gleaners, Sabbath-school children, and others in America and various parts of the world. To them all many thanks are due for their self-denying contributions. It was quite an incentive to my coming on this voyage, which otherwise might have been very tedious. So we have visited twenty-five different mission-stations, counting Lela Harbor and the Kapali station at Jaluij, occupied by the American Board in past years. At twenty-three of them I spoke publicly, sometimes more than once, through interpreters, to congregations numbering in all from 4,000 to 6,000, gathered for review and instruction. We have sailed 10,471 miles, and are joyful to see again, in the distance, the snow-capped mountains of Hawaii, which form the background of our own dear homes. May God ever guide and bless the dear missionaries at Micronesia, foreign and native, and hasten on the promised era when ‘the earth shall be full of the knowledge of the Lord as the waters cover the sea!’”

Letters from the Missions.

Japan Mission.

KISHI NO WADA. — CHURCH ORGANIZED.

FROM the report of the Osaka station for the year ending April, 1886, by Mr. De Forest, we make the following interesting extracts:—

“Before we returned from our summer vacation we were surprised with an invitation to organize a church in Kishi no Wada. We have for a long time had an eye on this place, because the young *daimio*, Mr. Okabe, eight or nine years ago became a Christian under Mr. Moody’s preaching in Massachusetts. He showed at first a strong desire to extend the blessings of Christianity to his people, and he established a Christian school there. But when the requirements of the new religion came to be understood, the natural heart was found

to be stronger than the daimio, and the people melted away from our preaching until we seemed to have nothing more to do there. But Mr. Okabe’s chief retainer became firmly convinced of the truth, and gave himself, his time, and his family to the new and living way. He has not only learned to preach, but his son has become the acting pastor of one of the Jōshu churches. Under the active influence of this household, and by the kind help of the Shima no Uchi Church (the fourth in Osaka), a church of twenty members was organized, with Mr. Togawa as acting pastor.”

MARRIAGE ON TRIAL.

“An incident occurred in connection with this church that is worthy of mention as showing the abnormal power that

Japanese parents have over their grown-up children. A father, mother, son, and bride all became Christians. Shortly after, the bride visited her home, fifteen miles away, and her father, a hater of Christianity, bade her go and bring home all her effects, which she did; and for a year all endeavors to restore her to her husband have failed. She is carefully kept at home, and her father is reported to be planning to get her another husband, who knows nothing of our religion. Some may wonder why the law was not invoked to restore this wife. The reply is that in the eye of the law she was not his wife. Legal marriage consists simply in transferring the woman's name to her husband's home by means of the local official register, and this girl was given without the legal transfer; that is, was given *on trial*. If after a year or two things went tolerably well, and the step-mother was not too great a nuisance, the name would then be transferred.

"This abominable custom of marriage on trial, either with or without legal transfer, is so common that we need not apologize for giving another illustration of it as it occurred in Osaka this past winter. One of our oldest Christian families is composed of father, mother, and only son. A Christian marriage was desired, but the bride-elect was not a believer. The pastor, however, yielded, and the wedding took place. In time a grandson, the one longing of a Japanese home, was born; but before this somehow the mother-in-law was dissatisfied, and her displeasure gradually settled into a hatred that demanded a divorce. The son was satisfied with his bride, but she was ordered out of the house, and the son was given the harsh alternative either to be disowned or to divorce his wife. The weak-minded young man submitted to his mother's wishes, and the baby is retained to be the future heir of the estate. The pastor now says he will have nothing more to do with marrying believers and unbelievers. Surely our churches are doing right in resisting such a stretch of parental authority."

INTEREST GROWING.—SOME SURPRISES.

"Another surprise worthy of mention is the fact that a Buddhist temple near Osaka has been opened to our frequent preaching, the priest himself bringing his people together to hear us. There seems to be a growing skepticism among the priests, especially among the younger ones, so that some of them publicly say: 'We don't know whether there is any God or not.' A Shintô priest also, though at first opposing us, has lately been encouraging our meetings in some of the villages near Osaka, and much interest has resulted. His son is now a candidate for baptism.

"The judges and officers connected with one of the city courts surprised us last winter with the request that we would meet some fifty of them every Saturday afternoon to instruct them in the Gospels. The wife of one of the judges so used her influence that this band of men became curious to know more of the powerful Western religion; but, disliking to go to church publicly, they arranged for a private meeting in one of their houses. Of course the number gradually dwindled away as they saw the claims of Christ, but a few have already publicly taken Christ as their Saviour and have united with the churches.

"The position that some influential men are taking concerning *morals* is one that causes us gratification, if not surprise. The branch university here has planned for some time to secure a foreign English teacher, and it has been the earnest desire of one of the prominent teachers that the foreigner be a Christian. The selection was left to the Japanese minister at Washington, who engaged a gentleman from the Smithsonian Institute. He is already on the ground, with his wife, and he is a Christian. The authorities here tried hard last fall to secure one of our missionaries, either lady or gentleman, for one of the city schools, offering, in addition to a fair salary, that the school should be free to all the Christian influences we could bring to bear upon it. The High Schools in Ise

and in other places desire to engage foreign *Christian* teachers for the open reason that Christianity has a morality that its professors believe in and practise."

A CHRISTIAN SHOE-FACTORY. — CHAUTAUQUA CIRCLE.

"In the southern part of the city is a large shoe-factory employing one hundred hands. The head instructor, now an applicant for baptism, was a chance listener at one of the theatre-preachings last winter and at once became deeply interested, put himself under Christian instruction, opened the factory to evening services, and asked the pastors to secure him as many Christian apprentices as possible. They have come from Imabari, Okayama, and other places, till there are now fifteen Christians, who close every day's work with prayer. They have a Sunday-school and a regular Saturday-evening preaching service at which about fifty attend. There are already a few applicants for baptism.

"The Chautauqua Literary Society, that started last year with a membership of seven hundred, has nearly doubled its numbers. Its monthly publication, translated directly from *The Chautauquan* has a wide circulation and is doing much to awaken an interest in Christianity in remote places where as yet no living voice has witnessed for the truth. Frequent letters come to the officers, asking such questions as 'Who is God?' 'Who is Christ?' 'What is baptism? sin? redemption?' Among many interesting stories we give only one: A young man in Otsu joined the society. His elder brother, on looking over the magazine, saw its connection with Christianity and tried to dissuade his younger brother from having anything to do with it, but in vain. So he wrote to one of the officers of the society, asserting his right to control his brother and begging that he might be cut off from the society's membership. This was refused. A month later another letter came from the elder one, apologizing for his previous letter and asking also to be admitted to the society."

HOW THE CHURCH WAS BUILT.

In his report of the Okayama station, Mr. Cary gives the following interesting account of the sacrifices the people made to build their new house of worship: —

"A noteworthy event in the history of the Okayama church has been the erection of its new house of worship. The necessity for such a building had long been felt, but the people doubted their financial ability to procure it. At last, however, they were roused to action, and when there was a will there was found to be a way. It was a glad day for the Christians when the house was dedicated, free from debt, their pastor having insisted that the building could not be thus publicly given to God while a single mill of its cost was unpaid. Many of the people had made great sacrifices for the Lord's house: some had drawn on the scanty store of money laid by for old age or for the education of their children; some had gone without new clothes; some had restricted themselves in food; one old man had done gladly for the church what he would have done for almost nothing else — given over for sale his precious sword, almost the only property left in his possession, and which, with the spirit of a Japanese *samurai*, he had hoped to keep until his dying day; some who had no money gave of the labor of their hands. We might speak of help from strange sources, for some of the Christians brought out from the dust-heaps discarded idols which they could send to America for sale, and so Amida, Daikoku, and Yebisu were forced, *nolens volens*, to lend their aid in the erection of a Christian church. Nearly two centuries ago Oishi, the noted leader of the Forty-seven Ronins, sat down to write a hasty letter to another of that devoted band, little thinking that he was thus helping to spread what he probably regarded as a most detestable doctrine, and that a descendant of the recipient of that scrap of paper would devote a part of the proceeds of its sale to a Christian church.

"We have mentioned the way in which Amida, Daikoku, and other idols, helped to

erect the church. It might be added that another deity, Inarisan, has been credited with an attempt to destroy it. The adjoining lot is owned by a church member whose wife is bitterly opposed to Christianity. One night an outbuilding connected with their house caught fire, but the flames were extinguished before they had done any serious damage. The wife gave it as her opinion that Inarisan had set the fire as a punishment for the husband's desertion to Christianity, and that unless he repented other calamities would follow. Surely enough, stones began to be thrown at the house. The wife was certain that Inarisan had thrown them. When the police were put on the watch it became evident to them that the missiles really did come from the bamboo grove, where there was a shrine of the offended deity. Ere the mystery was fully cleared up, another fire broke out, destroying one small building and slightly damaging the sexton's house. 'This surely is Inarisan's punishment, and there will be worse yet if you do not repent,' said the woman to her husband; but the unbelieving policemen soon arrested her and several other persons living within the same yard. Sufficient proof for conviction was found only against one young man, but the common belief is that several persons were concerned in a plot to destroy the church."

North China Mission.

TUNGCHO.

MR. SHEFFIELD writes, March 10, of the interesting progress of affairs at Tungcho and vicinity:—

"We have now four young preachers connected with this station, located in two country places: the one, Tung Pa, seven miles northwest from Tungcho; the other, Tou Pai Hu, twenty-five miles to the southeast. At Tung Pa we have a small chapel where those that come in are taught in the Christian truth. The young men also go out among the villagers to search out men and make opportunities to teach the truth. A few listen gladly,

many respectfully, and yet many others with indifference or contempt. The other two young men have no chapel and depend on teaching the people as they may attract them to their homes or meet them among the villages. They constantly meet with those who seem to be much interested in the truth, but after hearing it a few times they are frightened by the evil words of neighbors, and turn aside. They are earnest, true young men, and I have great hopes for their future usefulness; but both the missionaries and the Board have need to be patient with them and not demand fruit before the seed sown has taken root.

"There are six or eight young men in the Boys' School that we hope to see in the Theological School the coming autumn. There are two or three who will expect to enter the class, but we shall probably decline to invite them. While we use foreign money in the support of native preachers, there is a special reason for the exercise of the greatest care in putting men into the ministry. I think the lesson to be drawn from past experience with unworthy men is not that we should refuse to employ any one, but rather that we should put forth greater effort to get good, true men. We need also Christian teachers as well as preachers. I think this need should be more carefully considered in the mission."

MEDICAL WORK.

Dr. Merritt, of Pao-ting-fu, writes, March 26, of his medical labors and their importance:—

"In my work and its prospects I am very happy, and my prayer to-day is for length of days in which to labor for my Master. The field is ample, and my time is already greatly occupied. I have taken considerable time for recreation for myself and family, but do not consider I am taking from the Lord, for my work is not for one or two years simply, God willing, but for a lifetime. Hence, knowing of so many who have ruined their health by too close application on first entering the field, I have endeavored to keep not only my-

self, but family, in good physical condition. My professional work is steadily growing, so that I have had as many as forty-five at a clinic and have performed a number of operations, many of which have been successful. A great many patients are those who have been the rounds of native doctors and have come to us as a last resort, the consequence being that many incurable cases appear that would have been benefited, if not cured, had they had proper care earlier. This is a wide field for usefulness and, I consider, one of the means of spreading the gospel. I constantly bear in mind that the cure of the body is not the primary object of my mission, and consequently am always praying that my mind may be enlarged to see the best way in which to use the power (for medical knowledge is certainly a power here) to the greatest advantage for the extension of the Master's kingdom."

Madura Mission.

SCIOPTICON PREACHING.

MR. BURNELL, writing from the Pulney Hills, May 13, says:—

"In ordinary preaching it is exceedingly difficult to keep the attention of a large audience long enough to tell them God's wonderful plan of redemption. Many will leave as soon as they see that a new religion is being proclaimed, while others will try to get up a discussion or get a joke on the preacher. But preaching with a sciopticon has no such drawbacks. By means of it we are able to collect in the streets large audiences, and often to keep their attention for two hours. At Sivagunga we preached in this way five evenings, and our audiences varied from two hundred to four hundred. We visited five different parts of the city, trying in this way to reach the entire city; but I was surprised as well as gratified to see that many followed us from place to place, not being satisfied with seeing only once. In our preaching we confined ourselves entirely to the story of our Lord, not once

attacking their system of idolatry. I heard afterward that many said that Christianity was indeed the true religion, and that they would join it provided it did not ruin their caste and social position."

LAYING A CORNER-STONE.

"Another interesting event was the laying of the corner-stone of our new church-edifice. As this station has never had a proper church-building, I thought I would make the occasion a red-letter day; so I gave an invitation to the 465 Christians of the station to be present. I also told them not to come empty-handed, but to bring something as an offering which they themselves had raised or made. March 26, 1886, was the day appointed, and when it came I was pleased to see a goodly number of Christians, and in their hands fowls, baskets, pumpkins, mats, etc. At 8.30 A.M. we met under the large shed built over the foundations, and there we had prayer, addresses, singing of English and Tamil hymns, in the presence of a goodly number of the village heathen, besides our Christians. In the brass box which Mr. Burnell placed in the corner-stone were a mission report for the year 1885, a Tamil Bible and Testament of the latest edition, a copy each of the Tamil papers published by the mission, the names of all my helpers, together with the names of all the congregations and schools they have in their charge, and the history of the station from the beginning, written upon a palmyra-leaf. After the exercises were over, a street procession was formed of all the Christians who were present. Each congregation carried a banner which bore the name of their village. While marching, the boarding-school children and station helpers sang Christian lyrics. The heathen people of Mana-Madura, I think, had never seen in their village so large a gathering of Christians before, and therefore they were much surprised. At three P.M. the *culliams*, or little earthen contribution-boxes, were broken, and the fowls, baskets, mats, pumpkins, etc., were sold at auction, and twenty rupees were realized. New Year's Day some had

brought their offerings and money-boxes, and the amount raised on the two occasions amounted to seventy-four rupees — surely not a small sum for such poor people. The giving of some of this money demanded quite a little self-denial, as shown from the fact that one widow gave a pair of neck ornaments whose original cost was equal to her present monthly wages. During the afternoon of this day we had quite a shower. The next day, and indeed that very evening, several of the heathen people were heard to remark that because the Christians had been worshipping their God, and were building a temple for him, he had blessed them with the rain. In the evening we had fireworks, which all enjoyed very much. And thus this pleasant day closed.”

A CONVERTED VILLAGE.

Mr. Tracy, writing May 15, gives the following remarkable story:—

“For many years there has been a little congregation in a village to the west of Tirumangalam, which seemed, however, too unpromising to expect much of. The people were of low caste, and surrounded and overruled by Kullar neighbors. Year after year we labored on, and a few of the congregation seemed to be making some feeble growth in the Christian life; but one after another most of them succumbed to the bullying and persecution of their neighbors, and the congregation was growing very small indeed.

“Two years ago I went there on one of my tours, and was quite encouraged to find that two heads of families wanted to make profession of their faith in Christ. Two trusted native brethren and myself examined the evidence of their fitness for such a step, and received them with gladness. But, in spite of our utmost caution, we were mistaken in so doing, for after a few months one was worshipping idols, and the other, like the man after whom he was named, had denied his Lord with oaths (and obscenity), and it was not likely he would mend it by any bitter repentance and tears. Both had to be given up, and the prospect looked dark. Only one fam-

ily remained, and even that one was not as loyal as it ought to be. The son had married a Christian girl from Battalagundu station, but the father-in-law was determined she should work on the Sabbath, and the son, being still dependent on his father, could not assert himself, and so the girl went off indignant to her father's home — and that source of hope faded out. The prayer-house fell into sad need of repairs, and the people would do nothing (and those who were loyal *could* do but little) toward its rebuilding.

“The catechist spent his time mostly in work among the heathen in adjacent villages, and in prayer and exhortation. He became discouraged, and wanted to be moved to some other field. But that part of the station had been less worked than other parts, and I told him to hold on a little longer and see. The missionary society that pays his wages followed him with their prayers, and he consented to keep on. For several months he kept at it, but with no signs of hope, till at last, like Jeremiah of old, he cried in despair: ‘Woe is me now! for my soul is wearied!’ Calling the people of the village together, both Christian and heathen, he took for his text Revelation ii, 5, and showed them in forcible language the contrast between what they might be as Christians and what they were as heathen. He showed them that they had nothing to fear from friends, or relatives, or caste connections, if only they would come and *all* come into Christian brotherhood. He pointed to them the ruined prayer-house, and told them it was a type of their own ruined state, and warned them that as the mission would soon withdraw its aid and leave the deserted prayer-house to ruin, so, unless they should repent, God also would withdraw his warnings and leave them to well-earned damnation. He called upon them to choose, and they did choose. The whole of the assembly voted to become Christians. The catechist told them to weigh well their decision, lest they should afterward regret it, and laid before them the main duties of Sabbath-keeping, Bible study,

prayer, and Christian self-support, with great distinctness. Twenty families, numbering in all about eighty persons, subscribed their names as choosing Christianity. It was such a scene as we should be glad to see much oftener than we do. It is nearly three months now since their decision, and I hear nothing but good of them. They have rebuilt their prayer-house without any mission aid, and are entering from the very outset upon systematic giving. During the last two months they have had a school, taught by a student from Pasumalai, and, so far as outward appearances go, are likely to remain firm."

MELUR. — A HAPPY WEDDING.

Mr. Gutterson writes, May 18, very encouragingly of affairs at the Melur station: —

"The past four months have furnished more encouraging things in the Melur station than my limits will allow me fully to describe. We have waited four years for a Bible-woman, and this proves that good ones are hard to find. Now we rejoice that this work has been begun at last in Melur town, and that one hundred women are under instruction, all high-caste, and some of them connected with prominent families. The woman goes about her work in an earnest and systematic way, and has all she can do; Mrs. Gutterson, our girls, and the wife of one of our catechists helping her frequently.

"We had a pleasant wedding early in March of two of our young people, the bridegroom being a younger son of a well-known thief-caste man in Tinnevely, who, after making his name a terror to the community, was converted at seventy years of age, brought all his family into the faith, and demolished a small temple he had built, using the materials for a Christian church. The young man passed his middle-school examination at Pasumalai, was employed as a teacher in the College of the Society for the Propagation of the Gospel, at Trichinopoly, and came to me as a master in my middle school.

"The young woman was born in the

station, spent seven years of her life under the careful training and good influences of our Madura Girls' Boarding School, was given a year of higher training in Madras, and now, after a few months of helpful experience in our own family, and a happy wedding, has gone with her husband to take charge of a school in a large heathen town twenty-four miles from Melur. This is indeed home missionary work, for they took up gladly and without a murmur a work in a hard place far from all Christian privileges."

THE VAST FIELD. — GOSPEL REVENGES.

"I wish to record my gratification at the new and spontaneous zeal with which my young men at station centres have entered upon the work of street-preaching. I have been troubled by their apparent lack of interest in it; now they are going into it in a systematic and courageous way which is refreshing. I feel as if the town of Melur and surrounding villages were being pretty well worked, and am encouraged by it. But what a field! There are probably 175,000 people within my reach. I can ride thirty miles to the northeast or northwest and still be within the limits of their habitations. It often seems as if I were doing nothing for this mass of dying men, but touching only the outer edge of this festering heathenism. Nor can I do it without more men, and more men means more money!

"The recently issued Jubilee Volume of the mission states (p. 36) that in April of 1864 Mr. Burnell was attacked and beaten in the streets of Melur after preaching to the people! Just before coming to the hills, and within a few days of the twenty-second anniversary of this event, I was standing one afternoon, just after the close of school, in the little porch of the schoolhouse; the boys had listened to the evening roll-call and the closing prayers, and had run away homeward, leaving only the masters discussing school affairs with me in the doorway. A man bent with years and with sin walks slowly up the path, within a stone's-throw of the very house to which, twenty-two years ago, Mr.

Burnell had been carried after being beaten, pauses at the steps and makes his salutation and prefers a request. I recognize him at once — he is a caste man, and the one pointed out to me as the last survivor of that very party who beset with wicked intent the faithful preacher of the gospel, and in this very street! And what is his request? This only: that his three boys — one the son of his lawful wife and two of his unlawful — be taken into this Christian school without charge, as he is too poor to pay their fees! Verily, missionary work has its romances, and the gospel its peaceful revenges.”

East Central African Mission.

THE YOUNGEST TAKEN.

MR. WILCOX, of Makodweni, writes, May 3: —

“You will remember that in my last I stated that our children were all ill with whooping-cough, but we thought they were all getting better. But we were mistaken in the case of the youngest. She did not take the disease till about a week after the other two, and hence at the time I wrote she had not yet reached the most critical point. She seemed, however, to be doing as well as could be expected till dysentery set in. Mrs. Ousley came over, and we did everything we could for her, but she sank rapidly, and fell asleep in Jesus on April 12. Mr. Ousley and Mr. and Mrs. Richards came up, and we buried her at the foot of the garden, at the roots of a young orange-tree. We could not have missed any one of the three more than we do her. But she is with Jesus, and we shall see her again some day, and we recognize his love in it all.”

CONVERTS. — RAPID GROWTH.

“Our converts are doing well, for the most part, and the fruits which some of them show are very encouraging indeed. You will not have forgotten Matenga, the young man of whom I wrote to you first. He has not disappointed our highest expectations. We have a grapevine at the

corner of our house, and one of my special delights is to go out every morning and mark how much the vine has grown in a day. It has long ago reached the eaves, and is now running along them both ways. But it is a higher and more satisfactory delight which I take in watching the growth of this Matenga, and one other boy in particular. It is a growth which is as rapid and as marked as this of the vine. This other boy is Tizora, the printer. I know you have been astonished at his rapid progress in type-setting and reading. But not less wonderful to me is the progress which he is making in the divine life. It seems to me I see in him an Israelite indeed in whom there is no guile.

“These two boys, I believe, are worthy of baptism, and I think it would be a help to them and to the others. And when Cuze comes back with a wife I would include him. There are others also whom I would admit, if we had a well-established church to start with. But it may be well for them to wait a while at present. But as for these three, I need not argue to you why I believe they should be baptized. The fact that I believe they are in earnest in trying to serve Christ is enough, and, as you say, no Society of Christian Endeavor, or probation class, is quite as good as the church of Christ in which to train believers. It is said that there is danger that they will at once settle down when they have been baptized, feeling that they have got all there is in religion. But it seems to me that will depend much upon the kind of teaching they get when they go into the church. They are just as liable to settle down now and never rise to that point, when no shadow of objection can be raised, if the truth is not faithfully taught by example and precept.”

OUR SCHOOL.

“We have been working now long enough to tell just about what we can do in the schools. In the first place we know we can get all the bright boys and girls we can manage for one piece of cloth a month, about 45 cents. We paid two and three pieces for most of our large boys, because

we were not successful with small boys among the Batongas. But we find we can get these Batswa boys and girls for one piece. They are brighter to learn and will do more than half the work of a young man. In the second place, I think we can engage them for three months at a time, so that we can have regular terms, and it will give us a few days' rest between terms. In the third place, in the class of each term we shall find a number of likely boys or girls who will get instilled into them a holy aspiration which will bring them back to us for more terms. In the fourth place, the entire class of each term will be able to know the catechism and the essentials of salvation, so that, if classes should be entirely new each term, we shall be doing a work of no mean importance in sending into all the kraals around one or two boys who know the catechism. When I have been out to hold meetings at the kraals I have noticed that it was no small help to have even one boy at a kraal who had been with us only a month, and who was rather an ordinary boy at that. This one boy knew more religion than all of the rest of the kraal put together.

"Our weekly contributions now amount to about six dollars and forty-two cents. We want to buy a bell. A good bell could be heard by over a thousand people. We go out Sunday afternoons to three places, where we have from twenty to eighty people, who pay good attention. We shall have more of these out-stations as fast as we get the men whom it will be safe to send."

Zulu Mission.

THE "SUGAR REBELLION."

MR. GOODENOUGH, of Adams, in the following of March 8, shows how in Africa, too, appetite may be the mother of rebellion and sweetness prove a root of bitterness:—

"I will tell you of the present 'rebellion,' which is quite as important within its narrower relations as many a rebellion of which we read in history; for example, the 'Whiskey Rebellion.' This is a

'sugar rebellion.' The sugar which the boys had been having being expended, I had bought some more and had taken considerable pains to get good sugar. However, the packet opened proved to be inferior to the sample sent, and I told the boys, as that was the case, I should get other sugar, and made a trip to Durban on purpose. But I suppose the boys thought that they had bullied me into changing the sugar once and could do it again, and a good many of them—the most, in fact—did not eat it. They had it the first time Sunday night. The steward came to tell me on Monday that the boys were not eating the sugar. This continued through Monday and Tuesday.

"Wednesday morning, while the boys were at breakfast, John Simon, the native teacher, came and told me that the boys were going home after breakfast. I went into the dining-room and addressed them. I said that the teacher had told me the boys were going home after breakfast, but I felt sure that no Christian boy would go. We did not see how a Christian could run away from school for such a reason. I said we were grieved, not because they helped us by coming to school or hurt us by going away, but because our work for them and teaching of them seemed to amount to so little. 'But,' I said, 'we do not keep a prison here and have no police to keep you. But if you go, you go without our consent, and we want you to understand that we have the power to collect the fee for the whole term, and we shall do it.'

"After breakfast thirteen boys left, and among them two professing Christians. Several waited, expecting that we would change the sugar at night. The teacher told me in the evening that nearly all the other boys were going in the morning. Things looked dark. It seemed certain that the school would be broken up for the term, and that almost all of the boys would go away in such a manner that they could not be received back without paying a fine at least.

"I thought it best, however, to give the boys a chance to put themselves still

further in the wrong, if they wished. So I told them in the morning that if they wished to pay threepence a week extra, I could afford to give them a better sugar, and if they had no money they might work half a day extra. Not a boy would do it. Four more left that day, making seventeen in all — just one half the number here in Jubilee Hall. Two of the four were sons of Thomas Hawes, a native preacher. One of these was a boy whom we had trusted and who had given evidence of a genuine Christian life. Several more boys said they were going home, and we fully expected they would do so.

"In about a week the boys began to return. Two, who walked seventy miles home, were sent back by Mr. Rood, returning all the way on foot. So, one after another, they have been sent back — all except four. Two of these not yet returned are the sons of Thomas Hawes, and letters were received only day before yesterday, saying that they were sorry and ashamed of what they had done and were only waiting to get the money for the fine before coming back. As a compensation for the trouble they have made by running away, I demand five shillings from the father as a condition of the boy's coming back, and this is just, because if the parents did their duty to the boys they would not dare to run home.

"But the best part of the whole is that we have not yielded an iota about this sugar. They came back to find it still on the table, and they may eat it or go without, or buy other. The battle has been a tough one, but it has resulted in a victory, and not in this matter alone. It has taught us a lesson that while it is well to avoid occasions for faultfinding, yet ever we must be masters. Kindness is very apt to be mistaken for weakness."

West Central African Mission.

AFFAIRS AT BAILUNDU

MR. STOVER, writing April 19, says:—

"While I am waiting for Chitwi to escort me to the king's court to negotiate

for carriers for Mr. Fay, I will begin to write to you. My going to the king's is a mere formality, now that there is no war nor emergency of any kind on the country; but it pleases him to have us keep the formality, and so we do it. We try to carry out Paul's injunction to honor the powers that be. And I must say King Kwikwi so far has not demanded anything which we could not in all good conscience render.

"Well, we have been to the ombala, and were graciously received by the osoma, who was perfectly willing to have us gather all the carriers we want, to go for 'our friends,' as he was pleased to say. He said to Chitwi, who is to be chief sekulu: 'Have every one who wants to go come to the village of the Ocindele, to have his name written and to receive a yard, and then if any one takes the yard and does not go, tell me and I will tie him up.'

"We were delighted to hear that Miss Kimball is to come as Mr. Fay's 'assistant.' We pray for a prosperous voyage for them. I am very busy getting a place ready for them. There is so much outside work that I have had to dismiss the school. I hope to finish the primary reading-book upon which I am at work in the course of a month or so, thus enabling Mr. Walter to print it by the time the school reopens next season. This first book is intended to answer the needs of the beginners until they can read the story of the gospel, which three or four of them besides Cato are now able to do.

"I think the day is not far distant when I shall want to establish a class for catechumens, or, in modern phrase, an inquirer's class, to be instructed in the essentials of Christian doctrine, with a view to baptism and church membership.

"We share in Mrs. Logan's wish, of Micronesia, to go into an assembly of people who are modestly clothed. The same absence of shame on this point of which she speaks is manifest here, and especially on the part of the women. There is no absolute nudity here, except among children, who are carried on their mothers' backs. We compel our servants, and encourage all others, to cover themselves

decently, but we have not thought it best, as yet, to encourage the wearing of European clothing. They all like to dress well, but it is a matter of pride instead of modesty, and as they have no higher motive, they are generally too lazy or careless to earn the necessary amount of cloth. How to create a want for better things is one of the problems we have to solve here. I am fully convinced that we shall never have a successful native Christianity until we do create such want, and so lead to lives of usefulness. This idleness and filth in which the people now live is as incompatible with godliness as sin itself; indeed, it is one of the worst forms of sin, to my mind."

Eastern Turkey Mission.

ENCOURAGEMENTS. — DISCOURAGEMENTS.

In his report for 1885, Dr. Barnum, of Harpoot, in the following strong and earnest language, sets forth the discouragements, as well as the encouragements, existing in the field of Eastern Turkey:—

"The whole number of out-stations reported in our tabular view is 58. The reports from these are incomplete. So far as reports have been received, there were added to the churches during the year, on profession of faith, 96 persons, making the present number of members 1,667. Full reports would doubtless increase these numbers. The regular Sunday congregations are reported at 6,600. The interest in education is steadily on the increase, as is shown by the attendance of some 2,500 children upon the common schools and of nearly 200 in the high schools. The desire for learning also appears in the amount, nearly \$2,000, paid for education.

"Another matter deserving mention is the amount of contributions, \$3,740, in addition to the \$2,000 just mentioned for education. By this it is not meant that every man is discharging his whole duty in the matter of giving. In several congregations the giving of tithes is an established principle. Liberality in giving is

one of the hardest lessons for an Oriental to learn. There is no element of the Oriental character more prominent, perhaps, than covetousness. The giving of so large a sum is an evidence of the growth of Christian character not only, but, considering the present economical and financial condition of the country, it shows the practice of a great amount of self-denial, in some cases of suffering even, in the effort to sustain the institutions of the gospel.

"This last remark opens a fruitful theme upon which we have often written, but of which our friends at home have no adequate conception and which we ourselves even cannot fully appreciate. The drainage of money, the stagnation of business, the increase of taxes and their relentless collection, are reducing the common people to an extreme of poverty that threatens very soon to become appalling. Large numbers of young men are starting for America in search of work. Some of the self-supporting churches are running seriously behind in the payment of their pastors' salaries and are appealing to us for help. Almost all the congregations are increasingly in arrears in their payments, and it is not surprising when we consider that the inexorable and omnipresent tax-gatherer seizes not only all the money which is available, but whatever else can be turned into money; that not only are soldiers quartered upon the people to hasten collections, but stripes and imprisonment are added, and that new garments can seldom be obtained, while with many the struggle to feed hungry mouths has become severe. It is certain that in this field at least self-support has come to a standstill, while the problem of keeping the communities along as they now are, with the present amount of help, is a very serious one.

"All these influences are depressing and react unfavorably upon the growth and development of the work. All classes of the people are disheartened. Young men are slow to enter a ministry that is threatened with starvation. The impulse of those who are ambitious is to leave the

country altogether. The evangelical work in Turkey is entering upon a crisis more severe than any to which it has yet been subjected. But it is no time to relax effort or to yield to discouragement. Obstacles are nothing in the presence of divine power. They should stimulate us to new energy and new faith. Heaven and earth may pass away, but the divine promises — the promises that the kingdom of Christ shall prevail — are sure of accomplishment."

ALLIANCE MEETING AT ERZINGAN.

Mr. Robert Chambers, of Erzroom, writes, May 5, as follows of the very successful meeting of the Alliance this year:—

"The annual meeting of our Alliance at Erzingan this year was in every respect an advance upon that of any previous year. The Erzingan brethren gave us a truly primitive Christian welcome and entertained us all—missionaries, pastors, and delegates—right royally.

"This Alliance meeting was a great joy to us. The pastors and churches are beginning to appreciate the difficulties of our problem and to sympathize with the missionaries as never before. They are learning the principles upon which the work must proceed and are even apter pupils than I had feared they would be. The religious services connected with the meeting and the discussions of spiritual topics and of methods of work were a very pleasing feature. Every year I am more and more convinced of the wisdom of this coöperative move and astonished that there should have been fears entertained of its success. The salient feature of our plan is that the missionaries meet on an equality with their brother pastors and church representatives, both in annual meeting and in committee. At present our Alliance is practically a normal school in which the missionaries are training the pastors and churches. In course of time the missionaries may decrease in number, or drop out altogether, with but little interruption to the general work, only that the material condition of the country is going from bad to worse.

"I have given up all hope of seeing a self-supporting church in any of our villages during the reign of the Turk. There is hope in the towns, where merchants always succeed in gaining a little, and where we find larger and more compact populations to work among. It is a fact also that the more enterprising and successful villagers are almost certain to move into town and become merchants. We are therefore trying to make arrangements to push the work in the towns."

ORDINATION AT TREBIZOND.

Mr. W. N. Chambers writes, June 3:—

"The ordination at Trebizond was very successful. It was well attended. The large audience was quiet and respectful, and seemed very much interested. The moral effect will be great indeed. A Gregorian from Ordo, sitting beside me in the afternoon, in the meeting, during the communion service was so impressed by the simplicity and solemnity that he had to give vent to his feelings in whispering to me: 'When I get back to Ordo I will so picture these services that I will shame those Protestants. It is a shame that they did not come. Why, they could have come at an expense of less than two liras each, and has this not been worth two liras to see? It is simple and beautiful, and I commend it heartily. Our Church is being reformed. Those ceremonies, etc., which were introduced from the Roman and Greek Churches, are being modified, and I like this simplicity. God grant that we may soon get back to the simplicity of Gregory the Illuminator!'

"We trust the work in Trebizond will take on new life. I, for my part, was very much pleased with the newly ordained pastor. With a good energetic Greek helper, Trebizond work ought to go forward."

Central Turkey Mission.

THE RIGHT KIND OF BOYS.

INTERESTING and encouraging reports are at hand of the work in the various departments of this mission. Of the boys in the preparatory department of the

school at Marash, Mrs. T. D. Christie writes:—

“Many of them have had but little instruction or training of any kind before coming here. Some have been driven to us by persecution at home. Interesting incidents illustrating much strength of character have from time to time come to our knowledge. For instance, two boys on their way to us, after walking with a caravan a week's journey, found themselves near night of Saturday still eight hours from Marash. Learning that the caravan would go on to Marash on Sunday, rather than reach their journey's end on the Sabbath, and fearing to be left alone in that locality should they wait till Monday, they resolved to walk the remaining distance that night. The next morning found them in their places in Sabbath-school, having reached here at midnight. These are the boys who, returning to their native villages last summer, and finding no preacher or teacher there, gathered the people together on the Sabbath and gave them a Bible lesson and held a prayer-meeting with them. This was not work they had been engaged to do. The week found them busy in the harvest-field. They returned to us full of enthusiasm, and with great desire for commentaries and good books to use when they should again spend a vacation at home. One of them has, by chopping wood and doing other chores, been able to earn quite a little library. Others have saved from their monthly allowance enough to buy one or two coveted volumes. I remonstrated with one who wanted an expensive Bible, doubting his ability to pay for it, and thinking a cheaper one would answer his purpose. He replied that he wanted the very best edition of a book so precious; that it must have full references and be strongly bound; and that he had a plan for paying for it, which was to eat only half as much at his noon lunch until he had saved enough: ‘For,’ said he, ‘I’ll soon forget that I was hungry a few times, and will have gained a source of spiritual food for all my life.’ I let him have the book at half-price, and it was not long before he had paid for it.

“We think we are not mistaken when we say that the boys now under our care are unusually promising, not only in ability, but also as respects Christian character. Yet they have much to learn, and are in need of constant and patient oversight during these important formative years.”

THE WOMEN OF ZEITOON.

In her report of “Woman's work in the eastern portion of Marash station,” Mrs. Christie thus speaks of what has been done at Zeitoon:—

“The women of Zeitoon have long been known as among the most oppressed, ignorant, and servile to be found in our whole mission. Slowly and surely the gospel leaven has been at work even here, and the last few years have seen great changes. ‘The kingdom of God cometh not with observation.’ So here the influences at work have been, for the most part, secret and quiet in their action, like those powerful forces in nature, the rain, the frost, the sunshine. At least half a dozen of their girls have been educated at Marash, and have returned to marry and make their homes in their native city. At the end of last June the Bible-reader who had been employed for some time in Zeitoon was called elsewhere, and her work was taken up for the summer by two of the older girls in the college. Their plan was that of the previous worker. Going from house to house, they read and explained passages of Scripture to the little circle always ready to gather about them; also taught those who wished to read, making the Bible the textbook as soon as a pupil could spell out the words. The class thus reached are married women, whose time for attending school has passed, though they are still young.

“It was my privilege to pay a short visit to Zeitoon while these workers were there, and I went out with them twice on their daily round, visiting thirty-five families. Though many were out in their vineyards at this season, still the two girls were teaching, on an average, twenty a day, besides accepting many invitations from unexpected quarters to come and read and

talk. Their coming into a house was the signal for all the neighbors to gather on the porch, where we usually sat (the windowless rooms within being too dark for reading), to listen to all that was said. Nor were they silent listeners. Many had their question to ask, and the answer often reached hearts besides that of the asker. At least one way of approach was open to every *mother's* heart, for there was scarce a house that did not have its 'Rachel weeping for her children,' the great mortality among children being largely due to the absence of all sanitary precautions. Filthy as the streets were, and disagreeable as were the smells, still I could not but wish that some of our American friends might have seen and heard what I did. It would have been easy to forget a few discomforts when looking into the earnest faces that welcomed the teacher. Not even an unknown tongue could have been a hindrance in understanding the spirit of the learners. The girls told me that half of their pupils were non-Protestants, and that *any* house was open to them, whether Armenian or Protestant, in any part of the city, in marked contrast to a dozen years ago, when missionaries were stoned out of the place. The dignified and Christian bearing of these young workers was a significant comment on their college training and discipline, which would have greatly pleased those in America who are so deeply interested in the Central Turkey College for Girls."

European Turkey Mission.

BANSKO.

FROM the annual reports from the stations of this mission we make a few interesting extracts. Mr. Clarke writes from Samokov:—

"Bansko has been without a pastor the whole of the year, but they have themselves taken hold and well sustained both the Sabbath-morning service and afternoon school, holding the regular weekly prayer-meeting and, to some extent, visiting surrounding places. Miss Catharine P. Usheba, a former teacher in the Girls'

Boarding School, has done much good work among the women of this and surrounding places, while caring for her parents at home. Mr. Sichanoff, designated by the conference last summer as evangelist, spent several weeks in this place and vicinity. He made many profitable pastoral calls, and, aside from the regular service of the week, held two Sabbath meetings in private houses in different parts of Bansko, which were largely attended by non-Protestants. To those gatherings the brethren earnestly invited outsiders. One said to a man accustomed to drink: 'Come with me and drink a little;' but, on arriving at the door of the house, he was ashamed to enter because of his dirty clothes and appearance. 'But they don't mind these things here; come in,' said his leader. He went in and was interested. Invited the next week by the same brother, he said: 'I've no shoes.' 'I've just bought a new pair: take my old ones,' was the answer. He went again, and was more interested. The next week he had washed up, and was on hand of his own accord for the Sabbath gathering."

PERSECUTION.

"A recent case of persecution requires special mention. A village woman, spending the winter in Samokov with her husband, became a Protestant. By the advice of the bishop and others he took her back to his village, she consenting to go there only after the strong advice of the Protestant friends. On their return to the village her husband, who had before only threatened her, began violently to beat her. To learn the facts in the case, Mr. Clarke, with a man and his wife, members of the Samokov church, went to the village (Lower Okel), March 27. Mr. Clarke and the brother with him were severely beaten by the husband and others while in the village, the head-man being present a part of the time, but giving no assistance. The governor of Samokov gave no redress in the matter. The case was put into the hands of Sir Frank Lascelles, H. B. M. consul-general in Sofia, and reported to the American embassy in Constantinople.

Mr. Lascelles thought it doubtful if the Bulgarian government would do anything in the matter, and does not himself seem disposed to press it. The rights of American citizens and the cause of religious liberty may call for further action in the case."

CHRISTIAN PATRIOTISM. — HARD TIMES.

From the Philippopolis station Mr. Marsh writes:—

"It is fitting in a report of this nature to make mention of the manner in which our Protestant friends have borne themselves in such a crisis as their nation has just passed through. They have shown themselves sincerest lovers of their people and country, ready with alacrity to do their full part in bearing arms, in sustaining those at the front, in caring for the sick and wounded, in efforts for preserving the morals of the army, in aiding those in need. They have a good name. We have reason to believe that many of them have been good soldiers for Christ while performing acceptably their duties to their country and prince.

"All of us who are on the ground know that the times have suddenly become very '*hard*.' Comparatively few people have gained anything the last six months. Many of them have been using up the little capital they had. The prospect is dark for very many. Closest economy and curtailment is an absolute necessity. In general, our friends fulfilled their obligations to their pastors and preachers to the close of 1885. But after doing all that our power or conscience warrants, we have to report to the Mission that for the present year we do not see how our friends in all places can do all in support of their preachers that we had counted upon. The spirit is willing, but daily bread for the family is a very near, urgent, and important question. One pastor said to me last December of a certain member of his

church: 'I know that he has not had more than twelve liras' income during the year, and he has given two of them on my salary.'"

SPIRITUAL BLESSINGS.

Of the Girls' Boarding School at Monastir, Miss Hattie L. Cole writes:—

"I would not pass over the events of the year without expressing our deep gratitude to the Master for the rich spiritual blessing so freely bestowed. The year opened with some discouragements concerning the spiritual condition of the boarders. Only two seemed to manifest any very strong desire to follow in the footsteps of the Great Teacher, and often our hearts were burdened because of the general coldness. But brighter days were dawning, and the clouds began to break in blessing above us. The precious work commenced in the heart of the oldest of our new boarders, and one Sabbath evening, as teachers and pupils were gathered for prayer and praise, she expressed her desire to follow the Saviour. From that evening there was a change in many of our girls, and one and another became deeply interested in personal salvation. At our next communion season six young people, three of them boarders and one a day-pupil, stood up and confessed Christ before many witnesses. This step seemed deeply to impress those who were as yet hesitating, and before another week had passed others had yielded to the Master's gracious invitations. The Holy Spirit commenced a work in these hearts, and the blessed influence has gone from heart to heart, until there are but two or three who we have not reason to hope are indeed within the fold. But this blessing has not been confined to the boarders alone, but is reaching out to many of the day-pupils, and even to the young children. Those who have found Christ previously are already planning how they can help their sisters yet in darkness."

Notes from the Wide Field.

BISHOP HANNINGTON. — *The Church Missionary Intelligencer* for June contains, nearly in full, the long journal-letter of Mr. Mackay, at the court of Mwanga, king of Uganda, who ordered the murder of Bishop Hannington, at Busoga, on his way to the country by a new route, the knowledge of which the king seemed anxious to destroy with the discoverer, though his full purpose is wrapped in mystery. This journal is of thrilling interest, and covers the time from October 25 to December 20, when the missionaries were from day to day receiving fragments of information about the bishop, and were constantly in alarm for their own lives, while the good work of baptizing converts and printing portions of the Scriptures was going successfully on. Many of the pages and attendants of the king are Christians, and are constantly giving information to the missionaries, which exasperates the king, and some of them have been put to cruel deaths. There is a French Catholic Mission on the ground, of which the Père Lourdel, mentioned in the journal, seems to have the charge. The missionaries, Mr. Mackay and Mr. Ashe, in apprehension for their lives, endeavored to conciliate the king with presents, which, at first, only seemed to have a contrary effect, but may have proved serviceable in the end. The journal closes in the midst of these perils and alarms. We make a few extracts, and wish we had room for more.

“*November 11.* — Tumah and Tohar went to the palace with yesterday's present to the king. They returned in the forenoon, saying that Mwanga was in a rage. He demanded to know what the present was for. Lourdel was there, and tried to appease the king by saying that our present denoted good feeling. Mwanga denied that, and ordered us to come ourselves and explain. Ashe and myself went up, commending ourselves to God, for we little expected to return alive. We had taken with us the king's elephant-rifle, with the new stock, nicely stained and polished. The king and Pokino inspected the work, and seemed pleased. They then demanded the reason of the present. We replied: ‘For friendship.’ Had the boat come? No. Had the king come to the throne only yesterday? No. What did we mean by the present at this time? We replied that we had gone repeatedly to the court and the king had refused to see us. We feared that he was angry with us. We had written him a letter, asking news of our brethren in Busoga and got no answer; and now we came to him, beseeching him to tell us about them. Who told you of Bazungu (white men) being in Busoga? No answer. He then said: ‘I see that there are double-tongued lads here who tell you my secrets.’ Again and again, and yet again, they demanded who was our informant. We declined to mention any one. Mwanga then tried passion. He would kill any one found at our station. We were bagwagwa (low savages), who tried to get at his secrets. Other names of abuse he likewise called us. He would kill any chier even who came near us. If any Muganda was found in our grounds he would put one of us in the stocks, and then we would have to pay a fine amount to redeem him. Yes, he would put us all in the stocks; and let word of that go to the coast; and he would challenge England and all Europe to come and rescue us. What could white men do to him? How could they come into his country, unless they flew in the air.

“Mr. Ashe remarked that we were not afraid of what they might do, as we did not rely upon English protection, but on God (Katonda). At this they made merriment, saying, ‘Were not the Bakedi people of Katonda? Were not Lukonge and Mirambo people of Katonda? Could we create (tonda) a mukedi? They teach boys and they call them their own children. Was not our house full of women every day? Did he not give us one road? What did we want another for?’ This remark was almost the only one in connection with the Busoga atrocity, except that at another time he said:

'If I kill your brother there, would you not hate me?' We replied that we loved them who hated us, as our religion taught. At this he shot out his lips, calling us liars; but, in saying so, he acknowledged his fear of us after his crime in killing the bishop.

"Our weary interview had lasted more than two hours, and then we were allowed to depart. On getting out, Lourdel whispered to me that all the wrath was because he had told us of the plot to kill us. Lourdel was summoned back, and got a goat, while we were given two cows to pacify our minds. We returned home weary, but grateful to our heavenly Father, who had preserved us in this great danger, for we little expected to see liberty or life more.

"*November 12.* — Gabunga, the young 'lord of the lake,' or admiral, sent a message at midnight, asking when we could baptize him. So it is and ever will be. Some will press into the kingdom even in the times of greatest trial.

"*November 15.* — A force of men passed by our gate this forenoon. We hear that they are Mujasi's, and that they have been ordered to rob and burn alive the king's head-page, Balikudembe, also called Mukasa. The accusation seems to be that he informed on the king. This fine tall lad has been a faithful servant to Mwanga ever since he became king. Formerly he read with me a Gospel and the Acts, along with Mulumba, Mwana wa Kintu, and others. Afterward the Roman Catholics got hold of all these, and since then he and Kagwa have been leading men among the Romish converts. He has, however, continued friendly to us, and spoke well for us to the king last February, when we were in deep trouble. May the Lord and Saviour, whom he has learned to trust, be with the poor lad in this hour of horror and death, and give him a joyous entrance into the happy land!

"Poor Balikudembe! The first report was that he had given the king some native medicine which made his eyes smart, and that he was arrested for that. Now we hear that he had said to Mwanga that it was wrong to kill the bishop, as white men were benefactors of the country. The king was wrathful, and when he found the occasion in the matter of the medicine, he sent for the Katikiro, to whom he said: 'This fellow has insulted me.' The order was at once given to burn him alive. It appears that the executioner meant to delay carrying out the sentence; but the Katikiro, who hated the lad because of his Christianity, sent to the executioner telling him to burn the fellow at once, before the king repented! Mwanga did repent, and sent to order the lad to be merely kept a prisoner; but it was too late. Already he had gone where these tyrants can no more torture him.

"What a day! Two fresh martyrs to Christianity, and who knows how many more will follow? When Balikudembe was tied up, the king mocked him, saying, 'This is the fellow who was always wanting to teach me, and told me to put away my charms. Brave lad, Mukasa! Thou hast witnessed faithfully for thy Master here below. Enter into the joy of thy Lord.'

"Our Christians in the king's service are all in great fear. They have never made any secret of their profession, and now they are all under suspicion, and fear being put to death at any moment. Several of them have been condemned to death, to be burnt alive for having gone to see Balikudembe after he was tied up.

"*November 16.* — We received a letter from one of the king's storekeepers. He had got details of the murder of the bishop and party. There were fifty-three servants, and all (except two or three boys whom Luba seized for himself) were killed. S—— heard from some of his friends who had been in Busoga how the massacre took place. The army of the Baganda, under Mutesa, Sembuzi, Betège, and Masudi, first arrested the bishop. They tied him up and put him into a wretched hovel, apparently deserted, for it was filthy and full of cobwebs. He complained for some days of being ill, and begged his captors to build him a new hut, which they did. Wakoli (the king's gate-keeper) then arrived. The white man and his men were at once taken to an open place

outside the plantations, where the Wang'wana (porters) were all speared. The bishop implored them not to spear him, but to shoot him with his own rifle. This they did, and afterward cut off his head and feet. They allowed six days to elapse after the massacre, and then Musoke (Mwanga's page) returned to Buganda with the intelligence that all were dead. I believe that the reason for delay before reporting was that they have some notion that white men have a resurrection soon after death. This, too, explains the cutting off the head and feet probably.

"We have been seriously considering how we might escape by flight, but we can hardly see any possibility. Gabunga is our friend, but were we to get a canoe from him, he would certainly afterward lose his life for abetting our flight. The sorcerers have advised the king to plunder us of everything, and then drive us away, killing us on the road. Mwanga is said to have declined to do that, but we have no confidence in him, as he is so impulsive, and, having committed already one dreadfully rash act, he fears consequences. He has stated recently that he knows he will be the last black king of Buganda, for the white men are conspiring to take his country. Only we are in far higher hands than Mwanga's, and our heavenly Father will not allow us to fall before the time.

"*November 19.* — Heard that Katikiro had advised his Majesty to kill all who learned to read. Mwanga replied that all his pages and guards and servants were readers. If he were to kill all these, it would be said that he was slaying the whole country, therefore he would kill them by degrees. I feel sure, that while they are alarmed at our making so many disciples, the number of these helps considerably to prevent their massacre; not that the Christians are believed to have any power of resistance, but many of these lads are sons of chiefs, and, were they all put to death at once, there might be discontent among their parents.

"*November 26.* — From a native I had the story confirmed of there being only one Muzungu (European) killed in Busoga. They kept him aloof from his men and his goods, but allowed him his bedding, his Bible and one or two other books. When they were about to kill him, he bade them tell the king that he had purchased the road to Buganda with his life, and that he died for the Baganda.

"*December 20.* — To-day one of our lads brought us the bishop's pocket-diary, which he purchased from the gatekeeper, Wakoli. This important diary is of great value, so far as it goes. It details a trying march of great length, almost entirely on the track of Thomson's return route, that is, far east of Kilimanjaro. It gives us, for one thing, proof positive that it was no other than our dear bishop who overcame all the obstacles on the way through hostile Masai, Bamwogera, and Bakedi, and then fell among thieves and murderers when arriving at the land of the civilized Baganda!"

Miscellany.

AMALGAMATION.

THE following striking passage occurs in the sermon of Dr. Benson, Archbishop of Canterbury, delivered before the Church Missionary Society at its last anniversary, and in many respects a masterly and important discourse:—

"Amalgamation with other Christian bodies is sure to be projected in those distant scenes, sooner or later. And there

is nothing on which Christian hope would more fondly fasten for the Church's future. But dares any one to think of a near future in this connection? There is common ground indeed. But has any one been able to point out a common ground large enough for any one body to be willing to accept as a whole, sufficient ground for themselves to build their churches on? Even if anywhere it is agreed to take such common ground as can be found,

and make it the basis of religious teaching for children, it is with the reservation that each body has its own teachings to add to them. But if Churches were to be amalgamated, such reservations would not be possible. Others may look with indifference at the body of spiritual doctrine which we inherit from the very earliest days, and which breathes to us the true inner spirit of the Scripture; they may look with indifference on the historic continuity which binds us in one undying communion; they may not see the value of those things, but we do. And we should be making a grievous mistake, which would have to be recovered from with much distress, if we led any religious thinkers to believe that anywhere, under any circumstances, we could surrender or impair any portion of that inheritance, simply on the ground that there are still more central, or more 'saving' truths. We know very well that we should be sacrificing the reality of unity to a deceptive form of it. No section of devout thinkers within our own Church has recognized more clearly than the great evangelical leaders that there are distinct lines which it would be no charity, but the opposite of charity, to overpass. Let elasticity exert its wonderful energies to the utmost. It is an internal property of a complete organic structure. There is much within our outlines that might be far more elastic. But elasticity is not the destruction of outlines; it is the very law by which they are preserved. Elasticity is the very opposite of adhesiveness. From the moment that we were to enter into compacts with external teaching bodies we should be a prey to discussions, jealousies, critical inspections, which would swallow up edification. From that moment there would be an end of growth and expansion of ourselves, and of freedom for the native churches of our missions. All would be rigid when once the terms were settled. All would be by the bond. For the very love of charity let us distinguish between false hopes and true ones — between flexibility and formlessness. If we are but faithful to our 'great deposit,' neither

suffering our Church to be divided, nor seeking for it premature alliances with those toward whom we yearn, who knows but that in the native churches themselves, never from the first entangled in our controversies, there may be found at last the very bond of the great reunion to come?"

THE MINISTRIES.

The following, from the same sermon, is interesting and suggestive, as coming from the Archbishop: —

"As to the officers of the Church, we already see that the fourth chapter of the Epistle to the Ephesians, with the wide range of ministries or 'orders' that it recognizes, some of them seemingly direct from Christ, without even apostolic intervention, gives a list that is more likely to work on those wide shores and wildernesses, than the simple triad of orders which suffices (though perhaps not quite suffices) for our settled compactness. Evangelists, readers, sub-deacons, catechists, have already been revived by pure necessity, and the 'Liberty of Prophesying,' by which the home sects have propagated themselves, will be absolutely conceded there to laymen accepted by the Church, whether with the individual responsibilities of the early Christian 'Prophet,' so called, or with the corporate responsibilities of 'preaching orders,' or with both side by side. Only under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone. Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make that first use of their conversion — orderly and yet enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ."

THE MISSIONARY MOTIVE.

"Look abroad upon the world and see the dark clouds of ignorance and of sin

that rest on almost every land. . . . Sit down in their hovels, the abodes of every species of wretchedness, physical and moral. . . . And let the conviction fasten upon you with a power not to be shaken off, and a weight scarcely to be borne, that they are all lost, lost forever unless rescued by missionary efforts. . . . Nothing strikes so deadly a blow at the missionary spirit as the notion that, after all, the heathen are not exposed to eternal punishment. Be it founded upon the imagination that there is some mistake as to their real moral desert, and that they are not so wicked as they have been represented, or upon the fancy that in some way there will be made to them after death those offers of salvation which they failed to receive on earth, it is still fatal. . . . Certainly nothing but the belief that they are in a mass going down to eternal ruin can keep modern missions alive. The missionary needs it at every step. It is this that starts him upon his career. It renews his resolution when difficulties crowd his path. It breathes into him new strength when his feet falter for weakness in sultry climes. It helps him to descend cheerful and without regret into an early grave. The object he aims at is worth all he has sacrificed for it. It is to save souls that are perishing, each of which outweighs the world in value." — *Eli Smith, D.D.*

BIBLIOGRAPHICAL.

Ten Years of Missionary Work Among the Indians at Skokomish, Washington Territory. 1874-1884. By Rev. M. Eells, missionary of the American Missionary Association. Boston: Congregational Sunday-School and Publishing Society. Pp. 271. \$1.25.

This appears to be an interesting and valuable history of missionary work among the Indians. The author, a son of the well-known Rev. Dr. Eells, a pioneer in missionary work in that region, has given the results of ten years of arduous labors among the Indians, and study of their manners, customs, and superstitions. The book is illustrated, and deserves a wide circulation.

Great Lives: A Course of History in Biographies. By J. I. Mombert, D.D., author of "The English Versions of the Bible," "Tyndale's Pentateuch," etc. etc. Boston and New York: Leach, Shewell & Sanborn. Pp. 324.

An interesting series of biographies from the earliest to the latest times, from Hercules to General Grant, well provided with maps, tables, and a vocabulary, and seems admirably adapted to school study and young people.

The Kindergarten and the School. By Four Active Workers. Springfield, Mass.: The Milton Bradley Co. Pp. 146.

This book contains five illustrated articles on Fröbel and his kindergarten system, and seems well adapted to instruct the ignorant in this increasingly important department of education.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the recently appointed missionaries and assistant missionaries on their way to their fields of labor, or soon to leave; and that the gifts to the Board, as the financial year is closing, may respond to this large devotion of new laborers; and that both laborers and gifts may come in yet larger numbers, to meet the increasing demand in so many fields.

DEPARTURES.

July 29. From Boston, for Natal, Zulu Mission, Mrs. Laura B. Bridgman, returning, and Miss Kate Houseman.

ARRIVAL AT STATION.

June 4. At Madura, Miss Hattie S. Houston.

ARRIVALS IN THE UNITED STATES.

July 4. At New York, Rev. Henry T. Perry, from Sivas, Western Turkey.

July 25. At New York, Miss Sarah E. Graves, of Samokov, Bulgaria.

August 7. At Boston, Miss Mary L. Page, of Smyrna, Western Turkey.

August 8. At New York, Rev. Dr. and Mrs. George W. Wood, from Constantinople.

August 12. At Boston, Rev. Dr. Edwin E. Bliss and wife, from Constantinople.

DEATH.

July 23. At Boston, Charles Hutchins, for more than twenty years publisher of the *Missionary Herald* and purchasing agent of the American Board. Coming from his home in Arlington, upon leaving the cars he incautiously stepped in front of a moving engine, and received injuries from which, in about two hours, he died, in the sixty-third year of his age. (See page 330.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Prosperity with persecution, European Turkey. (Page 352.)
2. What is reported from Central Turkey. (Page 350.)
3. Recent events in Eastern Turkey. (Page 349.)
4. Some interesting events in Madura and vicinity. (Page 343.)
5. Reports from North China. (Page 342.)
6. Some surprises in Japan. How they built their house of worship. (Page 339.)
7. Affairs at Bailundu, West Central Africa. (Page 348.)
8. News from the East Central African Mission. (Page 346.)
9. The "Sugar Rebellion" in South Africa. (Page 347.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — West Concord, Mary C. Rowell, 2 00
Previously acknowledged, 8,374 08
8,376 08

Donations Received in July.

MAINE.		
Cumberland county.		
Auburn, High-st. Cong. ch., 75;		
Sixth-st. ch. Miss. Soc'y, 10,	85 00	
Portland, Williston ch., 22.42; St.		
Lawrence-st. ch., 11.61,	34 03—119 03	
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	100 00	
Penobscot county.		
Brewer, 1st Cong. ch.	11 00	
Washington county.		
Dennysville, Cong. ch. and so.	14 74	
Machias, Centre-st. Cong. ch.	13 11—27 85	
Danville, A friend, 3; "W. F. C."		
and a friend, 3,	6 00	
	263 88	
<i>Legacies.</i> — Portland, John C. Brooks, add'l,	530 00	
	793 88	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H.		
Spalter, Tr.		
Hinsdale, Cong. ch. and so.	8 72	
Walpole, 1st Cong. ch., to const.		
Rev. WILLIAM H. TEEL, H. M.	58 00—66 72	
Grafton county.		
Campton, A friend,	10 00	
Haverhill, Cong. ch. and so.	16 05	
Littleton, Cong. ch. and so.	14 46	
North Barnstead, Cong. ch. and so.	2 00—42 51	
Hillsboro' co. Conf. of Ch's. George		
Swain, Tr.		
Amherst, Cong. ch. and so., 35.14;		
Edw. D. Boylston, 25,	60 14	
Manchester, Franklin-st. Cong. ch.	56 70	
Nashua, 1st Cong. ch.	49 35	
Pelham, Cong. ch. and so.	81 00—247 19	
Merrimac county Aux. Society.		
Concord, 1st Cong. ch.	24 36	
Henniker, Cong. ch. and so.	60 00	
Loudon, J. S. Perkins,	25 00	
Webster, Cong. ch. and so.	24 00—133 36	
Rockingham county.		
Epping, Cong. ch. and so.	40 76	
Exeter, 1st Cong. ch.	77 00	
Hampstead, Cong. ch. and so.	26 45—144 21	
Strafford county.		
Rochester, A friend,	20 00	
Wolfboro', Rev. S. Clark,	15 00—35 00	
Sullivan county Aux. Society.		
Claremont, Cong. ch., m. c.	8 61	
	677 60	
<i>Legacies.</i> — Amherst, David Fiske, by		
D. E. Fiske, Ex'r,	200 00	
Littleton, Lydia A. Kilburn, by		
B. F. Robinson, Ex'r,	300 00—500 00	
	1,177 60	
VERMONT.		
Bennington county.		
North Bennington, Cong. ch. and so.	46 1	
Caledonia co. Conf. of Ch's. T. M.		
Howard, Tr.		
St. Johnsbury, South Cong. ch.,		
A friend, 5; Rev. C. F. Morse,		
a thank-offering, 10; Ernest B.		
Morse, 1,	16 00	

Chittenden county.

Burlington, 1st Cong. ch., with other dona., to const. U. A. WOODBURY, C. P. SMITH, W. J. VAN PATTEN, H. HICKOK, F. W. SMITH, E. P. SHAW, and J. PECK, H. M.	331 58
Milton, Benj. Fairchild,	2 00—333 58
Orange county.	
Brookfield, 2d Cong. ch.	12 90
Thetford, 1st Cong. ch.	30 50
Williamstown, Cong. ch. and so.	25 00—68 40
Orleans county.	
Newport, Cong. ch. and so.	8 50
Rutland county.	
Rutland, Cong. ch. and so. (of wh. from FRANK W. GARY, to const. himself, H. M., 100),	361 35
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch. (of wh. m. c., 26.87),	58 77
West Dover, Cong. ch. and so.	7 10—65 87
Windsor county.	
Hartford, 2d Cong. ch.	50 37
Norwich, Cong. ch. and so.	20 00
Woodstock, Cong. ch. and so.	190 23—260 60

Legacies. — West Brattleboro', Deras-tus Bennett,

1,161 13
400 00
1,561 13

MASSACHUSETTS.

Berkshire county.

Alford, Rev. J. Jay Dana,	15 00
Housatonic, Cong. ch. and so.	50 00
North Adams, 1st Cong. ch.	43 76
Pittsfield, 1st Cong. ch.	150 00—258 76

Bristol county.

Raynham, 1st Cong. ch.	38 51
Taunton, Winslow ch. and so.	65 10—103 61

Brookfield Asso'n. William Hyde, Tr.

North Brookfield, 1st Cong. ch.	50 00
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Essex county.

Andover, Teachers and pupils of Abbot Academy,	128 00
Lawrence, Lawrence-st. ch., 50;	
Trinity Cong. ch., 34.28,	84 28—212 28

Essex county, North.

Haverhill, West Cong. ch.	15 00
Newburyport, North Cong. ch.	26 65—41 65

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	9 75
Rockport, Cong. ch. and so.	37 57
Topsheld, Rev. Daniel D. Tappan,	2 00—49 32

Franklin co. Aux. Society. Albert

M. Gleason, Tr.	
Bernardston, Cong. ch. and so.	6 36
Deerfield, Orth. Cong. ch.	36 15
Orange, Central Cong. ch.	6 18
Sunderland, Cong. ch. and so.	50 00—98 69

Hampden co. Aux. Society. Charles

Marsh, Tr.	
Brimfield, Benev. Soc'y of 1st Cong. ch.	28 50

Chicopee, 3d Cong. ch.	4 08
Huntington, 2d Cong. ch.	12 65
Monson, Cong. ch. and so.	77 52
Palmer, 2d Cong. ch.	25 00

Springfield, North Cong. ch., 104.11; 1st Cong. ch., 97.63; South Cong. ch., 93.64; Olivet Cong. ch., 36.36, 331 74—479 49

Hampshire co. Aux. Society.

Amherst, 1st Cong. ch.	60 00
Florence, Mrs. Reese, for orphans in care of Rev. Chas. Harding,	1 00
Hadley, Russell ch., m. c.	7 00
Northampton, 1st Cong. ch.	253 96—321 96

Middlesex county.

Cambridge, North-ave. Cong. ch., to const. Mrs. ELIZABETH H. FOX-CROFT, EMILY M. FOES, O. ELIOTT SMITH, and REV. GEO. H. HUBBARD, H. M.	350 00
Cambridgeport, Pilgrim ch., m. c.	31 10
Lowell, 1st Cong. ch., to const. EDWARD N. WOOD, H. M., 100; Eliot ch., 42.17,	142 17

Melrose, Cong. ch. and so.

Natick, 1st Cong. ch.	150 00
Newton Centre, 1st Cong. ch.	123 64
North Chelmsford, 2d Cong. ch.	36 00
Reading, Cong. ch. and so.	10 00
Stoneham, Cong. ch. and so.	31 23
Tewksbury, Cong. ch. and so.	54 00—930 25

Middlesex Union.

Lancaster, Evang. Cong. ch.	54 38
Townsend, Cong. ch. and so.	13 52—67 90

Norfolk county.

Cohasset, Seth Richards,	200 00
Foxboro', Orth. Cong. ch.	30 69
Medway, Village ch., semi-an.	76 50
North Weymouth, Pilgrim ch.	8 60
Norwood, 1st Cong. ch.	100 00

Randolph, 1st Cong. ch. (of wh. m. c., 95.95),

Walpole, Orth. Cong. ch.	234 05
Wellesley Hills, "F,"	50 60
West Medway, 2d Cong. ch.	650 00
West Medway, 2d Cong. ch.	12 75—1,363 19

Old Colony Auxiliary.

Fairhaven, 1st Cong. ch.	20 00
Wareham, 1st Cong. ch.	40 00—60 00

Plymouth county.

Abington, 1st Cong. ch.	23 92
Hingham, Evang. Cong. ch.	24 85
Scotland, Ladies' Miss'y Soc'y,	10 00—58 77

Suffolk county.

Boston, Winthrop ch., 228.84; Phil-lips ch., 117.50; Berkeley-st. ch., m. c., 12.09; Eliot ch., m. c., 7.51; Mrs. Emily P. Eayrs, 10; "C. B. T., 2,	377 94
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Worcester co. Central Asso'n. E. H.

Sanford, Tr.	
Oxford, Cong. ch. and so.	41 43
Shrewsbury, Cong. ch. and so.	33 50

Worcester, Plymouth Cong. ch., 242; Salem-st. ch., 46; Piedmont ch., 40, 328 00—402 93

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.	
Millbury, 1st Cong. ch.	53 40
—, —, —,	10 00

4,940 14

Legacies. — Boston, Alvan Simonds, by Mrs. S. W. Simonds, Ex'r,

Cambridge, A. E. Hildreth, by E. A. and S. B. Hildreth, Truss., add'l,	292 77
Groton, Ephraim Sawtell, by Geo. S. Gates, Ex'r,	250 00
Whitman, Alfred Brown, by William P. Corthell, Ex'r, add'l,	3,469 21
	1,500 00—5,511 98

10,452 12

RHODE ISLAND.

Central Falls, Cong. ch. and so., 52.86; "Cash," 25,

Little Compton, United Cong. ch.	77 86
Pawtucket, Cong. ch.	20 00
Peace Dale, Cong. ch. and so.	144 28
Providence, A friend, 40; W. R. Talbot, 10,	113 24

50 00—405 38

CONNECTICUT.

Fairfield county.

Newtown, Cong. ch. and so.	20 00
Ridgefield, Cong. ch. and so.	17 41
Saugatuck, Cong. ch. and so.	20 00
Sherman, Cong. ch. and so.	20 00

South Norwalk, Cong. ch. (of wh. from JACOB M. LAYTON, with other dona., to const. himself, H. M., 30),

Southport, Cong. ch. and so., to const. GEORGIE A. BULKLEY and Edw. M. GOULDEN, H. M.	82 33
Stamford, A member of the 1st Pres. ch.	231 00

500 00—880 74

Hartford county. E. W. Parsons, Tr.

Farmington, Cong. ch. and so.	147 18
Kensington, Cong. ch. and so. (of wh. from Miss F. A. Robbins, 10, and from Mrs. G. W. Ford, 10),	41 57

New Britain, South Cong. ch., 147.62; 1st Ch. of Christ, 104,

North Manchester, John P. Ford, for	251 62
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the chapel at Stupitz, Austria, in memory of Miss Ellen G. Ford,	500 00
South Windsor, 1st Cong. ch., Mrs. Mary Reynolds,	10 00—950 37
Litchfield co. G. M. Woodruff, Tr.	
North Cornwall, Cong. ch. and so.	67 00
Salisbury, Cong. ch. and so.	120 84—187 84
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	50 00
Higganum, Cong. ch. and so.	26 00
Middletown, 1st Cong. ch., 210.56;	
South Cong. ch., 68.63;	279 59
Millington, Cong. ch. and so.	4 00
Old Saybrook, Cong. ch. and so.	22 24—381 43
New Haven co. F. T. Jarman, Ag't.	
Branch, Cong. ch. and so., 21.44;	
H. G. Harrison, 10; Rev. H. P. Bake and family, 10,	41 44
Madison, Cong. ch. and so. (of wh. m. c., 11 57),	22 76
New Haven, Ch. of Christ, in Yale College, 594.58; United ch., m. c., 8.75; Centre ch., m. c., 1.75,	605 08
West Haven, Cong. ch. and so.	45 85
Wolcott, Cong. ch. and so.	6 00—721 13
New London co. L. A. Hyde and H. C. Learned, Trs.	
Franklin, Cong. ch. and so.	5 00
Griswold, Cong. ch. and so.	50 00
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 250), 1,174.54; 1st Ch. of Christ, m. c., 14.77; A friend, "to defray the expenses of one to go to Japan in my place," 350,	1,539 31—1,594 31
Tolland county. E. C. Chapman, Tr.	
Somers, Cong. ch. and so., for orphans in care of Rev. Chas. Harding,	28 00
Windham county.	
Thompson, Cong. ch. and so.	22 01
Voluntown and Sterling, Cong. ch. and so.	19 00—41 01
	4,784 83
<i>Legacies.</i> —West Hartford, Geo. A. Brace, by Edw. Selden, Adm'r, add'l,	1,102 47
	5,887 30

NEW YORK.

Auburn, "Mizpah,"	100 00
Brooklyn, Clinton-ave. Cong. ch., add'l, 380; Fast Cong. ch., 59.50,	429 50
Candor, E. A. Booth,	85 00
Columbus, Cong. ch. and so.	4 00
Danby, Cong. ch. and so., with other dona., to const. CHARLES B. KEELER, H. M.	15 50
Franklin, Cong. ch. and so.	39 50
Fredonia, C. P. Hubbard,	10 00
Miller's Place, Rev. T. N. Benedict,	10 00
Munnsville, Cong. ch. and so.	6 25
Newark Valley Cong. ch. and so.	75 40
New York, D. Willis James, 5,000; G. G. Williams, 100; J. M. Andreini, 10; A friend, 10; A friend, 2,	5,122 00
North Walton, Cong. ch. and so.	70 90
Norwich, Cong. ch. and so.	38 93
Saugerties, Cong. ch. and so.	12 00
Stockholm, Mrs. Wesley Hulburd,	2 00
Warsaw, Cong. ch. and so.	17 77
Westport, Mrs. Mary Spencer,	10 00—5,928 61
<i>Legacies.</i> —Buffalo, Susan M. G. Sackett, by Marcus Sackett, Ex'r, in part,	237 50
	6,166 11

PENNSYLVANIA.

Braddock, Thos. Addenbrook,	5 00
Philadelphia, Central Cong. ch., m. c.	6 70
Wilkes Barre, 1st Welsh Cong. ch.	19 00—30 70
<i>Legacies.</i> —Philadelphia, James Smith, by Frank P. Pendleton, Ex'r (prev. rec'd, 16,910.45),	750 00
	780 70

NEW JERSEY.

New Brunswick, Mary H. Parker,	15 00
Vineland, Plymouth Cong. ch., 10;	
J. H. Genn, 5,	15 00
Westfield, Cong. ch.	38 86—68 86

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	100 00
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FLORIDA.

Interlachen, Cong. ch.	5 00
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OHIO.

Cleveland, Plymouth, Cong. ch., 143.84; Madison-ave. Cong. ch., 0.22,	153 06
Edinburgh, Cong. ch.	12 90
Elyria, 1st Cong. ch.	5 00
Hudson, Cong. ch., add'l,	5 00
Huntsburg, Cong. ch.	15 00
Madison, Central Cong. ch.	18 90
Medina, Cong. ch., to const. Rev. W. S. AMENT and Rev. G. H. DAMON, H. M.	100 00
Norwalk, A friend to the cause,	3 00
Painesville, 1st Cong. ch., 40.53;	
William M. Pierson, 15,	55 53
Plain City, Rev. C. S. Irwin,	2 00
Pomeroy, Welsh Cong. ch.	6 11
Ruggles, Cong. ch.	35 61—412 11
<i>Legacies.</i> —Elyria, L. A. Moody, by Henry K. Day,	100 00
	512 11

ILLINOIS.

Alton, Ch. of the Redeemer,	32 05
Batavia, Cong. ch.	53 67
Beecher, Cong. ch.	15 18
Chenao, Cong. ch.	15 35
Chicago, Lincoln-park Cong. ch., to const. Mrs. LENA M. LEAVITT, H. M., 128.36; South Cong. ch., 64.86; "A Chicago friend," 7,	200 22
Clifton, Cong. ch.	3 00
Crete, Cong. ch.	5 00
Danvers, 1st Cong. ch.	12 45
Dundee, Cong. ch., for work in Japan,	16 00
Earlville, "J. A. D.,"	50 00
Farmington, J. W. Newell, to const. Rev. CHARLES E. MARSH, H. M.	50 00
Galesburg, 1st Cong. ch.	110 00
Hinsdale, Cong. ch.	40 00
Lake View, Cong. ch.	17 60
Moline, 1st Cong. ch.	111 51
Naperville, Cong. ch., 30.50; A. A. Smith, 5,	35 50
Normal, Cong. ch.	34 26
Oak Park, James W. Scoville,	8 00
Oneida, Cong. ch.	26 80
Paxton, Cong. ch.	50 00
Plano, Cong. ch.	5 00
Princeton, Cong. ch.	28 00
Providence, Cong. ch.	47 40
Ridge Prairie, Rev. Andrew Kern,	5 00
Rockford, 2d Cong. ch.	123 00
Shabbona, 1st Cong. ch.	55 30
Thomasboro, H. M. Seymour,	1 00—1,151 29
<i>Legacies.</i> —Aurora, Mrs. A. B. Jassoy, by Rev. N. A. Prentiss,	50 00
Pittsfield, Rev. Wm. Carter, add'l,	50 00—100 00
	1,251 29

MICHIGAN.

Armada, A friend in Cong. ch.	5 00
Benton Harbor, Rev. W. H. Brewster, 5; A friend, 30c.	5 30
Dorr, 1st Cong. ch.	16 06
Kalamazoo, 1st Cong. ch.	68 08
Manistee, Rev. Edmund B. Fairfield,	46 00
Olivet, Cong. ch.	10 00
Union City, A friend,	1 00—151 44
<i>Legacies.</i> —Edwardsburgh, Julia S. Smith, by Levi Aldrich, Ex'r,	864 76
	1,016 20

WISCONSIN.

Fulton, Cong. ch.	16 64
Janesville, 1st Cong. ch.	50 00
Lake Geneva, 1st Cong. ch.	16 00
Milwaukee, Grand-ave. Cong. ch.	47 96
Neenah, Andrew Frederickson,	10 00
Peshigo, H. C. Todd,	5 00—145 60

IOWA.

Council Bluffs, Cong. ch.	47 05
Danville, Cong. ch.	17 00
Davenport, H. T. Bushnell,	15 00
De Witt, Cong. ch.	12 90
Eagle Grove, Rev. S. R. Wells,	4 18
Grinnell, Cong. ch.	13 77
Iowa Falls, Cong. ch.	30 00
Sibley, Cong. ch.	12 00
Tabor, Cong. ch., to const. Rev. Wm.	
M. Brooks, H. M.	73 16
Toledo, Cong. ch.	9 95
Traer, Cong. ch.	12 00—247 01

MINNESOTA.

Crookston, 1st Cong. ch.	5 62
Excelsior, Cong. ch.	20 00
Faribault, Cong. ch.	27 60
Freeborn, Cong. ch.	2 00
Medford, 1st Cong. ch.	10 00
Minneapolis, Pilgrim Cong. ch.	71 33
Rochester, Cong. ch.	5 00—141 55

KANSAS.

White City, Cong. ch.	7 00
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NEBRASKA.

Omaha, St. Mary's-ave. ch.	6 30
York, 1st Cong. ch.	25 00—31 30

CALIFORNIA.

Oakland, 1st Cong. ch.	83 20
Santa Cruz, Cong. ch.	12 00—95 20

OREGON.

Corvallis, Cong. ch.	12 30
Glencoe, Miss M. B. North,	1 00—13 30

COLORADO.

Crested Butte, Un. Cong. Miss'y Soc'y,	3 00
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Chas. Alexander,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, De Witt C. Jencks,	23 72
Sandwich Islands, Honolulu, S. N. Castle,	500 00—523 72

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, <i>Treasurer</i> ,	
For several missions, in part,	9,103 19

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	2,500 00
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HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For salary of Miss A. A. Palmer,	300 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, Chinese class of 2d Parish Sab. sch., for a boy at Tung-cho,	13 00
VERMONT. — North Bennington, Green Box Bank Ass'n,	27 85
MASSACHUSETTS. — Rockville, Soc'y of Christian Endeavor, for Rev. R. Winsor, India, 5; South Hadley Falls, Young Ladies' Benev. Soc'y, special, for student at Marash, in care of Mr. Christie, 25,	30 00
CONNECTICUT. — Bridgeport, Park-st. Young People's Christian Ass'n, 3.64; Clinton, Young People's Soc'y of Christian Endeavor of Cong. ch., 2 07,	5 71
NEW JERSEY. — Chatham, Wm. C. Wallace, for Kioto Training School,	100 00
OHIO. — Cornerville, Little Muskingum Cong. ch., 1; Hudson, Cong. Sab. sch., for Rev. J. P. Jones, 4,	5 00
ILLINOIS. — Polo, Pres. Sab. sch., for work of Rev. C. F. Gates,	15 00
MISSOURI. — Kirksville, Young People's Miss'y Soc. of Pres. ch., for a pupil in care of Miss Page, Smyrna,	9 70
MICHIGAN. — Traverse City, Cong. Sab. sch.	8 00
WISCONSIN. — Beloit, 2d Cong. Sab. sch.	4 39
IOWA. — Tabor, Cong. Sab. sch., special, to aid in purchasing organ for Rev. A. B. Case, Mexico,	5 00
KANSAS. — Calker City, Children's Miss'y Meetings, for China,	2 25
	225 90

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Claremont, Cong. Sab. sch. (of wh. from Miss Susan Bond's class, 3.11, and from Mrs. Geo. F. Whitcomb's class, 2.55),	10 66
MASSACHUSETTS. — Norwood, Primary dep't of 1st Cong. Sab. sch., 10; Waverly, Mrs. D. Butler, 1; West Brookfield, Young People's Mission Circle, 5,	16 00
CONNECTICUT. — Canterbury, Cong. Sab. sch., 1.20; Collinsville, Cong. Sab. sch., 2.65; East Haddam, 1st Cong. Sab. sch., 6.60; Hadlyme, Cong. Sab. sch., 2; Meriden, Centre Cong. Sab. sch., 10; Norwich, 1st Cong. Sab. sch., 22.89; Plantsville, Cong. Sab. sch., 10; Southport, Cong. Sab. sch., 10,	65 34
NEW YORK. — Deer River, Cong. Sab. sch., 1.20; East Stockholm, 1st Cong. Sab. sch., 4; Flushing, Cong. Sab. sch., 48.18; Miller's Place, Cong. Sab. sch., 3.60; Newark Valley, Cong. Sab. sch., 2.50; Poughkeepsie, Cong. Sab. sch., 13.10; Rushville, 1st Cong. Sab. sch., 1.80,	74 38
NEW JERSEY. — South Orange, Mrs. John Van Vechten, for add'l scholar in Miss Fletcher's school, Ponape,	12 00
DELAWARE. — Milford, John Dana,	5 00
OHIO. — Belpre, Cong. Sab. sch., 5; Cleveland, Euclid-ave. Sab. sch., 10; Irving-st. Cong. Sab. sch., 2.61; Oberlin, Mary T. Brand, 100; Springfield, 1st Cong. Sab. sch., 18.25; Twinsburg, Infant class of Cong. Sab. sch., 1; Unionville, Cong. Sab. sch., 1.12,	38 08
ILLINOIS. — Canton, Cong. Sab. sch., 7.19; Chicago, A friend, 800; Henry, Mrs. F. A. Raymond, 100; Roseville, Cong. Sab. sch., "Pennies," 5.15,	13 24
MICHIGAN. — Leslie, Cong. Sab. sch.	5 54
WISCONSIN. — Appleton, Cong. Sab. sch.	1 00
MINNESOTA. — Alexandria, Young People's Christian Ass'n, for Micronesian Mission,	2 85
BULGARIA. — Samokov, "The Bees,"	4 09
INDIA. — Madura, Kodi Kanal Sab. sch.	6 00
	254 18
Donations received in July,	33,676 92
Do. (Thank-offerings) received in July,	2 00
Legacies received in July,	10,096 71
	43,775 63
Total from September 1, 1885, to July 31, 1886: Donations, \$324,760.06; Legacies, \$104,685.90 = \$429,445.96.	

FOR YOUNG PEOPLE.

A CHRISTIAN KNIGHT-ERRANT AND HERO.

JOHN COLERIDGE PATTESON was born in 1827, of an honored English family. He was an eager, affectionate boy, and always meant to be a clergyman. When, at four years of age, he heard of the heroic conduct of his relative, Bishop Coleridge, during a hurricane at Barbadoes, he said: "I will be a bishop, mother, and I will have a hurricane, too."

At Eton he became an expert swimmer and tennis player, and captain of the School Eleven. After his college days he traveled and studied five years, developing a singular power of acquiring languages, Hebrew, Arabic, and modern. In 1853 he entered on his clerical life near Feniton Court, Devonshire, the residence of his father, Sir John Patteson. Here he was surrounded by a large, delightful, and most loving circle of relatives and friends. But in 1855, hearing of the need of volunteers for the new mission to Melanesia, young Patteson renounced all these home joys and bright prospects and sailed for New Zealand. He did it gladly, like a true soldier of the cross. "I cannot doubt," he wrote, "that all the cheerfulness and calm I enjoy now is a great gift to help me through what is to come. I do feel very happy."



JOHN COLERIDGE PATTESON.

The northern islands of Melanesia are so near the equator that Europeans can live there only about three months in the year. Each island has also its own language or dialect. It was therefore decided to visit them yearly from New Zealand in a missionary ship, win the confidence of the people, and take their children to Auckland, there to train them as teachers for their own islands. This was the work which Bishop Selwyn, of New Zealand, wished to entrust to Mr. Patteson. Much of his time would thus be spent at sea, and till near the close of his life no one knew that he was peculiarly sensitive to the discomforts of the sea, always suffering from dizziness and headache on shipboard.

On his first Melanesian voyage in the *Southern Cross*, Mr. Patteson wrote of one island after another: "How lovely it was! Who can show you the bright

line of surf breaking the blue of this truly pacific ocean !” “Oh, the beauty of the deep clefts in the coral reefs, lined with coral — blue, purple, scarlet, green, and white ! It is quite indescribable.”

The custom was to anchor off an island, row in in a boat, and then swim or wade ashore. Perfect confidence and ease of manner must be preserved amid the noisy crowd pressing around. The least appearance of distrust or suspicion would have been dangerous. Small presents would be exchanged for fruit and yams, and the most promising boys be invited to sail away with the ship to be taught. These pupils were under Mr. Patteson's care at Auckland. He clothed them, and taught them to sweep and clean their rooms. From ten to twelve in the morning he kept them in school, learning to read, to write, and to reckon. The afternoon was spent in printing, weaving nets, walking and basking in the sun, after their island manner. At evening there was Bible reading, catechizing, and prayer. After the others had gone to bed the brightest young men helped their teacher in his work of translation. These pupils were kept at Auckland through the summer (our winter) months, and then Mr. Patteson took them home. This was the course pursued for several years, the New Zealand winter being too severe for those children of the sun. It was also necessary in order to keep the islanders familiar with the missionaries and assured of their good faith.



ISLAND SCENERY.

But this yearly breaking up proved a great hindrance to systematic teaching ; therefore, in 1858, Mr. Patteson was left by the *Southern Cross*, with twelve of his boys, on the Melanesian island of Lifu, to continue their training. There this refined and high-minded gentleman lived alone with the natives for four months, and he alluded to the privations of the time only by saying at its close : “Of course I shall be glad to have a good talk in English with some one.” This experiment was repeated in 1860 at Mota, the islanders receiving him with delight. “I have never been alone yet,” he wrote ; “I have always had natives with me — communicants. I may spend much of this winter in my boat, and on other islands, yet I shall return and administer the blessed sacrament, and very solemn it is to be gathered together, a small group in the great, wide waste of Melanesia. Those nights, when I lie down in a long hut among forty or fifty naked men — cannibals — the only Christian on the island, — that is the time to pour out the heart in prayer that they, those dark, wild heathen about me, may be turned from Satan unto God.”

Such remarkable fitness had Mr. Patteson shown for his island duties that in 1860 he was made Bishop of Melanesia. His work went on successfully, and it was not till 1864 that any real harm came to his party. That year two dear young friends, who had become assistants in his missionary voyages, were shot with poisoned arrows at Santa Cruz. They were Edwin Nobbs and Fisher Young, "Pitcairners" from Norfolk Island. They died a distressing death from lockjaw. "But," wrote Bishop Patteson, "their thankful, happy, holy dispositions shone out brightly through all. When agonized by thirst or fearful convulsions, one prayer or verse of Scripture always brought the soft, beautiful smile to their dear faces. All was perfect peace."

In 1865 there were seventy Melanesians at Auckland — fifty males and twenty females. The first girl brought from the islands was clothed in garments made by the bishop's own hands. All the pupils served in rotation as cooks. There were no servants: all lived together and did the work, the bishop sweeping his own room, etc., as a part of his teaching of the duty and dignity of work. Many of the pupils were Christians, and lovable, intelligent companions, devotedly attached to their leader. The island people, too, liked him, and welcomed him joyously as he returned year after year. The same noisy, uncivilized crowd gathered around, but it was friendly, and quarrels among themselves had greatly decreased.



A NATIVE HOUSE.

In 1866 the mission headquarters were removed to Norfolk Island, formerly an English convict settlement. The convicts had been removed, and the Pitcairners had been placed there. The English government gave to the Melanesian Mission two thousand acres on the opposite side of the island, and the Auckland buildings were brought thither. Being many hundred miles nearer the islands, the *Southern Cross* could make several voyages a year. The mission expenses would thus be greatly lessened. The bishop had been obliged to contribute a thousand pounds from his private resources for its support the previous year at Auckland. Several young English clergymen were now his assistants, and in 1869 the school numbered one hundred and sixty, a goodly and happy company, of whom a large number were true Christians, while former pupils were successfully preaching the love of Christ in their own island homes. But the greed of wicked men began to threaten the continuance of this peaceful and prosperous work. Labor-ships, called by the natives "snatch-snatch," came from Queensland and Fiji, seeking laborers for those places. Their captains decoyed the

natives on board, sometimes even professing that the bishop was there, and then put them under the hatches, and sailed away. Atrocious murders and wholesale slaughters became common. "Kill-kill" ships, *commanded by white men*, took the wild natives to their enemies' islands, and assisted in attacking them. This endangered the missionaries, as the natives could not always discriminate between friendly and unfriendly whites. Hereafter Bishop Patteson would risk no life but his own. Wherever there was danger he landed alone. He excused beforehand his own probable murder, and urged that it should never be revenged. Then he cheerfully went on with his work of love, never alluding to the extreme danger. At this time Bishop Patteson became very ill, and, when sufficiently restored, went to Auckland for treatment. He was there urged to visit England, but he refused, though fifteen years had passed since he had left his beloved ones. He would not leave his poor people in such trouble: besides, he was the only person in the world who could speak twenty or more of their dialects, to tell them of Christ and his salvation. He returned to Norfolk Island much improved, though not strong.

The year 1871 opened joyously. The *Southern Cross* went on her way as usual, and the good bishop found cheering results of his teachers' labors on many islands. At Mota he baptized forty-one men and women, seventeen lads and 231 children. The work was so absorbing that he could hardly feel weariness. The people said: "The old life is hateful, the new life is full of joy."

September 20, 1871, the vessel called at the islet of Nukapu. Canoes were seen hovering about the reef as the bishop rowed ashore. His boat could not get over the reef at the low tide, so he accepted an invitation to be taken in a canoe which was dragged over. His people saw him land. Suddenly the natives in the other canoes let fly arrows at the boat, which wounded all the crew. They rowed to the ship, and sent a strong, well-armed party to seek the bishop. Pulling over the reef, a canoe, apparently empty, appeared floating in the lagoon. A bundle was heaped up in the bottom. "The boat came alongside, and two words were spoken: 'The body!'" A peaceful smile was on the face, a palm leaf was fastened over the breast, and there were five wounds." Each was no doubt in atonement for a native death, for the leaflets of the palm were tied in five knots, to indicate this. Thus passed a hero to his triumph, by the same way his Master trod.



A WOMAN OF MELANESIA.

THE
MISSIONARY HERALD.

VOL. LXXXII. — OCTOBER, 1886. — No. X.

CLOSE OF THE FINANCIAL YEAR. — The total receipts for the year from donations and legacies are \$491,438.95. Deducting a special exceptional donation of over \$19,000, which came into the treasury the preceding year, donations have advanced by about \$16,000. From legacies which, the preceding year, were exceptionally large there has been a falling off of about \$14,000. That the report at the close of the year is as favorable as it is, hearty thanksgiving should be rendered to God. That the long-desired signal advance in contributions by at least twenty-five per cent., carrying the regular annual receipts to an increase each year of not less than \$100,000, has not yet announced itself, we regret, but shall continue to aim for it every new year. With strong faith and good courage let us now prepare to go up to our annual convocation at Des Moines, praying that we may all receive a fresh anointing from on high.

THE announcement of arrangements made with the railroads for those attending the Annual Meeting at Des Moines will be found on the third page of our cover. It is possible that some later notice on the matter may appear in the religious newspapers. It will be seen that those who wish to avail themselves of the reduced rates must secure certificates beforehand to be used when they purchase their tickets.

THE church at Guadalajara, Western Mexico, received some time since from the Greenville Church and friends in Greenville and Woodburn, Illinois, assisted by a few other personal friends in other places, a communion-set complete, heavy-plated and of beautiful design, the cups lined with gold, — the whole at a cost of over \$60. The original donor was Olive Larrabee, a humble but very faithful and earnest worker in the Greenville Church, now gone to her reward. If this beautiful and generous gift has not been acknowledged before in the *Herald*, it has been by inadvertence. Such gifts are always timely and deserve a prompt and grateful recognition.

THE English Church Missionary Society has received intelligence by telegraph of the death of Mr. O'Flaherty, of the Uganda Mission, Central Africa, while on the Red Sea, on his way to England. King Mwanga had given permission for Mr. O'Flaherty, on account of his protracted ill-health, to leave Uganda, though he had refused to allow Messrs. Ashe and Mackay to do so; but the permission came too late, and this valuable missionary, who has from the early history of the work in Central Africa done such noble service, has fallen by the way. The missionaries who remain at Uganda, though hedged about with many difficulties, are still hopeful for the future of their work.

DURING the absence from the country for three months past of the editor of the *Missionary Herald*, the magazine has been under the immediate care of Rev. Frederic R. Abbe, of Dorchester, Mass., who has rendered excellent service in this department, as our readers can abundantly testify.

ON returning to his office after a period of enjoined rest the editor of the *Herald* finds not the anticipated personal greeting of the publisher, Mr. Hutchins, but his vacant chair and the unfinished work which he was so suddenly called to leave. It will not be deemed out of place for one who has for several years been associated with Mr. Hutchins in the care of this magazine to add his testimony to the many already given to the excellence of the man and to the value of his work. No one who came in contact with him could fail to recognize his marked ability and his untiring energy, but one needed to be close to Mr. Hutchins to appreciate fully his fidelity to principle, his readiness to sacrifice himself in the interests of others, his kindness of heart, his loyal devotion to his friends and the cause for which he labored, and his earnest and trustful piety. His official position rendered it necessary for him to attend to a multiplicity of details, calling for quickness of judgment, promptness of action, and the exercise of much patience. A man of the strictest integrity, those who knew him best could always see amid the varied and often perplexing duties of his office that he had a generous and kind heart. To our missionaries and our Board of Missions he has been an invaluable friend and servant. One feature of his Christian character came prominently to view during recent years, while he was passing through an extraordinary series of personal afflictions. The sorrows which it would seem must crush him did not do so, not because he was a Stoic but because he was so true a Christian. A most tender husband and father, yet when children and wife were taken from him, he had such unfaltering faith in God, such a firm grasp upon the divine promise, and such a vision of the future life, that he never lost courage. He did not need, though he dearly prized, the words of consolation brought by others, for when friends came to him in the times of his affliction they found that it was he who could speak best of the divine comforts and promises. Mr. Hutchins had a large work to do, though it was not conspicuous, and he did it faithfully and well. His associates may well pray that they may be found as faithful and may be as ready for the end.

JUST as we go to press, word comes that the Bulgarian Christian newspaper, the *Zornitsa*, issued by our mission at Constantinople, has been suppressed by order of the Turkish government. The ostensible cause for this sudden and unexpected action of the officials was the publication of some facts respecting brigandage in Macedonia, coupled with a call upon the government to examine the statements and defend the right. It is hoped that this suppression will be but temporary.

THE Prudential Committee has appointed Mr. Charles E. Swett, of Winchester, Mass., to fill the place made vacant by the death of Mr. Hutchins, as Publishing and Purchasing Agent of the American Board. Mr. Swett comes to this work warmly commended as a man thoroughly qualified for the arduous and responsible trust.

A LETTER has been received by the Foreign Secretary of the Board from the Congregational Church in Guadalajara expressive of their esteem and Christian regard for Mr. Crawford, who has for some time had the immediate care of this church, but has now been transferred to the Northern Mexico Mission. The letter is signed by a large number of the members of the church and congregation, and expresses their thanks for the zeal and self-sacrifice with which Mr. Crawford has imparted to them the blessings of the gospel. They are pleased to recall also the influence exerted by himself and wife through their Christian lives and example. Such an expression of kind feeling on the part of those Mexican Christians is very welcome to us and must have been a great satisfaction to Mr. and Mrs. Crawford on leaving Guadalajara for another field of labor.

THE people of Des Moines, Iowa, have made ample arrangements for the reception of the Board and its friends at the Annual Meeting. They have engaged the Opera House in their city as the most commodious building in which to hold the sessions, and they anticipate a large gathering. The East and West will meet together for prayer and consultation concerning work for Christ's kingdom throughout the earth, and it is hoped that a new impulse will be given both to Home and Foreign Missions as the fellowship between these two branches of the one work is practically illustrated. Let there be much prayer for the success of the meeting both by those who attend and those who cannot be present in person.

WE have good news from West Africa, where the mission is rejoicing in the hope that some of the girls, as well as the lads, who have been under instruction have truly entered upon the Christian life. These youth express their determination to follow Christ, in clear terms, and they seem to be in earnest. Messrs. Fay and Sanders are to make a vigorous effort to secure the consent of the king of Bihé to their settlement in his country, and, if they fail in this effort, they will probably establish a station at Chivula.

THE reports of the massacre in China we trust are exaggerated. They doubtless refer to the Roman Catholic converts in the interior. The province of Scz-chuen is distant from the seat of government and a sudden *émeute* might produce very disastrous results. Aside from the Roman Catholics, there have been within the province missionaries of the American Methodist Board and of the English China Inland Mission. We are glad to learn that a telegram has been received at the office of the Methodist Board stating that their missionaries are all safe, though they have been obliged to flee to Shanghai.

HAVE any of our friends copies of Barnes's Notes or Matthew Henry's Commentaries which they would like to give to the native preachers of Central Turkey and elsewhere? These preachers read English and greatly need these aids in Bible-study. Mr. Christie, of Marash, writes that Barnes and Henry are in great demand, and that friends who can supply copies may feel sure that they "are helping on the preaching of the gospel in a most excellent way." The books may be sent to the care of C. N. Chapin, Room 14, Congregational House.

THE International Missionary Union had, from all accounts, a most enjoyable and profitable series of meetings, August 4-11, at Thousand Island Park, on the St. Lawrence River. Sixty-one missionaries in all were present — Methodist, Congregational, Presbyterian, Baptist, Reformed, United Brethren — from all parts of the world. The time was mainly occupied in addresses, in presenting and discussing timely papers, in singing in various languages, in mutual and grateful cheer. These missionaries must return to their various fields of labor with fresh courage and hope. They passed also a series of most important resolutions, condemning the unjust and inhuman treatment of the Chinese in this country and urging upon Congress the passage of the Indemnity Bill at once upon its reassembling; protesting against the continuance of the opium-traffic in China; favoring missionary union and coöperation in all Christian work among the heathen, organic union of church families, and federal union among all missionary societies laboring on the same field; and cordially endorsing the recommendation of the Prudential Committee of the American Board, that the seventh of November next be observed throughout the Protestant world as a Day of Special Prayer for Foreign Missions.

In concluding his report of the station conference at Constantinople, Mr. C. A. S. Dwight well says: "Great reason exists for gratitude to the Supreme Ruler of affairs that amid a variety of conflicting and disturbing influences besetting the evangelical cause in Constantinople, in the face of difficulties seeming to thwart all advance, and notwithstanding oppositions seeming to insure well-nigh complete destruction of cherished interests in the field at large, the work of Christ has yet progressed with so great a degree of success, with losses so few and gains so many. In spite of hostile influences ever active and great practical difficulties in the way of religious advances peculiar to Turkey, the movement in favor of an evangelical and pure type of religion in this great centre of Eastern thought and life has continued with the momentum of a determined purpose and true consecration, in the might of an ever-helpful divine presence."

THEATRE services have been held with excellent success in the Kobe station and out-stations in Japan. The audiences have been limited only by the capacity of the buildings, and have been addressed on the vital theme of personal salvation. The movers are almost invariably the churches, or companies of believers where churches are not yet organized. They also pay all the expenses, and the missionary is present only as an invited speaker, responsible for nothing but the truth and earnestness of his address. These meetings are attended by all grades of society, and by both sexes, and great good is anticipated.

The Christian is a weekly religious newspaper, now the only one published in Japan in the interest of Christianity. It is aided by three coöperating missions, the Presbyterian, the Reformed, and the American Board. It contains a half-page in English, which will furnish the latest religious intelligence from the Japanese world, and would doubtless be of interest to many in this country. The price by mail is yen 1.90, or \$1.50 in gold. Subscriptions may be sent to the Keiseisha, 6 Takiyama Cho, Kyobashi Ku, Tokio.

THE missionaries report from Japan a most intense and wonderful enthusiasm among the natives for the study of the English language and literature. The storekeepers of fifty-five bookstores in two places, say that half the books they sell are English. "It would seem," says Mr. Gulick, "as if this whole nation is yet to learn to read the English language."

NEW illustrations are constantly appearing of the influence of missions upon commerce. Within the eleven years since the Livingstonia Mission of the Scotch Free Church was started on Lake Nyasa, in Central Africa, Great Britain has found a market in that region for over one-half million yards of cottons, twenty-five tons of beads, seven tons of soap, besides quantities of other articles. This is but the beginning of a commerce which may increase almost indefinitely.

THE political situation in Bulgaria is such as to awaken deep concern. Prince Alexander, whose conduct has been such as to commend him not only to the affections of his people but to the admiration of all highminded men, has been made the victim of intrigue and compelled to abdicate. The hand of Russia in this matter is clear. Her purpose is obvious, namely, to prevent the establishment between her territory and the Bosphorus of an independent nationality under the lead of a vigorous prince. She, therefore, incited sedition, which resulted in the abduction of Prince Alexander. The return of the prince and the enthusiastic plaudits of the people furnished ample evidence that his abduction was no act of theirs, and that he is the choice of the nation as its ruler. But his humble submission to the Czar on his return was answered by a letter which can only be properly characterized as brutal, and, rather than expose his people to a bloody war with little hope of success, Alexander has withdrawn. It is impossible to comprehend the motives of Germany and Austria in remaining silent while Russia thus scores a victory and quietly brushes aside one great obstacle in the path of her ambition. Some purposes not yet apparent must be the ground for this singular conduct on their part. Can it be that this is but the first act in a new division and absorption of territory by the three emperors, as Poland was divided by their ancestors? We await with no little anxiety the developments of the future. To human view the change must be unfavorable to missions. But God reigns over all, and in the interests of his kingdom he can bring to nought the counsels of men. To his loving watch and protection let our friends commend our missionary brethren in Bulgaria and the work in which they are engaged.

THE Turkish government grows more and more aggressive and persistent in its hostility to the schools under the care of our missionaries. Recent tidings from Constantinople are not reassuring as to the course the Minister of Public Instruction may take in relation even to schools established long ago. In Austria, also, the government seems to be retrogressive, and preaching-halls in Prague and Weinberge have been closed. Appeals have been made to the *Ministerium* at Vienna, and no effort will be spared to maintain the degree of religious liberty which has recently been enjoyed. Our brethren call for, and should have, the prayers of all friends of missions, that God would so dispose the hearts of rulers that they shall not oppose His work.

REV. MR. PETTEE wishes two corrections to be made in his "Condensed Sketch of Japan," published in the July *Herald*, namely: that the government telegraph business amounts now to \$2,000 a day instead of \$50,000, and that the *Civil Code* is not yet published and will be based, it is supposed, on that of Germany rather than on that of France.

MOST pleasing evidence of the regard in which a faithful missionary is held has been given quite recently in the case of Rev. Joseph T. Noyes, of the Madura Mission. Stricken down by a severe illness, he was remembered in prayer not only by his own mission circle but by many English friends as well. He soon had tidings from all parts of the mission-field that the native Christians in numbers of churches were praying for him. Prayer was offered in his behalf, unsolicited, in the English Episcopal Church. Special interest was shown toward him by the venerable Bishop Caldwell, who said that the recovery of Mr. Noyes seemed to him a miracle in answer to prayer. Such experiences are a part of the compensations realized on mission ground and draw Christian hearts into closer union with each other and with the one Lord.

It is reported by the *London Standard* that within a little over a year the number of Roman Catholics in China has fallen from two millions to four hundred thousand. Whether this statement is exactly true or not, it is unquestionable that a great decrease of their converts was the ground for the scheme of the Pope to appoint an ambassador to reside at Peking, for it is well understood that the reason for this defection was the hostility awakened among the people against the French, whose military and diplomatic operations in China have excited the greatest disgust. Inasmuch as the French consuls in China have heretofore exercised the privilege of protection to all Roman Catholics who travel in the interior, the Chinese have naturally enough confounded Catholicism with the French power. It is apparently to disabuse their minds on this subject that the Pope formed his determination to open direct diplomatic relations with the government at Peking. The proposal has excited the wrath of the French President, who has threatened to withdraw the French Ambassador from the Papal Court if the Pope persists in his purpose. There would be an inevitable loss of French prestige in China if her consuls should lose the power they have heretofore exercised. The Pope is certainly in straits. He can hardly afford to break with France; neither can he sit still while converts to Catholicism are rapidly diminishing.

WE little realize in this land the longing the lonely missionary has, in the dense darkness of heathenism, for Christian society and Christian privileges. The following from a letter from a missionary at Pasumalai, India, in *The Pacific*, tenderly expresses this, and ought to bring a response of prayer from all who read it: "We are starving for the preached Word, and for Christian helps and communion with saints. You little know your privileges at home, nor the value of them; but if you could be deprived of them for about six months you would duly appreciate and sigh for them. I understand why Paul asked his disciples to pray for him. Those in the thick of the fight need much prayer continually ascending for them."

WHAT WILL ONE HUNDRED DOLLARS DO FOR THE BOARD?

BY REV. JOHN S. CHANDLER, OF MADURA, INDIA.

It will do a great variety of useful things. The accompanying picture shows what it will do for the Madura Mission in South India. When a few people in a village feel interested in the matter of becoming Christians, they generally start by asking for a school. Of course they are few in number, and generally poor, and able to do but little for themselves. No place can be rented. The common village rest-house, which is often used for such a purpose, cannot be had for a Christian school, for the heathen would prevent it or make it so uncomfortable for teacher and scholars as to break up the school after it was started; and the houses of the interested persons themselves are altogether too small for them to



CHURCH AND SCHOOLHOUSE IN SOUTH INDIA.

offer any place in them. So a schoolhouse must be built. They will give in labor a small portion of the expense, from an eighth to a half, and they ask the Board, in the person of its missionary, to give the rest. He will therefore give them say \$25, and for that they will erect the building on the left in the picture above, having two parts, that to the right of the door for a schoolroom, and the other a single room for the teacher to live in.

If a good teacher can be secured, he will not only be able to teach the children of the new accessions, but will also draw in a goodly number of heathen children. In the course of a year the schoolroom will be too small for the school and his own room too small for himself. But still he keeps on in such straitened circumstances through a second year, and sometimes longer. In the meantime, if he has been faithful not only in teaching the children, but also in instructing all the members of the congregation in the knowledge of the Bible

and the history of Christ, he will have gathered a small congregation quite too large for the little schoolroom. Then another step must be taken. A small church or prayer-house must be built, and that will cost about \$50. This is the central building of the picture. Its materials are the same as those of the schoolhouse, namely, mud walls and thatched roof; the walls whitewashed and the floor sprinkled with the common cleansing fluid of the country, diluted cowdung.

The next thing is for the teacher to get married. He is now older than when he came, has a school to occupy his attention in the daytime, and a congregation to be looked after during the evenings and on Sundays, and he ought to be a married man. But the little room is quite too small to accommodate a family. So a separate schoolhouse must be erected, that he may have all of the first for himself and wife. The building to the right is the schoolhouse, and that will cost \$20 more. It need not have its rooms enclosed on the inside, as a side door from the church opens toward it, and a back wall encloses both.

It will take several years to accomplish all this. In the meantime the perishable materials of the teacher's house will have suffered from wind and weather and white ants. The whitewash, as the picture shows, is washed off the walls; the roof is beginning to sag and show its ribs, and immediate repairs are called for. These will use up the small remnant of the \$100. There stands the teacher to the right; next to him is an old man, the leader of the congregation; and on the left is the teacher's wife. Her industry is indicated by the *paddy* (rice in the husk) opposite her door spread out on the ground sprinkled with the cleansing fluid.

Here, then, is a suite of buildings necessary for missionary work in a good-sized village, and all for \$100! If the people are able to give an appreciable portion of the expense, or if the buildings are a little smaller, \$75 is sufficient.

There is another use for \$100, even more important. If the congregation has increased satisfactorily, it requires more attention than a teacher can give to it out of school hours. And individuals in neighboring villages are interested in the Christian religion. All these must be sought out and taught the truth. So, while the teacher is left to the care of his school, a catechist must be appointed to do pastoral work in the congregation and evangelistic work in the villages. The teacher's salary is \$40 for the year, and the catechist's, \$60. So \$100 will carry on educational, pastoral, and evangelistic work for a year. No better annual expenditure of \$100 can be made than that.

Again, these teachers and catechists, as well as pastors and Bible-women, have to be trained from the children of the congregations, and in schools of a higher grade than the village school. Their parents cannot afford to pay for their board, but will pay tuition fees and provide books, and, in the case of boys, clothing. The board of a boy costs \$10 a year, and the board and clothes of a girl, \$15. So \$100 will keep four boys and four girls in a mission boarding school one year. Most of the agents of the Madura Mission have been assisted by the mission in this way, and the mission has to get its appropriations from the Board in Boston. But not all the scholars are trained for mission service. Many return to their villages to become earnest, useful lay-members. But, whether

they go back to be more intelligent Christians or go on to become trained preachers, one can hardly find a better way of spending \$100 a year than this, the training of eight promising children for God's service.

All these methods cluster about the work represented by the buildings in the picture. There is much more work to be done, — substantial edifices to be erected for the larger churches and schools, bells and communion services to be provided for churches, wells to be sunk where the rock is hard and the water scarce, dispensaries to be provided for, tents to be bought for itinerating tours. And \$100 will go as far in these directions as in those described. "Bring ye the whole tithe into the storehouse."

A TRUST NOT TO BE DECLINED.

THERE are certain trusts which we are at liberty to decline, important though they are ; and possibly for the very reason that they are important it may be proper for us to refuse them. The interests involved may be so great and we so incapable of rightly conducting them that duty would require us to turn them over to those who can attend to them. A farmer should not assume a trust which only a lawyer understands. An ignorant man ought not to attempt a task which none but a scholar can fittingly perform. Each man should know his own powers and should resolutely keep from entering into engagements which he is incompetent to fulfil.

But on the other hand there are trusts which cannot be declined. They are placed upon us, and to refuse them is the clearest infidelity to duty. Such a trust is that imposed upon parents. Their children are theirs to train and protect, and they can not escape the obligation. To refuse it is recreancy to every moral obligation. Sometimes a parent may find himself so circumstanced that he cannot attend personally and directly to the care of his children, but he cannot on that account escape the trust committed to him. His first business is to secure some other watch and protection which shall take the place of his own. The trust is his, and if he is obliged to place it in other hands for a time, it is still his duty to watch, though through another, over his own offspring.

Now Christians are put in trust with the gospel. Does this belong to the class of trusts which may be refused? Can we decline to assume the obligation as we may some other obligations which we are asked to take? There are some who seem by their conduct to answer this question in the affirmative. They say by word or act that they are not fitted to preach the gospel, and they see no way in which they can be expected to do much for the advancement of the kingdom of Christ. They ignore all obligation resting upon them in this matter. The work they may admit is an important one for those who are qualified for it, but it is not their work. No greater mistake than this could be made. The gospel is a trust given to every renewed soul. The treasure which is thus given is to be used according to each man's ability, to be sure, but to be *used* and not neglected. Every converted man has received a light that is not seen by the unconverted. He has a knowledge hidden from others. This light and knowledge may be imparted to those who need it. To refuse to impart these gifts is to be recreant

to Him who gave them and is a wrong against those who need them. The gospel is a trust which cannot rightly be refused any more than can that given to parents for their children. The simple fact that one is capable of receiving the gospel is evidence that he is also capable of using the gospel for the purpose for which it is imparted to him. Let no man think to escape the obligation which comes in connection with this trust and be guiltless. The world needs Christ. Souls all around the globe are perishing because they know not the redemption Christ came to earth to bring. Woe be to us if we are faithless to him who has reposed such confidence in us as to put us in trust with this gospel. May we rather gladly accept the obligation in thankful remembrance of him who will help us to fulfil the trust he has committed to us.

PROGRESSIVE JAPAN.

BY REV. ORRAMEL H. GULICK, OF OKAYAMA.

"TELL us, watchman, what the signs of progress are." These are the words of inquiry. Shall we reply: "Peaceful progress holds it way"? Yes; *peaceful* progress, but not reposeful. There may be times when the upward progress of nations has been developed in tranquillity. But such is not the distinguishing feature of the condition of any nation during this fourth quarter of the waning century. Restless, anxious activity is the condition of even staid Old England; and such is emphatically the present condition of New Japan.

In 1881 the Mikado, showing an enlightened regard for the wishes of his subjects, by imperial decree announced that in nine years thereafter he would grant to his subjects the boon of a National Representative Assembly. The ardent progressionists are waiting for the year 1890, the twenty-third year of the present emperor's reign, and praying for the dawn of the day when a Representative National Assembly shall afford a panacea for national ills and individual woes; when, in a new and important sense, Japan shall take her place among the nations of the Western world who are guided by constitutional law and where the people have some voice in the affairs of the nation. That the emperor and his advisers no less than the statesmen, the scholars, the editors, and the *literati*, all bear in mind the approaching year 1890, there is abundant evidence.

Many changes have occurred in the government of Japan since the revolution of 1868 placed the present emperor, then a boy in his teens, upon the throne of his ancestors whose dynasty dates back to a period earlier than that of the Cæsars. But the most important of all these changes was that which took place during the last days of 1885. Up to this time the sources of power, or in other words, the constitution of the government was in a measure shrouded in mystery. The responsibility of governmental acts could with difficulty be placed on any one. This condition of mystery was a legacy of the past, or of the government of the Shogun (or Tycoon), which terminated in the revolution of 1868, and whose government was popularly styled the "curtain government," or the government behind the curtain. This name was very significant of the carefully veiled or curtained condition of the powers that ruled. The government was difficult

of access and studiously intangible. The divinity and mystery that hedge about a king in Japan were made to envelop every dignitary of the land. Adding greatly to the hopeless mystery of all government matters was the duplicate or dual system by which every officer had his substitute and every responsibility was divided between two persons—either of whom could appear to be the man of power or the man of straw as might be most convenient. With the advent of the Mikado to power this condition of things gradually changed for the better. But the last vestige of the mythical condition was swept away by the reorganization of the government which was announced on the twenty-third of December last by an imperial rescript and the appointment of a prime minister and a cabinet of nine ministers as heads of the nine departments of state.

The government of Japan is no longer a mystery unsolved. The prime minister is as truly the ruler of Japan as is Saulsbury or Bismarck of their respective nations. The heads of departments are responsible to him, and he and the cabinet over which he presides are responsible to the Mikado and to the world for the manner in which they conduct the ship of state.

The Bismarck of Japan is Count Ito, the most enlightened and progressive of the statesmen of the empire. The nine other ministers are all men widely and well known in the land; but the two best known in the Western world are Count Inouye, the minister of foreign affairs, and Mr. Mori, the minister of education. The latter was formerly the minister of Japan at Washington, but for the past few years has been the minister to England. The appointment of such men to the places of power is an omen of good and a guaranty of continued upward progress that must rejoice every lover of Japan.

One feature of the new order of things is the dismissal of an army of supernumeraries from every government office. It is supposed that one third of the number formerly holding office have been dismissed since the inauguration of the new *régime* last December, thus effecting a great saving in the line of salaries, and at no expense of efficiency in the administration. The constitution of the imperial government of Japan, when the promised National Assembly shall be inaugurated, will probably more nearly resemble that of Germany than that of any other of the nations of the West.

One of the most important indications in the line of progress is the movement for the adoption of the Roman alphabet in writing the Japanese language. The missionaries have long advocated this measure which is now warmly espoused by a powerful society, the leaders of which are professors in the National University in Tokio. No greater blessing of an intellectual nature can possibly come to this nation than a universal change from the use of the cumbersome Chinese characters to the simple method of writing phonetically their own native language in the alphabet of the Western world. It virtually will add from eight to ten years to the life of every student, and from three to four years to the life of all who seek to read even a newspaper. Besides this, it brings the possibility of reading to every man in the land, while learning to read effectively Japano-Chinese is an attainment possible only to scholars.

Related to this movement for the use of the Roman alphabet is the revival of the desire to learn to read English, which was never more universal than at

present. The vast resources of the learning and thought of the ages past and present that are treasured in English literature, the rising young men of Japan are determined to possess ; and the fact has dawned upon many that it is much less labor to learn to read English than to read effectively the illogically constructed *Japano-Chinese* of the land. Webster's Spelling-book and Wilson's First Reader have been reprinted in Tokio, and the latter is sold, we may say, by the million, being retailed at seven cents. These two books are the harbingers of a mighty revolution in this island empire. As a part of this same desire for a knowledge of the English language is a demand for cheap English Testaments, an unlimited sale for which can now be secured.

There can be no question that the education of the nation through the schools is progressing apace. One is reminded, on seeing the swarms of children marching or practising gymnastics, of the happy children of the Swiss common schools which are counted the best in Europe.

But little more can be asked or expected of the postal service, which has proved itself worthy of the perfect confidence reposed in it. To this department, which includes a cheap and safe postal money-order service, is now added a post-office savings-bank system which is destined to be a great boon to the humbler classes.

The railroads, which, owing to the many rivers and to the mountainous character of the country, are necessarily built at great cost, are being extended in several directions and with funds subscribed by the people. The telegraph-lines are now extended to all the most important cities, and the shortest messages may be sent to any part of the empire for fifteen cents. The development of ocean steam communication between Japan, China, and Korea, and between the many ports of the island empire, has kept pace with the growth of Japan in other respects. One may now take a steamer from any of the prominent ports of Central or Southern Japan for any desired haven almost every day.

These causes all conspire to break up the narrow clannish spirit of the olden time. The faithful fealty of the former feudal retainer is being now transformed into the broader sentiment of national patriotism. This is the time foretold by the prophet Daniel when "Many shall run to and fro, and knowledge shall be increased."

SIR MONIER WILLIAMS ON THE SACRED BOOKS OF THE EAST.

At the late anniversary of the British and Foreign Bible Society an address was given by Sir Monier Williams, professor of Sanskrit in the University of Oxford. Professor Williams is one of the highest authorities in all matters relating to Oriental literature, and his candor is as unquestioned as is his learning. His address before the Bible Society had reference to the recent claims which have been set up in reference to the sacred books of the East, other than the Bible, that they are of such value that it is really quite unnecessary that Christians should carry their Scriptures to India and China. It has become quite the fashion in certain quarters to laud the ethical and philosophical utterances of

Brahmanism, Buddhism, and Confucianism, as though they approached, if they did not equal or excel, the teachings of Christ. Such notions are not shared by scholars of the first rank as Orientalists. Professor W. D. Whitney, in speaking of the Upanishads, has said that "the great bulk of their material is, past contradiction, the purest twaddle, a worthy continuation of the most inane parts of the Brahmanas," and he characterizes Buddhist literature as a "great insipid and washy ocean." In the address of Professor Williams before the Bible Society the contrast between the teachings of the Bible and those of other sacred books of the East is presented in such clear and trenchant language that we transfer the principal portion to our pages : —

"For myself I may claim that in the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books. And I venture to tell this meeting what I have found to be the one keynote — the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of the Saivas and Vaishnavas, the Koran of the Mohammedans, the Zerd Avesta of the Parsees, the Tripitaka of the Buddhists, or the King of the Chinese — the one keynote, the one diapason, the one refrain I have found running through them all is, salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.

"Here, then, we make our grand contrast, and draw our broad line of separation. Our own Holy Bible, our own sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in our own sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart — they are only the thank-offering of the fruits of our faith. They are never the ransom-money of the true disciples of Christ. 'Put off the pride of self-righteousness,' says our Holy Bible; 'it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God.' 'Put on the garment of self-righteousness,' says every other sacred book of the East. 'Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds; for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.'

"We can understand, then, the hold which these so-called sacred books of the East continue to exert on the natives of India; for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these recently translated sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Well, then, let us take Buddhism, which is thus popularly described as next to Christianity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to give it to you from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of words to the following effect: 'Birth is suffering. Decay is suffering. Illness is suffering. Death is

suffering. Presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst or craving for existence is cessation of suffering; and the eightfold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This is the noble truth of suffering.' And now, with all reverence, I turn, on the other hand, to the first gracious words which proceeded from the mouth of the Founder of Christianity, as given by St. Luke: 'The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be divine, I ask, What is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

"And here I seem to hear some learned Orientalist — perhaps there are some present at this meeting — remark: 'Of course, it was impossible for Buddha to speak of the Spirit of the Lord, when he denied the existence of all spirit, human or divine: when he denied any being higher than himself, the perfect man; but assuredly it must be admitted that Buddha preached his gospel to the poor!' Well, bear with me for a little longer, while I point out a few contrasts, showing how vast is the gulf which separates the gospel of Buddha from the gospel of Jesus Christ. I feel that I am compelled to speak out on this occasion, even as I spoke out recently at Oxford in contrasting the Veda of the Brahmans with our own Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism, as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the gospel of our Saviour — the gospel of peace — is in some quarters giving place to the gospel of misery — the gospel of Buddha — and the former seems to be becoming a little out of fashion here and there. The Buddhist gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue. But mark two or three more contrasts which I should like to place before you ere I sit down. In the gospel of Buddha we are told that the whole world 'lieth in suffering,' as you have just heard. In the gospel of Christ the whole world 'lieth in wickedness.' 'Glory in your sufferings; rejoice in them; make them steps toward heaven,' says the gospel of Christ. 'Away with all suffering; stamp it out, for it is the plague of humanity,' says the gospel of Buddha. 'The whole world is enslaved by sin,' says the Christian gospel; 'The whole world is enslaved by illusion,' says the Buddhist gospel. 'Sanctify your affections,' says the one; 'Suppress them utterly,' says the other. 'Cherish your body, and present it as a living sacrifice to God,' says the Christian gospel; 'Get rid of your body as the greatest of all curses,' says the Buddhist. 'We are God's workmanship,' says the Christian gospel; 'and God works in us and by us and through us.' 'We are our own workmanship,' says the gospel of Buddha, 'and no one works in us but ourselves.' Lastly, the Christian gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. 'Life is real, life is earnest,' it seems to say, in the words of the great American poet; and it bids us thirst not for death, nor for extinction, but for the living God; whereas the Buddhist doctrine stigmatizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

"I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to

what is excellent and true and of good report in these books; but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay, their support, in that awful hour when they pass all alone into the unseen world. There is only one gospel that can give peace to the fainting soul then. It is the Book that this great Society is engaged in sending to the uttermost ends of the earth. It is the sacred Volume which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, 'that Christ Jesus came into the world to save sinners.' "

Letters from the Missions.

East Central African Mission.

FROM MONGWE AND KAMBINI.

MR. RICHARDS wrote, on the second of June:—

"We have at last got the Sermon on the Mount, Catechism, the Nineteenth, Twenty-third, and Fifty-first Psalms, with a dozen or more hymns, all printed and bound in one small volume. This book is to be our 'sword of the Spirit' and 'the shoeing of our feet,' when we go out to teach and preach on the Sabbath. These have been lacking heretofore.

"The boys met with so much questioning and general disturbance in their attempts at holding meetings alone among the people that they have largely given it up; two of them still continue, and of them I have great hope. I find that I am unable to do the work on Sunday that I have set out to do. The kraals across the bay are all low, close to the bay, and filthy, because of their size. I usually get wet during the day; either the boy falls down carrying me out of the water from the launch to the dry land or the wind blows the waves into the boat, etc., so that since the cool weather came on I have had much hindrance from the fever. I have not lost any preaching service, but have been too ill to attend to work and not ill enough to keep still. Mrs. Richards has been troubled from colds and fever too, but there is nothing serious at all, though it is not altogether pleasant.

"The school-work is going on with considerable interest. Our girls' class is strengthened by the addition of the

brides, and altogether we have a regular attendance of twenty-six pupils. Food is about half the price of last year and wages also are lower, so that all round we can keep more pupils on the same fund or else keep the usual number so much longer. We read the Psalms as readily in concert as do similar schools at home. The class in arithmetic is making considerable headway. Farangwana can multiply by any number, and others are approaching his attainments. The reading classes are all out of the alphabet and nearly all in sentences. There is but one class in words of two syllables—two boys only."

Mr. Ousley, writing from Kambini June 1, says:—

"We are having a vacation for a few weeks. After a session of four or five months the children appeared tired, and as I wanted more time for study, we decided that it would be best to give them a vacation. Some of them have done well. Three are able to read from the translation of the fifth of Matthew. Some twelve or fifteen are spelling and reading words of one and two syllables. The average daily attendance for May was nearly twenty-five. We taught twenty-two days in May. The boy we have the most hope for in our advanced class was present every day. The enrolment for the month was forty-six. Our Sabbath attendance average for the month of May was eighty-four and three-fifths. This is a slight increase.

"I visit the neighboring kraals every Sabbath forenoon, to call the attention of the people to the fact that the Sabbath

has come, as also to invite them to our services. Often when I go I find the kraals quite deserted, the people having gone out to harvest their crops. Most of the men and half-grown boys have gone to the rubber-fields to work. I manage to get a few men to our Sabbath services. Some interest is shown by most of those who come. I hope soon—say in a few months—to have sufficient knowledge of the language to warrant my visiting the different kraals of the district for preaching services. I am planning to begin the translation of the ‘Story of the Gospel’ in no distant day.”

European Turkey Mission.

THE PERSECUTION AT OKOL.

MR. CLARK writes, June 25, from Samokov, in reference to the violence from which he suffered at Okol, as mentioned in the last *Herald*:—

“My co-sufferer in the beating at Okol was not a helper but a day-laborer—a poor man who, with his earnest wife, willingly went with me ‘for Jesus’ sake.’ Our wounds were not serious, though at the time we were quite roughly handled, and were essentially healed within two weeks. The beating seems to have resulted in good. Stoila, the wife who had been so severely persecuted, has since been well-treated. She came with her husband to bring a sick child to Dr. Kingsbury, and they both took dinner at our home. She has once since been here to the Sabbath services. We hope the persecuting husband will yet become a bold witness for the truth. As Stoila was one day reading the Testament to some women gathered at the home of a friend of hers who had also been beaten, one of the women said: ‘Why, she reads Bulgarian! this is *our* Testament.’ As we have heard elsewhere, many still suppose that Protestantism gives to their people a new language as well as alienates them from their nation.”

INTEREST AT BANSKO.—KRAMEN.

“Bansko work has been reported. Preacher Sichanoff arrived there a second

time, with his wife and two children, a few days before us, and the interest has continued. He returned yesterday. He thinks that four persons have been converted in the past few weeks. Three women and two girls have been examined and approved for membership, and some stationary ones have seemed to start anew in the Christian life. The people have pledged for his salary for six months (July 1 to December 31) twenty-nine Turkish liras, of which the women give seven. Several persons doubled their subscriptions.

“From Bansko I went to Kramen, but found the villagers decidedly opposed to the coming of a Protestant teacher or preacher, as requested by the head-man, whom they threatened to kill if he should bring such a person to the place. Mr. Sichanoff now reports that the head-man urges that some one visit the place, at least occasionally, and he is desirous of doing so. He seems to have gained a hold upon the people and wishes to keep up the interest.”

RUSSIAN INFLUENCE.

“When Mr. Sichanoff applied to the government for a *visé* to his passport, he found the official very suspicious of Bulgarians going from place to place, and he was very decidedly told that he could go to Bulgaria, but could not return without a special permit from the imperial government. However, after an hour’s talk, explaining the position and work of Protestants, the officer said he wished all the people of the district would become Protestants, and that he could return if coming with his family; otherwise he would be in personal danger.

“From a reliable source he learned, when in Dubnitsa on the Bulgarian side, that bands of insurgents were crossing into Turkey in order to cause movements which should favor the plans of Russia. Russian intrigue has been patent in various ways during the past months in the Roumelian elections. One of the deputies just chosen in Roumelia said to me last Sabbath in Sofia: ‘We want a govern-

ment which will be approved of by Russia.' A prominent government official in Philippopolis told me: 'I foresee no good for the country; our party have made many mistakes.' In the midst of darkness on many sides, there is light above."

MUSIC. — THE TRAINING CLASS.

Miss Ellen M. Stone, writing from Samokov, June 19, speaks as follows of the very satisfactory results from the musical instruction of Mr. Sleeper and from the class for training women for Bible-work: —

"Upon the evening of graduation day Mr. Sleeper gave a sacred concert in the Evangelical Church, which drew out a very large audience, among whom were some who never had entered its doors before. The music was of a very high character both as to selection and performance. It seems marvelous what results Mr. Sleeper has achieved with the boys and girls, both in vocal and instrumental music, since he came to Samokov. His is the masterhand which draws out sweet sounds from least-suspected throats and teaches clumsy, blundering fingers something of the skill of his own.

"The training class still continues, that it may have the benefit of the examinations in the Scientific and Theological School next week. Pastor Boyadjieff is here. He has given the class a practical talk upon methods of Christian working and will give them one or two more. These talks will be of great benefit to them, coming from one who has unusual tact and skill in pastoral work as well as long experience. Next week the members of the class will return to their work. They are very thankful for the opportunities which they have had and seem to be much encouraged in their work and to feel called of God to it. One of our sweet young girls, who has had two years' experience in it and one year in school-teaching, begs to be assigned to Bible-work, as it seems to her the most blessed work in the world."

IN MACEDONIA. — IN THE HOSPITALS.

From Miss Stone's report of Bible-work for the year ending in April, we make a few interesting extracts: —

"The serene August days permitted a tour among the villages of the Razlog plain, in Macedonia, and nearly a month's residence among the Lord's people who live there. There was satisfaction in learning of fruit abounding as the result of the ministry of some of the faithful women who have there served in the past, as in Bansko, where many a Provo-Slav woman was anxious to have again such an opportunity to learn to read as was afforded two years since by the classes for women which Mrs. Anka Teneva, then the Bible-woman there, held. Hearts which were at that time awakened to desire more and better things than the mere round of daily life, which had hitherto contented them, are now longing to be taught more.

"Returning to Samokov, we were surprised by the news of the revolution of September 18, and were sent home by another way, which led to Philippopolis. A month of suspense followed. We remained in Philippopolis for the most part and were glad to aid in the vigorous efforts of the Woman's Benevolent Society of the church there in the work of helping to fit out recruits for the army. Into the midst of this work came the call, which we recognized later on as unmistakably of the Lord, to go again into the field-work, and, though the atmosphere 'smelled of powder and the knife,' as some of our Bulgarian friends said when trying to dissuade us from going, God led us safely to Sofia, and a week after our arrival came the declaration of war by Servia against Bulgaria. Then the purpose of our going was made plain. God *had* led us. Though denied the opportunity of doing what we would gladly have done in a hospital under the care of evangelical Christians, ready access was given us to any and all of the hospitals, which were hurriedly improvised to receive the multitudes of Bulgarian soldiers, who, surprised and immensely outnumbered by the treacherous onslaught of the Servians, were brought to Sofia — wounded, suffering, dying. Dire as was the need, for some days, of nursing, we recognized that there was another form of ministry for us, which none others took up. This was to try to minister comfort

to the hearts of these men and, in their hours of suffering, to point them to the life eternal. As the wounded began to convalesce, they became eager for reading. Then came Testaments and Psalms and translations of two admirable little war-stories, from Samokov, Scripture text-cards from Philippopolis, and nearly five hundred copies of the New Testament and Psalms, in a larger type, for use in hospitals, from Dr. I. G. Bliss, of the American and Foreign Bible Society, and two hundred copies weekly of the *Zornitza*, for which the soldiers were extremely thankful. What glad hours were those when at last, our lack of faith having been put to shame by the eagerness of the patients to receive the Gospels, — and never having once encountered a hindering word from attending physicians or boards of managers, — we laid aside the restraint which we had allowed to press upon us on account of the restriction of the government upon the distribution of the Bible among the soldiers, and freely gave what had been committed to our care for them! We shall never forget the happy, interested faces which, forgetting for the time their pain, bent over the Testaments, which were received as precious treasures. The blessing of God ever abides upon his Word, so we will wait in hope to know of the harvest which He will garner for his own glory from this time of seed-sowing during the war. It was eminently Bible-work, not directly among women, but among the fathers, husbands, brothers, and sons of women, and the work is one."

TAKING DEEPER ROOT. — EARNEST PRAYER.

"What we have seen and heard proves that the work of God in the hearts of the women and children of this Bulgarian nation is taking deeper root, and the laborers are appreciating more and more the privilege and the responsibility of their position. Husbands, fathers, and sons feel increasingly that their wives, daughters, and sisters must be educated in the Scriptures if their homes are to

be enlightened as truly Christian homes should be. The band of teachers during the past year has been small, but consists of faithful, consecrated souls upon whose labor God's blessing rests.

"Prayer-meetings in most places have been maintained with unwonted interest and frequency, especially during the dark days of the war, when mothers, wives, and sisters unburdened their hearts before the God of battles and pleaded for his care to preserve their loved ones and their nation. Who would dare limit the power which such humble gatherings have had with God to bring answers of peace to Bulgaria?"

Western Turkey Mission.

CHEER FROM SMYRNA.

IN his annual report of the Greek Evangelical Alliance, Smyrna, Dr. Constantine gives this cheering word:—

"The brethren begin to realize that contributing to the work and attending to the means of grace are not all that the Lord expects from them, and hence each one tries to work for the Master in his own sphere, and our Sabbath evening social meeting has become a gathering for consultation about winning souls. We rejoice that here in Smyrna a deeper religious interest pervades the work, and some are waiting to be admitted to the church. We have some recent cases of unusual interest. A middle-aged man, driven to despair by business troubles, tempted to find relief by suicide, came into our prayer-meeting two weeks ago and is now a most anxious inquirer. Four weeks ago a man called on me one evening, almost broken-hearted, wishing to know if there was any hope for him, and, as he gave me his history, I wondered at the longsuffering of our God. This elderly man had persistently followed a life of blackest sin; yet God was calling him to repent, and he heard the voice and, we trust, is now *one with us*. A young Jew has renounced all worldly prospects for Christ and gives us great hopes concerning his future service in the work.

"As an indirect result of this work, we rejoice that public sentiment is aroused to secure preaching in the Greek Church. A society has been formed, in the old Greek Church, of about two hundred members, who support a preacher at an expense of over nine hundred dollars per annum, who preaches twice each Sunday throughout the year. Other priests are encouraged to preach, and one Sabbath *five* sermons were preached in the Greek churches of this city. We pray that we may be kept humble and faithful and that the Lord may do yet greater things among us."

THE BOARDING SCHOOL.

In the same connection Miss Mary L. Page writes, May 14, of the Smyrna Boarding School for Girls:—

"We have been helped and comforted by the steady religious interest among the girls, especially in connection with the Greek work. Dr. Constantine's prayer-meetings have been a real inspiration. The fervor of the brethren has been like that of revival times. There has scarcely been a week in which some one has not risen for prayers or decided for Christ.

"Two of the Greek girls, who became Christians over a year and a half ago, had been hindered from joining the church by the opposition of friends at home; but of their own accord they came forward in the fall and asked to unite at the next communion. Others came with them, and on the first Sabbath in January eight united with the church. Of the boarders this year one half, or fourteen, are members of the church: six Armenians, eight Greeks. Of the remainder, eight, which includes all of the Greek boarders, have expressed their decision to live for Christ and are trying to live Christian lives. Many of these have decided this year.

"This year also has been started our first missionary society. The members of the church meet on Saturday evenings and make useful or fancy articles which are to be sold and the proceeds divided between home and foreign missions. Some of them also have mite, or *para*, boxes. At the close of the evening fifteen minutes

are spent in prayer. They are all interested and enthusiastic over the society."

THE KINDERGARTEN. — A REFORMED BOY.

Mr. Bartlett, in the annual report of the Smyrna station, says of the kindergarten work:—

"The children are enthusiastic in their love of the school and of their teacher, and their parents are delighted with their progress. The change in their conduct has often been exceedingly gratifying. From wilful, disobedient, quarrelsome children, some have become gentle, obedient, and loving. The case of one little boy demands a brief notice. He was almost the personification of ugliness; was profane and quarrelsome, and so bad that the teacher of the Boys' School was unwilling to retain him. But now he has become a model of gentleness and obedience, apparently loving all that is lovable and hating all that is bad, and his teacher has strong hope that the grace of God is implanted in his heart. His influence, also, over his intemperate father has been very marked. Repeating his Bible-lessons at home, his father at length became interested in the precious words and began the daily reading of the long-neglected Book. The gratitude of his parents is unbounded, and though they are poor his tuition in full is promptly paid."

GROWTH AT SOLOZ AND YENIJE.

In his annual report of the Broosa station, Mr. Baldwin says:—

"While there is nothing of special interest from the other out-stations, we gratefully mention the blessing God has been pleased to bestow upon the labors of his servants in Soloz and Yenije. In the former place the increase has been, as it were, by natural growth, and the gain can be counted on as permanent. The people are fast approaching independence. They will probably pay one half of all their expenses this year and may ask to be organized as a separate church. In Yenije, in addition to a steady growth, there

has been a somewhat sudden awakening the cause of which is not quite apparent, but the result has been to fill to overflowing the building in which religious services are held. The average congregation of 100 to 120 was all that could really be comfortably seated. Now, however, for several months three hundred or more have pressed in until there was no standing-room even left, and in this position they have remained quiet and attentive through the whole of the service. A similar interest has been shown in the women's meetings, and they have been crowded as never before.

"Past experiences have taught us that we cannot expect all this increase to remain firm adherents to the truth; still we may, and do, believe that *many* will persevere to the end. We heartily sympathize with the brethren in this place in their disappointment over the long delay there has been in getting permission to build their new chapel. How they and we all would rejoice if they could now throw open wide the doors of their new church to the crowds that are eager to hear the gospel!"

NEW LIFE AT AZIZIA.

As a specimen of the work doing in the Cesarea station, we take the following from the annual report by Mr. Farnsworth:—

"The report of last year spoke of tokens of new life at several places, one of which was Azizia. The people in this thriving new town have shown their new life by building for themselves, without even asking help from the Board, a neat and appropriate room to accommodate their school and their Sunday congregation. They raised something more than thirteen liras among themselves. They secured something more from friends, and one of their number got some help from a brother of his doing business in America. The room will easily accommodate a congregation of 175 and, with some crowding, even 200 may be seated, as proved by the congregation at the time of a visit last January. It may be remarked, by

the way, that Azizia is now one of our more interesting out-stations. The manly course of our brethren and the earnest, faithful labors of the preacher and his good wife have secured for them the goodwill of nearly all the people. At the time of the last visit of a missionary, in January, an examination of the school was attended by the kaimakam (district governor), the judge and other officials, and by many of the most influential men of the town."

ENCOURAGING WORK IN ZILLEH.

The following is from the annual report of the Marsovan station, by Mr. J. F. Smith:—

"The work in Zilleh (the ancient Zela) has been particularly encouraging. It is an exceedingly wicked city. I saw it written on the bold, bad faces of its women, who lined the streets as I entered it with a wedding procession, as also in the fierce quarrels of our mounted escort, who fought one another with cudgels and revolvers. I heard more of it from the preacher who had spent nine years among them, whose death was reported a year ago. Five persons were received to the church at the beginning of the year. These, with the exception of a Greek brother who had moved away, were the 'firstfruits' of those twenty thousand souls. After the preacher's death the place remained vacant for many months. But his life, and his death also, had made an impression. The people longed more than ever for a spiritual guide. In the fall we sent two of our theological pupils to spend their vacation there. The school ran up from 20 or 25 to 70, and the congregation from scarcely 50 to 100 and 150. Moreover ten persons, five men and five women, were added to the church. But, as usual, success developed opposition. This 'new way' was spoken against, and its frequenters were anathematized. Some ceased to come to the chapel, and some took their children away from the school. Still the greater part remained. It seemed a pity to withdraw our theological pupils in such a crisis. But it seemed an equal

pity to have them drop out of their class. Their place in Zilleh is now only imperfectly supplied by another. But we earnestly pray that He who works by many or by few, and who 'has chosen the weak things of the world to confound the things which are mighty,' will still prosper his new work there."

LIGHT AT ORDOO.

In his annual report of the Trebizond station, Mr. Parmelee thus speaks of Ordoo:—

"This year, as heretofore, the centre of progress and spiritual activity is at Ordoo. There the tide still moves on with unabated vigor. The last attempt to stop the work by persecution occurred more than a year ago, when some Greeks stoned a house in which a prayer-meeting was in progress. The offenders were summarily punished, and such a thing would not be thought of now. The work at Ordoo has not only lived down all opposition, but has gained the respect of the leading men of the town. While there lately our call on the chief-man of the Armenians was returned, as well as that on the local governor. I noticed on the walls of the Gregorian schoolroom a series of Scripture illustrations from which the Bible was taught by object-lessons. I observed too that several books published by our mission press were used as textbooks. How different all this from twenty years ago, when, on my first visit to Ordoo, the leading men of the town contemplated driving me away, and when many of our books were actually seized and burned!

"Nor have the brethren fallen into that apathy which too often follows the cessation of persecution. They are still the same warm-hearted Bible-Christians, reading the Word of God for themselves and pressing it on others. They are persistent in proselyting, not afraid to be known as fishers of men, and when one falls under their influence it is hard for him to escape without accepting the truth. From a worldly standpoint it may seem unfortunate that the greater part of these brethren are so poor that they are obliged to go abroad for several months each year in

search of work. But if they preach the truth as they go, it is a happy circumstance that the light should spread in this way."

THE BIBLE IN TREBIZOND.

The important work which Miss West has been doing in Trebizond will be seen from the following extracts from her "Statement":—

"No less than fifty Armenian houses were visited during my stay in Trebizond, mostly strangers to our Protestant community—some of them many times, and none without personal spiritual conversation, often with reading of the Word and prayer. Six Gospels in Arabo-Turkish were left at Turkish houses where the women could read. In my rambles about the town I came upon three schools for Moslem children, boys and girls, taught by Turkish women—sometimes a mother with her babe in her arms. In each case I left a Gospel with the teacher, which was gratefully received. It has been a surprise that so many Moslem women can read, and that the Turks are so ready to receive and read the Gospels. I have sold not a few copies to men—six on one day in the open street. In passing a byway one afternoon with a friend, having my basket on my arm, a young Turk of perhaps twenty-five years stopped to say: 'I wish the story of the life of Jesus Christ.' In one or two Turkish houses a number of Moslem women collected and listened attentively, afterward sending for us again to 'come and preach to them.' One of the women read aloud to the others with great fluency. We spoke of Isaac as the son of Abraham. 'No; it was Ishmael,' she said quickly. 'Ishmael was the son of Abraham.' Word has come since from another Turkish house that the women had read the Gospel I left and were much pleased with it; they wished the teacher to come and visit them. Stopping to speak with some pleasant-looking Turkish women one day, one of them read aloud from the Arabo-Turkish Gospel to the others. I left it with them, and a scribe came to the door as I went on my way. I feared he might

oppose their reading; but on my return, an hour later, they were watching for me with others who had joined them, and begged me for a good visit in their houses. A day or two after five of these Moslem women came to the mission-house to see me. They were very quiet and respectful, and soon one of them read to the others the 'Sermon on the Mount' from the Testament which I handed her. As they all gathered around her in various attitudes of earnest attention, it formed a group for a painter.

"The partition-walls are breaking down and the light is spreading. In a sermon which I heard from the vartabed in the Armenian church of Trebizond, he strongly enjoined upon the mothers the duty of reading the Gospel, and has since expressed his earnest desire, in public, that 'Armenian ladies might be found to go from house to house and teach their sisters.' It may be well to mention a rather remarkable interview which I had at the house of an Armenian, not long since, as showing the working of the truth. I was invited to meet some poor ignorant village-women and tell them my message. At the hour appointed I found to my surprise a good-sized room well filled with men, as well as women, of the more intelligent class. I at once disclaimed all intention of entering into controversy, and we were soon discussing the vital doctrines of a living Christianity as set forth by Christ himself. This went on with no pause for about two hours. I was much pleased with the quietness and calmness of the speakers and the opportunity afforded me for a simple exposition of the way of salvation through Christ alone."

Madura Mission.

A ZEALOUS PASTOR. — TIMID BELIEVERS.

MR. J. E. CHANDLER, of Battalagundu, writes, June 9: —

"Pastor Pitchamuttu some two years ago, while laboring as a catechist in his native village, though quite a young man, was called to the pastorate of the church

at our Sanitarium, where he remained for a year. In January of this year he was installed as pastor of the church here at Battalagundu. He has entered upon his work with much zeal. His visits from house to house, holding what he calls little prayer-meetings with every family, have already resulted in some new families joining the congregation, and he is sanguine that others will follow, as one of the men is the head-man of his caste.

"During one week in every month the pastor, with six and sometimes eight of the catechists, goes on the itineracy, preaching in those parts of the district where there are no Christians. They live in a small tent which they take with them in a common cart hired for thirty-seven cents a day. This is all they need to convey them, with their tent, cooking-utensils, books, tracts, etc. etc., from place to place. They enjoy the work and often return much encouraged by what they have seen and heard of the Lord's working among the people.

"I believe there are many, not only in the city of Madura but in the country villages, who accept Christianity as the true religion. But they have not the courage of their convictions. They dare not face the opposition which would arise if they were to come out boldly and be baptized. A caste-man once told me that he believed the Christian religion was the only true religion and hereafter all would accept it. But they must come all together in a great crowd, as they could then support one another. But if he should now join the Christians, his nearest relatives would all turn against him, seize his property, take from him his wife and children, leaving him a beggar entirely dependent upon the Christians for his daily bread. This would doubtless be true in many cases. But Christian natives are becoming better able than formerly to secure their rights, especially those who are well-to-do. A poor man, either Christian or heathen, still finds justice unattainable in the native courts. They will sometimes, in bribes and presents, spend twenty-five rupees to collect a

debt of five. So that the tendency is for the rich man to grow richer and the poor man to grow poorer."

Ceylon Mission.

HOME AGAIN. — GOOD NEWS.

MR. S. W. HOWLAND, of Tillipally, soon after his arrival at his field from his visit to America, writes in this buoyant strain, June 29:—

"The outlook of the evangelistic work is quite encouraging. There are a number of interested persons, and a new church is just starting in North Elaly, about two miles distant. There seems to be a move forward on all sides, and I hope our thirteen churches may within three or four years become twenty. We have charge also of our old field, Chavagacherry, and last Saturday we went there to meet the catechists, Bible-women, and teachers. A little money which we received from personal friends came very opportunely to save some of the school-houses there which have not been able to secure funds for proper repairs since the cyclone, eighteen months ago. We were encouraged to learn of ten or more candidates for church membership there, some of them not very young. One case especially interested us, that of a man by whose house we pitched our tent in a retired village nearly two years ago. He was then an opposer, but now seems to have accepted Christ. This was the more encouraging as our tent-work seems sometimes like sowing seed by the wayside for the fowls of the air to pick up. I believe this is but one example out of many and only wish we could prosecute such work more. We have had some moonlight meetings here, and plan for some days in the tent in that field.

"It was pleasant to meet several hundred of our Jaffna Christians a few days after our arrival at the annual meeting of the Native Evangelical Society, which had been postponed in anticipation of our coming, and to give them greetings from America and words of encouragement; also to be present at the commencement exercises of Jaffna College

and witness the graduation of another class. We conclude that it pays well to visit America, not merely for renewing physical health, but for the spiritual uplift and quickening that one gets by being brought into close contact with that large branch of the Church of Christ on which this grand work rests."

RESULTS. — PROSPECTS.

From the long and interesting report of this mission for 1885 we quote the "Conclusion" as follows:—

"From the foregoing we learn that there are over 200 inquirers besides those mentioned in Miss Leitch's printed report, 31 preaching-services on Sabbath mornings, and more than 50 Sabbath-schools, where an average number of full 3,000 children each Sunday are instructed in the International Series of Sunday-school Lessons. We have a good force of natives at work and need only the power from on high.

"At the same time we are confident that the Jaffna churches are not ready to be thrown upon their own resources. We have already thrown upon them rather more responsibility than they can well bear. It is a significant fact that 78 out of the 109 converts for 1885 were from the four station churches where are resident missionaries. Only eight came from the six out-station churches, the remaining twenty-three coming from the three stations not occupied by missionaries, but frequently visited by them. Of the 641.73 rupees raised for the Native Evangelical Society during the year, less than 70 rupees came from the six out-station churches. The average attendance on Sabbath services is proportionally less at the out-station churches; the number of inquirers is also proportionally less.

"Take away the American missionaries from this field, and, unless some other mission takes up the work, *five years* would suffice to produce such changes as would startle and grieve Christian America. Push on the work now, and *fifty years* hence we can agitate the question of finishing up the work and withdrawing from the field."

Hong Kong Mission.

MR. HAGER, under date of July 12, reports a preaching tour in the region where most of the Chinese who have returned from California reside:—

“My plan at this time was to spend a week or more in one place and preach in all the surrounding markets and villages. This course must be adopted in order to give the people any correct idea of the gospel, for it is often the case that persons may hear a little of the truth but not enough to have any intelligent idea. Traveling preachers who spend very little time in a place cannot effect much, for the Chinese must be taught over and over again, and even then they very often misapprehend the simplest truth.

“At our Kwong Hoi station the work of preaching is carried on every evening, and many listen to the gospel perhaps for the first time. A few are looking into the doctrines of Jesus, but the many are too much engaged in business to heed the warning voice of God. Some are open and avowed opposers of the truth. In some respects the work seems not encouraging. Some of the women are at times induced to listen to the gospel. Generally we have no access to them, but when we go to the different villages we usually find that a number come first to see and afterward to hear. The gospel does not awaken in them that hatred so often witnessed among the men.

“Let me relate an incident of the recent persecution of one of our members. He bore much for Christ before baptism, and since then it has been a period of trial and suffering persecution for the Master's sake. Some time since he married, and his wife almost immediately took the part of her husband and was willing to believe him as to the great value of the Christian religion. When he was shut up by his mother and not allowed to go out of the house, she was the companion of his suffering and sorrow and sympathized with him, and her reply to him had a little of the spirit, if not the words, of Ruth to Naomi. ‘You know,’ she said, ‘which is the true

God; and if you are unwilling to serve the idols, I will also worship them no longer. If you are persecuted, I will bear the persecution with you. It may be that after a while we shall be cut off from our kindred and relatives and be turned into the street houseless and homeless; that will be hard to bear, and perhaps we shall have no rice to eat and must die of starvation; but you know about these things better than I, and I am willing to believe as you do. If you say that your God will protect us, why, then we will serve him.’ It is true that not all the Chinese women are so minded, but I believe that if their husbands are Christians and exert the right influence over them during the first stages of their married life, they will usually turn to Christ. Very often, however, the relatives oppose them so much that they do not declare themselves so outspokenly for the truth.

“We hope, God willing, to open a new out-station some twenty-five miles from Kwong Hoi, where we shall have access to a number of surrounding markets. I spent a week itinerating there and found the people quite friendly. It seems that last year while passing through here I had given a man some opium-pills which cured him of his habit, and on this occasion I was asked on all sides for these same pills, but unfortunately I had none with me. This seems a little thing, but it may be the open door for us to do some good in this region.”

Japan Mission.
A TOUR IN SHIKOKU.

MR. ATKINSON, of Kobe, sends, June 18, an interesting account, as follows, of a tour in Shikoku, the large island south of the main island of Japan:—

“I left Kobe Monday night, April 12, on one of the usual inland-sea steamers, and reached the city of Takamatsu at 8 A. M. the next morning. The place looks quite picturesque from the water, the usual insignificance of all Japanese cities being relieved by the towers and walls of the castle that are built close to the sea. It has a population of about 47,000; 74

Buddhist temples with 125 priests, and 20 Shinto shrines with 30 priests. The differing sects of Buddhism are at least five; of Shinto also a few. It is easy to see therefore that heathen religions are not extraordinarily united nor remarkably economical. In the evening four successive sermons were preached in a small theatre. There was some noise and a little disposition to make fun.

"I was called on next morning by a gentleman who is teaching English here, and seven other men with him. He said he was very anxious to have a Christian missionary take up his residence in Takamatsu, as the people were so unenlightened and knew nothing of Christianity. I replied that I was glad he took such a warm interest in the best good of the people, and that it was almost decided that Mr. Murai, a gentleman educated in our Kioto college, would settle in Takamatsu and teach Christianity to all comers. The response came as I expected: 'Yes, but I don't want a Japanese; I don't like Japanese missionaries. I want an American.' He seemed to think that we should jump at the chance to teach in his school for his pecuniary profit, in order that we might use it as an occasion to propagate our religion, and was probably disappointed that I did not accept. *Such* missionary opportunities offer on every hand."

THEATRE SERVICE. — A STORY OF A
CROSS.

"At night a preaching-service was held in the largest theatre in the city. I did not go until it was about time for me to speak. I found that an extra amount of noise had been made and that two of the speakers had been compelled to stop. This was not very encouraging, and I felt a great reluctance, if not positive repugnance, to going on the stage at all. But I had been much helped during the day by the words of Jesus: 'I came, not to do mine own will, but the will of him that sent me,' and thought how he 'endured the contradiction of sinners.' After being announced, I entered by the actors' usual way. I was greeted with bows, loud shouts, clapping, and some jeering.

While the crowd was shouting, clapping, howling, I took the opportunity to look out on my surroundings.

"The theatre was very large. The roof-timbers, as usual, were all visible; the galleries, posts, everything, unpainted, unadorned. The lights were few and dim, making the whole interior still more weird and strange. The audience packed the building, and, as they clapped, shouted, and turned their bronzed faces toward me with great earnestness, I felt as in a dream. Then a great silence fell over all. After a time I began to speak, conscious that somehow or other the audience was with me. This continued for some time, when there was an attempt made to interrupt; but a saying from Confucius proved a most happy and effective settler of the trouble. While saying that Christians worship but one God, and that all peoples ought to worship and serve him, a few voices shouted out: 'Japan has its own gods and wants no foreign god!' When I said that salvation from sin and eternal life and blessedness are obtainable only through Jesus and his death on the cross, many voices responded: 'No! No!' I then told them the following story of what happened in Japan in the olden times: —

"A daimio, or native baron, used his farmer-retainers most tyrannically. Various means were employed to win his kindness, the result in every instance being the greater oppression. As a last resort Sakura Soguro, a leading farmer, decided to hand a document concerning their grievances directly into the hands of the *shogun*, or military chief of the empire, the penalty for which was death. He was successful and the baron was compelled to modify his treatment of his people; but Sakura Soguro must die for daring to present the matter to the shogun. The people of the domain pleaded for his life without avail; and, according to the usage of the times, he was stretched on a cross and his wife on another, while his three little children were beheaded before his eyes. 'Ask those villagers,' I said, 'relieved of the dreadful oppression of an evil lord, what they think of him and of his

cross? Did they not worship him as a god?' The attention was almost breathless, as I told the story; for it is an old and exceedingly popular story in Japan, acted in every theatre, and known by every child. How strange it must have seemed to see the blue-eyed foreigner, representing lands and peoples far away, standing on that stage and telling a story they all knew so well. And as they listened to the application of the story, who can tell what new ideas burst in on their minds about the cross of Christ, which for centuries in Japan has been such a hateful and hated thing."

A SHINTO TEMPLE AND ITS GODDESS.

"The next day two men, who had been at the theatre the previous evening, came from a place five miles away and asked me to preach in their town that night. It had been the intention to give the day and evening to inquirers in Takamatsu, but we concluded to go. The village contains 1,200 houses, has five Buddhist temples, representing four sects, and one Shinto temple. The priests number twenty at least. The Shinto temple is built on the top of a hill at one end of the town, and is reached by a long flight of stone steps. The deity worshipped is a woman, called 'The goddess of the weaver's beam.' The story of the goddess is as follows: In ancient times the embankment of a huge reservoir just above the village threatened to give way. The place and the fields in all the region would have been destroyed. Men and women rushed out to mend the widening gap with such stuff as was at hand; but the breach could not be stopped. Among the excited women was one who rushed off with her weaver's beam in hand. On seeing the breach she at once tossed in her burden and then leaped in herself, calling on the people to hasten and throw everything at hand on top of her. She was taken at her word, buried alive, the gap stopped, and the people and their property saved. The temple was erected to her honor and she elevated to the rank of a goddess with the title, 'Chikiri no Kami,' or, 'The goddess of the weaver's beam.' It is in this way that the Japanese from

ancient times have honored their brave ones and multiplied their Shinto gods.

"This story and the one of the farmer show that the idea of the sacrifice of one life for the good of the many is not a new one, and so makes the presentation of the sacrifice of Christ for all an easier matter.

"Our service was in the miserable and dimly-lighted theatre. The audience was quiet, but showed little interest in the sermons. The intellectual life of the place is very low. Religious festivals, with their carousing concomitants and theatrical representations of gross form, constitute the chief interest of the many. There seemed to be no ripple of response to either the thoughts or illustrations presented. It seemed like throwing stones into a lake of mud rather than into one of living water."

SAKAIDE AND MARUGAME.

"*Friday, 16.* — Set out in a pouring rain for Sakaide, distant twelve and one-half miles, accompanied by the pastor of the Hiogo church, by Mr. Murai, evangelist at Takamatsu, and by Mr. Hishida, the evangelist at Sakaide, who had come on to Takamatsu to help there. On Sabbath evening we preached. The theatre is of the usual kind. The chief business of the town is the manufacture of salt from seawater. The intellectual condition of the people is under the average. There was no disturbance, as last fall, though a few partially intoxicated men made a little noise. The Japanese do not drink in saloons, but invariably in their own houses, or in places called *kasseki*, or pleasure-houses, and usually at night. Because of this tourists are deceived as to the drinking-habit in Japan: for but little drunkenness is seen on the streets. Three sermons were preached, and then we went to Marugame, five miles distant, a castle town and military depot where there are a few Christians."

SOME INTERESTING CHARACTERS.

"Sunday morning, the 18th, five persons were examined for baptism — one the widow of the chief retainer of the daimio of a neighboring place. In former times they had lived in ease and plenty,

but during the new *régime* attempts at using capital had resulted in the loss of everything. The husband being dead, this lady is compelled to take in washing and to go out hair-dressing. She is a bright, intelligent, middle-aged woman. Her eyes and face shone the whole day long with delight. Her daughter, a child of twelve, was also examined. Though a child, she has had to bear her full share of petty persecution. Her schoolmates call her 'Yaso.' This is 'Jesus' in the sound of the Chinese characters, but in Japan it is ordinarily used contemptuously. When on the street she is shouted at as 'Yaso.' Teased as 'Yaso,' yet she has bravely carried herself through it all. It seems that once her faith was sorely tried. The mother had been speaking of the pittance on which they had to live — not more than enough barely to keep them, there being a limit both to the work to be had and the work she could do — when the child broke out with: 'But, mother, what shall we do if the people will give you neither washing nor hair-dressing to do when they know we are Christians?' The question must have been a heart-searching one to the mother, but her faith held her safely; or rather the Arm that is mighty to save held her in safety.

"Another one examined was a middle-aged man. The evangelist interrogated him very thoroughly. The wife, it seems, cleaves to her Buddhism. The evangelist spoke of this, and of the difficulty the man might have in bearing with her and at the same time carrying on his Christian life, and added: 'Suppose that she in her anger should take some article and beat you on the head, what would you do?' The man assumed an erect position and replied: 'Oh! She's nothing but the woman; the master's authority is with me!' The manner of the reply made me think that the evangelist had touched a tender spot, and what I have heard since confirms my opinion. His daughter also, a girl of about fourteen, was examined. I have more hopes of her steadfastness than of her father's. These have all been

led into the Christian life by a woman, a member of the Matsuyama church, whose husband is now in official employment in Marugame. In the afternoon we observed the Lord's Supper. There are now about fifteen baptized Christians in this region. So I decided that the evangelist move from Sakaide to this larger, more intelligent town and make Sakaide an out-station."

THEATRE SERVICE. — A STORMY
AUDIENCE.

"At night we had a theatre service. I did not go until it was nearly time for me to speak — about ten o'clock. As I entered the rear of the stage I heard sounds that assured me that all was not plain sailing. There was loud talking back and forth in the general audience while Pastor Murakami was speaking; but he worked bravely on as a captain might try to carry his ship through a storm. Presently there was a general howl and a movement that shook the whole structure. I looked through the slides and saw the whole audience on their feet, howling at the top of their voices and crowding each other back and forth. A policeman, with sword and lantern, mounted the stage, waved his lantern as symbol of imperial authority, and shouted at the top of his voice to the seething crowd, but he might as well have waved his lantern to a typhoon and commanded it to calm down. Eventually quiet came. The speaker added a few words, and then spoke of the address I would next make. I felt as though it were useless to attempt to do anything, for I found that most of the speakers had been interrupted. I was very tired, and felt as though I had neither the strength nor the courage to attempt even to address such a crowd. However, I entered through the usual wing and took my stand in the centre of the stage. Of course I was greeted very boisterously, though I did not think the uproar sounded rude. I found that I had to play a little with the audience to get them into a hearing mood. The sermon I had intended to preach had to be omitted, while I talked as the changing

mood of the hearers seemed to require. The house was packed too full for comfort, the air was bad, and there were evidently some who wanted to make a disturbance. To test the feeling I finally said: 'This is the first time I have ever publicly preached the Jesus religion in Marugame, but from this time on I expect to come occasionally to do so.' I more than half-expected to hear a tremendous outburst of noise, but was agreeably disappointed. I made my sermon short, and the meeting closed quietly.

"Monday, 19. — Left Marugame for Tadotsu, accompanied by the evangelists, to take the steamer home. We took dinner and then prayed together and so parted. With workers now settled in the important cities of Takamatsu and Marugame I feel that the inland seaside of Shikoku is well provided for, for the present."

Western Mexico Mission.

GRATIFYING GROWTH.

MR. CRAWFORD, of Guadalajara, writes, July 13, of important progress in his field: —

"I spent a pleasant and profitable Sabbath, the Fourth of July, in Tlajamulco, where we observed the Lord's Supper and received five to membership and also baptized five others, children of the families received, making ten baptisms. The house was full and all deeply interested. Although they gave us a farewell meeting Saturday night of their own accord, they took occasion at the close, although late, to repeat their regret and give assurance of regard and gratitude to you for sending us, that is, sending them the gospel through us."

"The communion here at Guadalajara I was hardly able to attend, being in bed all the forenoon; but was present at night and took part as usual. There are now in the two churches about seventy members, not saints yet, but we hope with at least the beginnings of the Christian life, although not very visible in some. This membership of our two churches, together

with the number of workers, the two schools, etc., is a gratifying increase as compared with four years ago, meeting, as the work has from the start, the double opposition."

Northern Mexico Mission.

INSPIRING WORK. — SEED BEARING FRUIT.

MR. CASE, of Parral, writes, July 6, of his interesting work: —

"The work here, always inspiring, is growing continually more so. Although my faith in the power of the gospel was strong, as I thought, when we came to Mexico, I can but marvel at the results we now see from somewhat less than two years' work. Already we find ourselves with a church (soon to be formally organized) of such numbers and intelligence that many a home missionary in the States might feel strong and thankful were he the pastor. Several interesting cases have recently developed, illustrating the speedy and gratifying returns from seed-sowing in this soil. One year ago last April, although having but few words of the language at my command, I made a general canvass of the city with Bibles and tracts. During the month something over thirty Bibles were sold, besides numerous copies of the New Testament and single Gospels. Until two months ago we heard nothing from these Bibles except in some instances that the priests had taken possession of them; but now we have the history of *two*, showing how some seed fell upon good ground and what became of it.

"One Sabbath evening in the spring a man of more than usual intelligence might have been seen in the crowd outside our chapel door. He seemed an earnest listener. It was not long before he appeared at our evening prayer-meeting, which is somewhat less public. The next Sunday he came, bringing a young lady whom he introduced as his daughter. Next the mother came with them. From that time they, except the invalid mother, have been *constant* in their attendance, and they are so earnest in their desire to

know the truth, and so marked and rapid has been their spiritual growth, that we cannot believe that it is anything less than a genuine work of the Spirit; and last Sabbath they desired their names proposed for admission to our communion in October. A few days ago the father told me the story of their new life: that the starting-point was the day when I visited his little store, sold him the Bible, and presented the tract. The new book was read daily, first from curiosity, then from interest, which constantly increased. Already they have begun to read the Word to their more ignorant neighbors, among whom they are highly respected; also a Bible and various tracts have been sent to a son in a distant village.

"The story of the other Bible is almost a repetition of this — only it was first a

bright boy of fifteen who began coming to our Sabbath-school. Very soon his mother and two younger children accompanied him, not only to the Sabbath-school, but to all our meetings, and now the father has expressed a desire to come. As in the other case, a copy of God's Word and one or two tracts were the only visible means used by the Spirit.

"There are other items pertaining to the work no less encouraging. Since January first of this year the membership of our Sabbath-school has more than doubled, the average attendance being now over forty. Last Sunday one of the brethren came to me with \$5.00, which he desired me to add to the organ fund. This man has a family of eleven to support, and the \$5.00 given indicates no little self-sacrifice."

Notes from the Wide Field.

JAPAN.

STATISTICS OF EVANGELICAL WORK. — The Evangelical Alliance of Japan reports that there are within the empire 168 churches organized, 57 of the number being wholly self-supporting. The native ordained ministers number 60; unordained, 113. The total church membership is 10,775, besides 903 baptized children. The total number of foreign missionaries is 280, of whom 110 are men, and 74 unmarried women. The adult converts baptized in 1885 number 3,115. Rev. J. H. Ballagh, of the Reformed Church Mission, writing of these statistics to *The Sower and Mission Monthly*, says:

"There are five great ecclesiastical families laboring for the Christianization of Japan, namely, the Presbyterian, Episcopal, Baptist, Congregational, and Methodist. Besides these, there are single representatives of the German-Swiss Lutheran, and American Society of Friends, besides a number of voluntary laborers, as Dr. T. W. Gulick, Mr. C. N. Benton, Miss H. G. Brittan, Miss McCully, and others engaged in private or government institutions of learning. There are also foreign congregations and Sunday-schools at Tokio, Yokohama, Hakodate, Kobe, Osaka, and Nagasaki; also a Seaman's Mission at Yokohama and at Kobe. Two Bible and two Tract Societies are also diligently circulating the printed page. They have their chief depositories at Yokohama, with branch stores in many of the large cities of Japan."

Mr. Ballagh gives an analysis of these "ecclesiastical families" as they are working in Japan, from which it appears that the Presbyterians have 91 missionaries, 33 of them males; the Methodists 65 missionaries, 24 of them males; the Congregationalists 48 missionaries, 17 of them males; the Episcopalians 50 missionaries, 24 of them males; the Baptists 24 missionaries, 11 of them males; while there are three missionaries unclassified.

AFRICA.

THE LIVINGSTONIA MISSION. — The Free Church of Scotland has issued a small pamphlet giving the story of eleven years' work in connection with this mission, with an

appeal for further aid. The mission was organized in 1875 as a memorial of David Livingstone and for the purpose of carrying on the work which he had begun. In 1875 the *Itala* was placed upon Lake Nyasa, and from that time the work has progressed at different points along the great lake. A road of about seventy miles in length has been made on the east side of the Murchison cataracts. Another road has been commenced and fifty miles of it completed from Lake Nyasa toward Lake Tanganyika. A market has been opened and already 500,000 yards of cloth, besides a great variety of other articles, have been sold to the natives of the interior. The African Lake Company, a society which combines philanthropic and commercial ends, has aided much in the opening of the region. In the medical department of the mission much has been accomplished, the natives already showing great confidence in the medical missionary. In 1884 the number of patients exceeded ten thousand. Educational work has been carried on vigorously. At each of two native villages, some miles distant from mission stations, the people, at their own expense, have built schoolhouses. Three stations are now occupied by missionaries: Bandawe, Mombera, and Mweniwanda; while other places are in charge of native assistants. The region which is occupied is well populated, and there are many villages having from two hundred to ten thousand inhabitants. There are at least fifteen tribes, speaking as many different languages. The slave-trade is by no means abolished, as will be seen by the following price-list of slaves on Lake Nyasa in 1880: For a strong young man the price was forty yards of calico; a young unmarried girl, fifty-six yards; a young mother, thirty-six yards, and for her child four yards extra; an old man or woman, four yards. The spiritual results of the missionary work are just beginning to appear. Seven young men and two young women have already made a profession of their faith in Christ, while others are looking forward to the same profession. Several small books and portions of the New Testament have been printed in the Chinyanja language. The committee of the Free Church Society appeal for £20,000 to carry on the work for the next five years, and they look for a hearty response to the call.

A BLOODY WAR STOPPED.—An account has recently been received from the mission referred to above of a fierce conflict between the Atonga chiefs near Bandawe, which, after a time, the medical missionary was able, by God's blessing, to bring to an end. An old slave-quarrel of seventeen years' standing was the occasion of the fight, which lasted for three days, many being killed and a still larger number wounded. One of the chiefs was seriously wounded in the arm and sent to the missionaries for aid. Dr. Kerr Cross gives an account of the coming of thirty-two armed men asking help:—

“After carefully considering the matter, we both agreed to go and see the wounded chief. It was to some extent a risk, as the way led right through the battlefield. We went, however, believing it to be a call from God. The bush on every hand seemed to us crowded with men. Every tree and shrub hid a black armed warrior. We found the chief lying in a grass hut surrounded by his men, who supported the disabled limb. After examining the arm, we explained the serious nature of the case, and showed that there might be life or there might be death in the case; and that, should the case go to the worst, they must never blame us. We further assured him that if he intrusted himself to our care we would do our best. The circumstances, their belief in witchcraft, and a dozen other things, occasioned this precaution on our part. This settled, we dressed the limb and bound it up with splints. The bullet had struck the left arm just above the elbow, and shattering the bone, had directed its course toward the elbow. Before we left, we offered him the mid-room of the cottage, now empty, where he might reside with a few of his men, and so be constantly under our care. This is the only suitable place we could offer, as the old infirmary of Dr. Laws's day has long since gone to the ground. Of course we lectured them on the foolishness of quarreling among themselves and cutting and killing one another like wild beasts.

“On the way back a messenger called us to the opposite camp, and of course we had to go. All the wounded were brought forward that we might give directions as to what each should do. What a sight they presented! arms and legs broken, great ugly gashes, and assegai wounds. It was the most ghastly sight I ever saw. We were then surrounded by three or four hundred armed men, and had a conference with them for upward of an hour. At last we got them to agree to peace, and immediately sent a messenger to the opposite camp. I am glad to say that in God's good providence we were the means of staying the bloody affair. The wounded chief came to the station in the evening, and has ever since been under our care. His case has caused us great anxiety, but, after a fortnight, we are beginning to be hopeful. In saving his life we might almost say we have saved the lives of upward of one hundred people. A chief never dies alone; for with him in the grave are put six or eight wives, some dead and some alive, and upward of one hundred of his men, etc. Otherwise, according to the native mind, what would he do in the spirit world?”

SHOA AND THE COUNTRY OF THE GALLAS. — *The Proceedings* of the Royal Geographical Society contains a notice of a journey by a French traveler, M. Aubry, who had visited Shoa and the Gallas. He speaks of the country of the Danakils, describing the natives as cruel and cowardly. Murder is not a crime among them, for the slayer wears an ostrich-feather which is white if the deed is recent, black if old. King Menelik of Shoa is described as a pleasant man of much intelligence, who appears anxious to encourage the arts of civilization, while his principal men are hostile to all Europeans. This traveler has surveyed the sources of two rivers, the Hawash and the Mugueur, the latter a tributary of the Blue Nile. Intelligence has been received that a murderous attack has been made on the mission station Gobanti, in the Galla country, by a large body of the Masai. Rev. Mr. Houghton and his wife were killed. This is the first time that Europeans have fallen by the hand of violence among the Masai.

PERSIA.

A MOHAMMEDAN CONVERT. — The English Church Missionary Society is now laboring in Persia by the side of our brethren of the American Presbyterian Mission. The relationship between the missionaries of the two Boards seems to be most friendly, and we find in *The Church Missionary Intelligencer* a glowing account of what has been accomplished by their Presbyterian brethren in Persia. The *Intelligencer* prints the following account of a remarkable Moslem dervish who had become a Christian in connection with the American Mission. The account was written by two of Dr. Bruce's native helpers who were visiting the stations of the Presbyterian Board:—

“We arrived at Sain Kala, a large village of about four hundred families, on November 21, and the first thing we heard from some of the people as we entered the village was that there were a few families there who had turned ‘Armenians.’ We pretended not to listen to them, as we thought we might, by being frank and candid, bring the inquirers into trouble; but we soon found out that there was no need of being so reserved. The next day being Sunday we rested at the place, and toward noon a man came to us and told us that a certain respectable person who had accepted the Christian religion would be very happy and much obliged if we would go and visit him at his house. We promised to go to him in the afternoon, if he would come and take us to that remarkable man. He came at the appointed time and conducted us to the house of Agha Syed Mirza Khaleel, the learned and intelligent dervish who has accepted Jesus Christ as his Lord and Saviour and leads the life of a perfect and true Christian. He was a dervish (as his father was before him), and a respectable and clever one too. Some years ago he was led by the Holy Spirit to think of the sinful nature of man, and his need of a Saviour to save him from his sins, and thereby to make him fit for the kingdom of

heaven. His soul, so to say, craved for his salvation; and, according to his story, the religion of Mohammed could not satisfy those cravings. Consequently, he became indifferent to that religion, and sought, in other religions, a salvation which might satisfy the longings of his soul. He left his village and traveled in Azerbaijan, going about from place to place. He tried Baabism and other branches of the Mohammedan religion in Persia, and Judaism, but all to no purpose. Being unsuccessful, he was obliged to return to his own place, with a very heavy heart. He one day went to visit his friend, the *naib* of the village.

"In the course of conversation his eye happened to fall on a shelf where a few books lay covered with dust. Being a learned man and a scholar, he got up to see what the books were, and the first which he took up was entitled the *Enjil*. He asked the *naib* what book it was, who told him that some time ago an Armenian goldsmith had presented him with it, but that, having read parts of it, he had found it to be a useless book, containing many queer things said of the prophet Jesus. On hearing this he was moved with a desire to read the book; and opening it and reading a portion, he concluded that it could not be useless and queer as the *naib* had described it to be. So he asked him to lend it to him for a few days, which the *naib* was not only glad to do, but presented the book to him. Taking it home, he began to read it from the beginning, and, by the time he had finished it, he was, by the grace of the Holy Spirit, convinced of the truth of it and of the Christian religion, and greatly wondered why the *naib* called it a useless book. He believed all that was written in it about Christ, and that satisfied the cravings of his soul; for 'the blood of Jesus Christ cleanseth us from all sin.'

"This was five years ago — in 1880. He found that all believers must be baptized and partake of the Lord's Supper, so he made another journey to Tabreez and to Oroomiah, presenting himself to the missionaries there as a candidate for baptism. The missionaries, after due examination, baptized him, and on his wishing to return and asking for the Holy Communion, they administered to him the Sacrament. At Oroomiah, where he stayed some time, he got more light and knowledge of the truth of Christianity, and returned to his village to be, in the hands of Almighty God, a means of giving the light of the gospel to his countrymen. This was three years ago. On his return he was not able to keep silence, and began to talk and preach boldly the salvation of Jesus to all whom he met, whether in the bazaar or in the houses of friends. He was, at first, persecuted by the people, and was once taken before the governor and accused of speaking things against their religion. There he was enabled to vindicate himself by saying that he never spoke a word against the Word of God — the *Enjil* — which he proved to be the Word of God indeed. On another occasion an enemy of his, a very bigoted Mussulman, told the governor a strange and immoral story as being 'written in the *Enjil*, which Syed Khaleel calls the Word of God.' The governor did not believe the story, but the man assured him it was written in the *Enjil*. Syed Khaleel and his Testament were summoned into the presence of the governor and a few other influential men. The governor repeated to him the story as related by the plaintiff, but Syed Khaleel, getting angry at the strange way the story was changed, opened the place in the New Testament where the passage was written in its pure and unalloyed form, and showed it to the governor, who, on reading it, was filled with anger against the man who had related the story in such a wrong way in order to bring the *syed* into trouble; so, heaping abuse on him, he dismissed him, ordering him never again to open his mouth against the good dervish. On this occasion, both the governor and the others had a long talk with the *syed*, asking him about the New Testament and the Christian religion which he had embraced, etc. He was able to preach to them the salvation which he had found, and left them amid the praises and thanks of his hearers."

FORMOSA.

A JOYFUL ANNIVERSARY. — *The Presbyterian Record* of Canada reports that in their Mission to Formosa four places have been added to the thirty-four occupied prior to the Franco-Chinese War. The Chinese government acted very honorably in the matter of the chapels destroyed or injured during the war, and the claim for damages (\$10,000) was promptly met. Dr. Mackay has been prominent among the missionaries, and on the ninth of March last a joyous service was held commemorative of the fourteenth anniversary of his landing on Formosa. Mr. Jamieson describes the day thus:

“It was an occasion of great gladness and of heartfelt praise. From all parts of North Formosa converts gathered in Tamsui — old men, young men, women and children. Some old men walked five days to share in the rejoicings and thanksgivings. Hundreds walked three or four days. A-hòa had been asked to decorate Oxford College and the girls' school. The effectiveness with which this was done was a fitting expression of the enthusiasm of the people. Arches of green boughs were erected in various places near the college; Chinese lanterns were hung in rows among the trees; flags were waving, especially the British, on one side of the college and the Chinese on the other. The day was spent in great joy. One thousand two hundred and seventy-three converts were assembled. Mandarins, civil and military officers, leading merchants and head-men in Bangkah and other places sent letters of congratulation. In these ways, besides making a fine display of fireworks, many non-converts showed their sympathy with the object of the gathering. Let Dr. Mackay speak a word about his own emotions in reviewing the past: ‘Fourteen years ago yesterday (March 9, 1872) at 3 P.M. I landed here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials, and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the traveling barefoot, drenched with wet; of the nights in ox-stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-top, and by the seaside; of the weeks in savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, by mobs, by sickness, and by the French, you will never fully know.’ Then referring to the wonderful contrast presented by the great and joyous celebration of March 9, he says: ‘I will tell you what I told the great multitude in and about the college, that being shut out from my beloved Formosa was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc. I do care to see 1,273 converts in Tamsui, all assembled together. There is no sham, no romance, no excitement, no sentimentalism here. No; but stubborn fact. When I landed there was not one. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty.’”

 Miscellany.

REORGANIZATION OF CHRISTIAN GIVING.

WHAT the Church needs for the work of beneficence that is laid upon her is some reorganization of motive power. Somehow the spiritual force which she has a right to claim does not work up to the level of such consecration as the case demands. The old system is worn out.

Publishing and begging agencies whip up a languid and unsteady zeal. Sermons on missions, eloquent appeals to pity, vivid picturings of pagan woes, all are unavailing to keep the stream of beneficence enlarging *pari passu* with the field it has to irrigate and which is open to its flow. Widening doors and lagging revenues give warning of the danger of guilty failure.

Is there not demanded by the times a directer method of liberating and applying spiritual force than that which is now in vogue? Just here is where the deliberative system comes in with its fuller efficiency. The impulsive method compares with the systematic precisely as the stage-coach era in locomotion compares with that of steam. In the former the gain comes by superseding the intervention of vegetable and animal chemistry in liberating latent force; and in the latter by dispensing more or less with the mediation of human sympathies. As in the former case the force comes more immediately from nature's great reservoir, so in the latter, the spiritual power comes more directly from the one infinite and only source, the Lord Jesus Christ. Then duty takes the place of feeling, and debt-paying of bounty-giving. The sterner sanctions of conscience come into play, and a steadier, stronger pressure than the impulse of emotion is brought to bear upon the work to be accomplished. We believe that more immediate relations between the Christian giver and the Master

of all true charities would vastly quicken the spirit of consecration. Our common plans draw a veil between them. The human destitutions that excite the giver's compassion hide the divine attractions that should inflame his gratitude. Even our trusted agencies for stimulating the spirit of benevolence may act like sedatives, and stupefy more than they excite. We have not tapped the true stream of power till we have faced about from the object of our charity to the Master who commands it; till we have learned to look upon our offerings to the destitute as payments rather than bestowments. When Christians give in the name of disciples they are discharging obligations, making just returns for benefits received. The Lord is their creditor. He keeps the account, makes the appeal, supplies the motive, bestows the ability, and holds out his hand for the tribute. Stopping the thoughts upon anything intermediate is welcoming a dear friend with a gloved hand. — *Alfred Yeomans, D.D., in The Presbyterian Review.*

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board, that the spirit of Him who came to seek and save the lost may rule in all hearts; that the supplications may be fervent and the counsels wise; that the fellowship of Home and Foreign Missions may be quickened, so that the result shall be the swifter progress of truth and the kingdom of God in this and in all lands.

For Bulgaria and the missionary work therein, that God would deliver the land from the hands of its enemies; that it may be saved from anarchy and misrule; that no harm may come to those who are laboring within the province in Christ's name, and that they may soon see how God can make the wrath of man to praise him.

MARRIAGES.

August 18. At Adabazar, Turkey, Mr. Charles W. Riggs, of Aintab, Central Turkey, to Miss Electa C. Parsons, of Adabazar.

September 1. At Lowell, Mass., Rev. Arthur W. Stanford to Miss Jennie H. Pearson. Mr. and Mrs. Stanford are under appointment as missionaries to Japan.

ARRIVALS AT STATION.

August 17. At Constantinople, Rev. J. K. Greene, D.D., and wife.

ARRIVALS IN THE UNITED STATES.

August 3. At Cleveland, Ohio, Miss M. E. Andrews, of the North China Mission.

September 10. At New York, Miss Gertrude R. Hance, of the Zulu Mission.

September 10. At Boston, Mrs. Sarah B. Capron, of the Madura Mission.

DEPARTURES.

September 16. From Boston, Rev. G. F. Montgomery, returning to the Central Turkey Mission, and Rev. Willis W. Mead, of Sibley, Iowa, Miss Annie D. Graham, of Ontario, and Miss Lizzie S. Webb, of Missouri, to join the same mission.

Also, D. M. B. Thom, M.D., and wife, returning, and Miss Maria G. Nutting, of Wisconsin, and Miss Helen L. Dewey, of Minnesota, to join the Eastern Turkey Mission.

Also, Miss Marion E. Sheldon, of West Newton, Mass., to join the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Fruit from seed sown in Mexico. (Page 394.)
2. Persecution in Bulgaria. — Bible-work. (Page 382.)
3. Report from Smyrna. (Page 384.)
4. Ordo and Trebizond. (Page 387.)
5. Story of a cross in Japan. (Page 391.)
6. Some interesting characters in Japan. (Page 392.)
7. A zealous pastor in Madura. (Page 388.)
8. Good news from Ceylon. (Page 389.)
9. What \$100 will do. (Page 373.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MASSACHUSETTS. — Springfield, A. C. Hunt,	10 00
IOWA. — Denmark, Mrs. Kellogg Day,	1 00
MEXICO. — La Barca, Rev. Henry M. Bissell,	25 00

	36 00
Previously acknowledged,	8,376 08
	8,412 08

Donations Received in July.

MAINE.		
Cumberland county.		
Falmouth, 1st Cong. ch.	24 75	
Minot Centre, Cong. ch. and so.	40 00	
Portland, 2d Parish ch. (of wh. from W. W. Thomas, to const. SARAH B. CARUTHERS, H. M., 100), 350; St. Lawrence-st. ch., 10.54; High-st. ch., Mrs. Kendall, 5; A friend of missions, 5,	370 54	
Scarboro', Cong. ch. and so.	23 93	
South Freeport, Cong. ch. and so., 44.58; Rev. Horatio Hsley, 5,	49 58	
Standish, Cong. ch. and so.	9 00	
Westbrook, 2d Cong. ch.	37 46	555 26
Hancock county.		
Ellsworth, Cong. ch. and so.	105 00	
Kennebec county.		
Winthrop, Cong. ch. and so.	15 00	
Lincoln and Sagadahoc counties.		
Boothbay, 2d Cong. ch.	42 50	
Edgecomb, Cong. ch. and so.	17 50	
Topsham, "M. P. S."	1 00	61 00
Oxford county.		
Bethel, 2d Cong. ch.	10 00	
Penobscot county.		
Bangor, Central Cong. ch.	125 00	
Piscataquis county.		
Brownville, Cong. ch. and so.	6 55	
York county.		
Alfred, Cong. ch. and so.	30 28	
Kennebunk, Union Cong. ch.	33 76	
Wells, 2d Cong. ch.	18 00	82 04
—, A friend,	50 00	
	1,009 85	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Alstead Centre, Cong. ch. and so.	14 10	
East Alstead, Cong. ch. and so.	16 60	
East Sullivan, A. C. Ellis,	25 00	
Fitzwilliam, Cong. ch. and so.	3 25	
Gilsum, Cong. ch. and so.	8 50	
Harrisville, Cong. ch. and so.	2 24	
Keene, 2d Cong. ch., 32.36; 1st Cong. ch., 18.20,	50 56	
Nelson, Cong. ch. and so.	76	
Rindge, Cong. ch. and so.	4 55	
Roxbury, Brigham Nims,	10 00	
Troy, Cong. ch. and so., with other dona., to const. EDWIN BUTTRICK, H. M.	50 00	185 56
Cooks county.		
Dalton, Cong. ch. and so., 5.25; Rev. J. P. Stone, for China, 5; Mrs. N. K. Stone, for Cent. Africa, 5,	15 25	
Gorham, Geo. F. Wright,	1 00	16 25
Grafton county.		
Campton, Cong. ch.	5 00	
Hanover, Cong. ch. at Dartmouth College,	200 00	
Littleton, Cong. ch. and so.	21 15	
Orford, West Cong. ch.	16 01	242 16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Hancock, Cong. ch. and so.	25 00	
Hudson, Cong. ch. and so.	5 00	
Manchester, C. B. Southworth, with other dona., to const. ARTHUR W. HOLBROOK, H. M.	50 00	
Milford, 1st Cong. ch.	64 00	
Mt. Vernon, Cong. ch., special contribution, for work under Rev. J. K. Browne, Eastern Turkey, 16; A friend, 5,	21 00	
Wilton, 2d Cong. ch.	30 00	195 00
Merrimack county Aux. Society.		
Canterbury, Cong. ch. and so.	21 33	

Concord, A friend of missions,	10 00
Northfield and Tilton, Cong. and so.	65 00
Pembroke, Cong. ch. and so., 17;	
Rev. D. Goodhue, 2,	19 00
Suncook, Elsie G. Green,	5 00
Warner, Cong. ch. and so.	12 60—132 93
Rockingham county.	
Deerfield, Cong. ch. and so., 11;	
Abby Wells, 10,	21 00
Greenland, Cong. ch. and so.	69 00
Plaistow and No. Haverhill, Mass.,	
Cong. ch. and so., 180.35; Mrs.	
Gyles Merrill, 50,	230 35
Seabrook and Hampton Falls, Cong.	
ch. and so.	8 00
Stratham, Cong. ch. and so.	40 00—368 35
Strafford county.	
Sanbornston, Cong. ch. and so.	25 00
Wolboro', 1st Cong. ch.	32 27—57 27
Sullivan county Aux. Society.	
Claremont, Miss C. F. Dickey,	10 00
	1,207 52

Legacies. — Meredith, Rev. Giles	
Leach, by C. W. Eaton,	100 00
Wolboro', Rev. Theodore C. Jerome,	
by Mrs. Anne E. Jerome, Ex'r,	42 85—142 85
	1,350 37

VERMONT.

Addison county.	
Ripton, Cong. ch. and so.	15 00
Bennington county.	
Bennington, 1st Cong. ch., 170;	
Income of Norton Hubbard schol-	
arship, for Ahmednagar Theol.	
Sem'y, by Mrs. C. H. Hubbard,	
40,	210 00
Dorset, Cong. ch. and so.	37 85
Manchester, Cong. ch. and so. (of	
wh. m. c., 20.66), 141.72; Samuel	
G. Cone, 50,	191 72
Rupert, Cong. ch. and so.	31 00—470 57
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
East St. Johnsbury, Cong. ch. and	
so.	7 14
St. Johnsbury, North Cong. ch. (of	
wh. from "H. F.," 500), 750; 1st	
Cong. ch., 5; From the estate of	
Erastus Fairbanks, by Horace and	
Franklin Fairbanks, Ex'r's, 500,	1,255 00—1,262 14
Chittenden county.	
Burlington, 3d Cong. ch.	100 00
Richmond, Cong. ch. and so.	45 00
Williston, Cong. ch., m. c.	7 28—152 28
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Georgia, Cong. ch. and Sab. sch. (of	
wh. for work of Rev. A. W.	
Clark, at Prague, Austria, 20),	28 50
St. Albans, Cong. ch. and so.	39 00—67 50
Grand Isle county.	
Alburl Springs, Cong. ch. and so.	12 50
South Hero, Cong. ch. and so., 9;	
Horace Allen, 1,	10 00—22 50
Lamoille county.	
Stowe, Cong. ch. and so.	51 00
Orange county.	
Newbury, 1st Cong. ch.	90 71
Strafford, Cong. ch. and so.	50 00
Thetford, 1st Cong. ch.	14 00—154 71
Orleans county.	
Greensboro', Cong. ch. and so.	58 00
Newport, Cong. ch. and so.	15 50
North Craftsbury, Cong. ch. and so.,	
10; Rev. John Fraser, 25,	35 00—108 50
Rutland county.	
Benson, Anna M. Howard,	10 00
Danby, Cong. ch. and so.	6 00
Middletown, Cong. ch. and so.	19 00—35 00
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Northfield, Cong. ch. and so.	16 15
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', "H."	10 00
Cambridgeport, Cong. ch. and so.	5 00
Saxton's River, Cong. ch. and so.	27 00—42 00

Windsor county.	
Hartland, Cong. ch. and so.	10 00
Royalton, 1st Cong. ch. (of wh.	
from A. W. Kenney, 40), to const.	
A. W. KENNEY, H. M.	100 00
West Hartford, Cong. ch. and so.	11 00—121 00
	2,518 35

Legacies. — Brattleboro', Mrs. Lura	
Muzzy, by H. W. Smith, Ex'r,	
add'l, 2,805.24; Nelson Crosby, by	
R. W. Clarke, Ex'r, 100,	2,905 24
	5,423 59

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st ch., m. c.	12 46
North Truro, Joanna Paine,	5 00
West Harwich, Mrs. Annie Collins,	2 00—19 46
Berkshire county.	
Great Barrington, 1st Cong. ch.,	
Mr. and Mrs. F. W.	30 00
Lee, 1st Cong. ch. (of wh. m. c.,	
82.60),	900 00
Mill River, Melissa R. Wilcox,	10 00
Sheffield, Cong. ch. and so.	20 40
Stockbridge, Cong. ch. and so.,	
57.30; A lady, 5,	62 30—1,022 70
Bristol county.	
Attleboro', Mrs. W. A. Chamberlin,	10 00
Norton, Trin. Cong. ch., Mrs. E. B.	
Wheaton, to const. JAS. H. LANE,	
H. M.	100 00—110 00
Brookfield Ass'n. William Hyde, Tr.	
East Ware, A thank-offering, 2d	
Sam. 19: 35,	1,000 00
Gilbertville, Cong. ch. and so., to	
const. ABBIE D. RUGGLES and	
ALBERT A. BARNES, H. M.	240 00
Hardwick, Calv. Cong. ch.	5 00
North Brookfield, Mrs. H. M. N.	20 00—1,265 00
Essex county.	
Andover, Lucia F. Clarke,	25 00
Lawrence, South ch. and so.	28 15
Methuen, 1st Parish Cong. ch.,	
m. c.	57 73—110 88
Essex county, North.	
Bradford, 1st Cong. ch.	53 60
Groveland, Cong. ch. and so.	11 50
Haverhill, A. P. Nichols,	100 00
Ipswich, Linebrook Cong. ch.	18 00
Merrimac, Cong. ch. and so., to	
const. DANIEL M. MEANS, H. M.	100 00
Newburyport, Prospect-st. Cong. ch.	267 29—550 39
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane-st. Cong. ch., m. c.	7 35
Ipswich, South Cong. ch.	25 00
Marblehead, 1st Cong. ch., to const.	
Rev. S. LINTON BELL, H. M.	50 00
Peabody, Rockville Cong. ch.	8 00
Salem, A deceased friend, interest,	45 00
West Boxford, Cong. ch. and so.	7 86—143 21
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
East Hawley, Cong. ch. and so.	6 75
Greenfield, 2d Cong. ch.	200 00
South Deerfield, Cong. ch. and Sab.	
sch.	19 60
Wendell, An individual,	5 00—231 35
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 2d Cong. ch.	39 86
Holyoke, 1st Cong. ch.	23 44
Longmeadow, Gents' Benev. Soc.,	
52.50; Ladies' Benev. Soc., 19,	71 50
Ludlow, Cong. ch. and so.	16 29
Monson, Miss M. L. Coburn,	20 00
Springfield, "Friend, Ward 1," 10;	
S. Morris Coe, 10; Thos. K.	
Baker, 9,	29 00
Westfield, 2d Cong. ch., 49.16; In-	
come of N. T. Leonard scholar-	
ship, for student in Eastern Tur-	
key Mission, 5; H. Holland, 4,	58 16
West Springfield, Ashley Sch. and	
Char. Fund,	150 00—408 25
Hampshire co. Aux. Society.	
Amherst, Marshall Henshaw,	10 00
Belchertown, Cong. ch. and so.	73 00

Cummington, Village ch.	26 32
Enfield, Edward Smith,	5,400 00
Cranby, Cong. ch. and so.	100 00
Greenwich, Cong. ch. and so.	33 10
Hadley, 1st Cong. ch.	17 54
Northampton, Edwards ch. Benev. Soc., 142.17; A friend, 200; "B.," 20,	362 17
South Amherst, Cong. ch. and so.	7 10
Southampton, Cong. ch. and so.	67 54
South Hadley, 1st Cong. ch.	27 00
Westhampton, Cong. ch. and so.	27 41-6,151 18
Middlesex county.	
Auburndale, Cong. ch., m. c., 106.88; "H.," 20,	126 88
Bedford, Cong. ch. and so.	48 00
Billerica, Cong. ch. and so.	20 00
Cambridgeport, Prospect-st. ch.	250 00
Concord, Trin. Cong. ch.	28 43
Frankingham, Plymouth ch. and so.	137 00
Hopkinton, A. H. Fitch,	1 00
Lexington, Hancock ch.	28 00
Lincoln, Cong. ch. and so. (of wh. a memorial, 5),	119 25
Lowell, 1st Cong. ch., 12; Eliot ch., Rodolphus Stevens, 10,	22 00
Newtonville, Central Cong. ch.	100 00
Reading, J. M. Carleton, 5; A friend, 3,	8 00
Somerville, Franklin-st. ch., m. c.	28 00
Tewksbury, Cong. ch. and so., add'l,	19 00
Waltham, Trin. Cong. ch.	29 00
West Newton, 2d Cong. ch.	49 25
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings, 200; do., m. c., 50.84,	250 84
Woburn, Fred. L. Marion,	2 00-1,266 65
Middlesex Union.	
Harvard, John Paine Torrey,	1 00
Lancaster, Cong. ch. and so., 2; Edward Phelps, 51.28,	53 28
Leominster, Orth. Cong. ch.	22 85
Townsend, A friend,	1 00-78 13
Norfolk county.	
Braintree, 1st Ch. and so., Storrs Ladies' F. M. Soc'y, 50; do., m. c., 9.25,	59 25
Cohasset, Mrs. Cornelia Richards, for a bell for Mongwe Station, East Central Africa,	40 00
Hyde Park, 1st Cong. ch.	48 96
Norfolk, Cong. ch. and so.	3 45
North Cohasset, Miss P. A. Hallett,	5 00
Sharon, Cong. ch. and so.	50 66
South Weymouth, 2d Cong. ch.	37 00
Wollaston, Cong. ch. and so.	12 00-256 32
Old Colony Auxiliary.	
Lakeville, A constant reader of the <i>Missionary Herald</i> ,	2 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00-7 00
Plymouth county.	
Brockton, Porter Evang. ch. (of wh. m. c., 68.28),	203 78
Hanover, 1st Cong. ch. and Sab. sch.	10 00
Hanson, Cong. ch. and so.	11 12
Kingston, Mayflower Cong. ch., 10; do., A friend, 25; do., A friend, 20,	55 00
Middleboro', Central Cong. ch.	136 19
Plymouth, Ch. of the Pilgrimage,	75 39
Rockland, Cong. ch. and so.	75 00
Whitman, Caroline H. Whitman,	50 00-616 48
Suffolk county.	
Boston, Old South ch., 1,374.75; Mt. Vernon ch., 1,000; 2d Church (Dorchester), 509.66; Eliot ch. (Roxbury), 273.28; Central ch., 107; Mrs. Walter Baker, 100; H. Wellington, 100; Rev. and Mrs. Edward Strong, 25; George P. Smith, 10; Rev. R. B. Howard, 5; Box in Cabinet, 2.01,	3,506 70
Worcester county, North.	
Ashburnham, 1st Cong. ch.	42 76
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Southville, ———,	10 00
West Boylston, 1st Cong. ch.	24 00
Worcester, Philip L. Moen,	1,000 00-1,034 00

Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Douglas, Cong. ch. and so.	14 65
Grafton, Evang. Cong. ch.	83 29
Millbury, 2d Cong. ch., to const.	
FREDERICK K. HODGMAN, H. M.	100 00
Northbridge, 1st Cong. ch.	35 00
Whitinsville, Cong. ch. and so.	2,057 67-2,290 61

19,111 07

Legacies. — Boston, Hollis Moore Memorial Trust (for books in educational institutions at Aintab and Marash), by Rev. E. K. Alden, Residuary Legatee, 850; Mrs. Charlotte A. Stimson, 60,	910 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x,	186 74
Wareham, Edmund N. Thompson, by Mrs. A. P. Thompson, Ex'x, add'l,	1,000 00-2,096 74

21,207 81

RHODE ISLAND.

Barrington, Cong. ch. and so., to const. MORRIS W. HOUSE and MARY T. WOOD, H. M.	225 00
Bristol, 1st Cong. ch.	70 37
East Providence, A friend,	200 00
Newport, United Cong. ch. (of wh. from T. T., to const. ELIZABETH DUNN, H. M., 100),	262 00
Pawtucket, W. H. Tolman,	3 00
Providence, Union Cong. ch., 1,524.79; Pilgrim Cong. ch., 93.88,	1,618 67
Westerly, Cong. ch. and so.	50 09-2,429 13

CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch. and so.	72 70
Brookfield, Cong. ch. and so.	29 55
Darien, Cong. ch. and so.	55 00
Fairfield, 1st Ch. of Christ,	38 87
Long Ridge, Cong. ch. and so.	3 00
Norwalk, 1st Cong. ch.	102 78
Southport, Cong. ch. and so., add'l (of wh. m. c., for Africa, 40),	115 00
Stratford, Cong. ch., 52.50; do., m. c., 10.50; Oronoque, m. c., 5,	68 00-484 90
Hartford county. E. W. Parsons, Tr.	
Glastonbury, Jas. B. Williams,	200 00
Hartford, Pearl-st. Cong. ch., George E. Sanborne, 50; Roland Mather, 50,	550 00
Unionville, 1st Ch. of Christ,	33 77-783 77
Litchfield co. G. M. Woodruff, Tr.	
Kent, 1st Cong. ch.	18 42
New Hartford, Cong. ch. and so.	15 00
Thomaston, Cong. ch. and so.	48 46-81 88
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	9 69
East Haddam, 1st Cong. ch.	59 86
East Hampton, 1st ch. and so.	30 00
Haddam, 1st Cong. ch.	31 54-131 09
New Haven co. F. T. Jarman, Ag't.	
Birmingham, Cyrus Brewster, 20;	
Geo. W. Shelton, 5,	25 00
Fairhaven, 2d Cong. ch.	100 00
Milford, 1st Cong. ch.	220 29
New Haven, United ch., m. c., 5.75;	
J. L. Ensign, 30,	35 75
Oxford, Cong. ch. and so.	7 87-388 91
New London co. L. A. Hyde and H. C. Learned, Trs.	
New London, 1st Ch. of Christ, m. c.	12 46
North Stonington, Cong. ch. and so.	152 00
Norwich, Park ch., thank-offering, 50; Rev. W. S. Palmer, 10,	60 00
Preston, Cong. ch. and so.	19 00-243 46
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	48 00
Rockville, 2d Cong. ch.	220 43
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	11 00-280 43
Windham county.	
Danielsonville, Westfield Cong. ch.	100 00
Hampton, Cong. ch. and so.	43 80
Plainfield, 1st Cong. ch.	23 25

Pomfret, A friend,	2 00
South Killingly, Cong. ch. and so.,	
8.25; Rev. W. H. Beard, 5,	13 25
Westford, Cong. ch. and so.	5 00
West Killingly, John Waldo,	10 00
West Woodstock, Cong. ch. and so.	6 20—203 50

<i>Legacies.</i> —East Windsor, Samantha Wells, by M. H. Bancroft, Ex'r,	2,597 94
	1,755 24
	4,353 18

NEW YORK.

Auburn, A friend, to const. JAMES A. SEYMOUR, H. M.	100 00
Bay Shore, Cong. ch. and so.	3 40
Belleville, G. B. Cleveland,	5 00
Berkshire, 1st Cong. ch.	57 55
Brooklyn, Ch. of the Pilgrims,	
"J. L. P.," 50; Clinton-ave. Cong. ch., add'l, 25; "A. L. M.," 15;	
Emily Gesswein, 1.25; A friend, 1,	92 25
Buffalo, Westminster Pres. ch., A lady,	10 00
Canaan Four Corners, Cong. ch. and so.	12 48
Candor, 1st Cong. ch.	25 00
Churchville, Union Cong. ch.	31 00
Corning, Young Peoples' Chris. Ass'n of 1st Pres. ch., for Mrs. Hubbard, Sivas, Turkey,	5 10
Deansville, Rev. Samuel Miller,	9 00
Frewsburg, Martin L. Moore,	2 00
Homer, J. M. Schermerhorn,	200 00
Howells, Cong. ch.	7 00
Lisbon, 1st Cong. ch., 12; Mrs. Wm. Sheldon, 1,	13 00
Lisle, Cong. ch. and so.	10 00
Moravia, Cong. ch. and so.	15 00
Mt. Sinai, Miller's Place, m. c.	19 47
New York, Madison-ave. Pres. ch., Z. Stiles Ely, 1,000; Jos. K. Chickering, 20; "L. A. B.," 5; C. T. Kilborn, 1,	1,026 00
Ogdensburg, 1st Cong. ch.	14 52
Phoenix, 1st Cong. ch.	15 00
Warsaw, Thank-offering,	24 90
West Bloomfield, Cong. ch. and so.	82 70—1,770 37
<i>Legacies.</i> —Goshen, Gabriel C. Finn, 1,000 00	
Greenport, Flenda Read Kibbe, by B. D. Skinner,	50 00—1,050 00
	2,820 37

PENNSYLVANIA.

Audenried, Horeb Cong. ch.	5 00
Philadelphia, Chas. Burnham, 200;	
"Dundee," 90; John Sparhawk, 10;	
Chas. W. Sparhawk, 10,	310 00
Pittsburg, 1st Cong. ch., 36.24; Rev. T. Edwards, 10,	46 24
Plymouth, Pilgrim Cong. ch.	3 00—364 24

NEW JERSEY.

East Orange, "L. F. H."	10 00
Irvington, Rev. Almon Underwood, to const. Mrs. ELIZABETH P. UNDERWOOD, H. M.	100 00
Long Branch, A friend	2 00
Newark, Belleville-ave. Cong. ch., 261; A friend, 1.10,	262 10
Orange Valley, Cong. ch., m. c.	3 68—377 78

DISTRICT OF COLUMBIA.

Washington, Rev. Peter Parker, D.D., 100; "A. L. S.," 20,	120 00
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FLORIDA.

Daytona, Cong. ch.	5 00
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ALABAMA.

Shelby Iron Works, Evang. Union ch.	37 10
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TENNESSEE.

Grand View, Cong. ch.	8 00
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TEXAS.

San Antonio, ———,	2 00
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OHIO.

Cincinnati, Columbia Cong. ch.	23 96
Claridon, 1st Cong. ch. (of wh. m. c., 5),	26 43
Columbus, Rev. Benj. Taibot,	1 00
Edinburgh, Cong. ch., add'l,	1 00
Harmar, Cong. ch.	140 00
Ironton, 1st English Cong. ch.	10 00
Medina, Young Peoples' Mission Circle of 1st Cong. ch.	11 00
North Ridgeville, Cong. ch.	2 00
Oberlin, 1st Cong. ch., 78.96; 2d Cong. ch., 55.74,	134 70
Twinsburg, Cong. ch., to const. LUTHER H. NICHOLS, H. M.	100 06
Wellington, 1st Cong. ch., to const. W. H. FISHER, H. M.	110 00—560 15

● <i>Legacies.</i> —Hanging Rock, Mrs. Rachel R. Hamilton, by Robert Peebles, Ex'r, int.	30 00
	590 15

ILLINOIS.

Albany, A friend,	10 00
Atkinson, Cong. ch.	5 00
Avon, Mrs. Elisabeth Churchill,	5 00
Brimfield, Cong. ch.	22 00
Cable, Cong. ch.	4 42
Chicago, Union-park Cong. ch., m. c., 17.33; Rev. Henry Willard, 50,	67 33
Du Quoin, Rev. W. Arms,	10 00
Farlow Grove, Cong. ch.	3 25
Forrest, Cong. ch.	24 28
Galesburg, 1st Ch. of Christ, 10; Mrs. E. T. Parker, 10,	20 00
Geneva, A member of Cong. ch.	100 00
Gridley, Cong. ch.	11 32
Griggsville, Cong. ch.	25 75
Lake Forest, Rev. W. A. Nichols,	10 00
La Prairie Centre, John Crawford,	10 00
Lee Centre, Cong. ch.	9 60
Malta, Cong. ch.	18 00
Morrison, Cong. ch.	35 00
Nora, G. W. Warner,	10 00
Oak Park, "S. J. H.,"	30 00
Odell, Mrs. H. E. Dana,	10 00
Ontario, Cong. ch.	21 00
Payson, Cong. ch.	25 00
Peoria, Rev. A. A. Stevens,	15 00
Plainfield, Mrs. Edward Ebbs,	10 00
Plano, Cong. ch.	4 30
Princeville, Olive L. Cutter,	5 00
Rockford, T. D. Robertson,	50 00
Roseville, Cong. ch.	11 12
Rutland, Cong. ch.	4 00
Sheffield, Cong. ch.	40 50
Shirland, Cong. ch.	2 00
South Chicago, Cong. ch.	8 70
Warrensburg, Geo. Gilman,	1 00
Wheaton, Mrs. L. A. Guild,	5 00—643 57

<i>Legacies.</i> —La Moille, Dr. J. R. Jones, by Mrs. J. R. Jones,	1,030 00
	1,643 57

MISSOURI.

Boonville, "Gratitude, by W. H.,"	50 00
Cameron, Cong. ch.	8 20
Dunlap, Cong. ch.	3 00
Kansas City, 1st Cong. ch.	195 96
Meadville, Cong. ch.	7 00
North Springfield, 1st Cong. ch., to const. AURELIA HARWOOD, H. M.	100 00
St. Louis, Plymouth ch.	45 32—409 48

MICHIGAN.

Allendale, Cong. ch.	4 00
Almont, Cong. ch.	15 75
Baldwin, Cong. ch.	2 84
Banks, Cong. ch.	5 57
Benzonia, Cong. ch.	28 25
Canandaigua, Cong. ch.	3 00
Coloma, Cong. ch.	4 21
Covert, Cong. ch.	14 00
Croton, Cong. ch.	80
Detour, Union Meeting,	1 25
Grand Haven, Cong. ch., 7.50; Mrs. A. A. French, 1,	8 50
Grand Junction, Cong. ch.	3 00

Grand Rapids, Trinity Cong. ch.	100 00
Hancock, Cong. ch.	87 82
Hilliards, Mrs. L. A. T. Pomeroy,	2 00
Hillsdale, Rev. Hiram Smith,	10 00
Hubbardston, Rev. W. H. Skentle-	
bury and wife,	5 00
Niles, William Wares,	20 00
Northport, 1st Cong. ch.	1 50
Perry, Cong. ch.	4 92
St. Joseph, Cong. ch.	51 50
Stockbridge, Mrs. Rhoda W. Rey-	
nolds,	3 00
Travers City, A friend,	10 00
Union Gity, Cong. ch.	84 99
Watervliet, Plymouth Cong. ch.	12 33
——, A thank-offering,	10 00—494 23

WISCONSIN.

Alderly, James Thomson,	5 00
Arena, Cong. ch.	7 00
Baraboo, Cong. ch., 5.90; Mrs. A. S.	
Clark, 25,	30 90
Browntown, H. Lathrop,	5 00
Darlington, Cong. ch.	14 00
Eau Claire, 1st Cong. ch., 50; 2d	
Cong. ch., 5.50,	55 50
Hartland, Cong. ch.	10 00
La Crosse, Cong. ch.	75 00
Lake Geneva, Mrs. Geo. Allen, 5;	
Gurdon Montague, 4,	9 00
Monroe, "Our family missionary box,"	
5.20; Miss F. A. Locke, 5,	10 20
Pittsville, Cong. ch.	2 00
Plymouth, Ply. Cong. ch., Y. P. S. of	
C. E.	4 00
Racine, Welsh Cong. ch., 12.17; Jane	
Parry, 7,	19 17
Ranney, Geo. H. Starr,	10 00
Ripon, 1st Cong. ch.	122 75
Waukesha, Cong. ch.	38 60
Waupun, 1st Cong. ch.	26 85
Wauwatosa, Cong. ch.	48 85
West Salem, Cong. ch.	10 41
Windsor, Rev. Elmer Butler,	2 00—506 23

IOWA.

Anita, Cong. ch.	10 00
Blairstown, Mrs. Jane H. French,	25 00
Charles City, 1st Cong. ch.	19 38
Chester Centre, Cong. ch.	19 33
Davenport, Julius A. Reed,	25 00
Denmark, Kellogg Day,	14 00
Des Moines, Mrs. Lucinda N. Buell,	25 00
Ft. Atkinson, Cong. ch.	10 00
Grinnell, Cong. ch.	12 46
Hawarden, Soc'y of Chris. Service,	3 18
Hull, Cong. ch.	19 75
Kellogg, 1st Cong. ch.	12 80
Monticello, Cong. ch.	18 49
Mt. Pleasant, A friend of missions,	10 00
Otho, Cong. ch.	4 60
Postville, Cong. ch.	13 25
Salem, Rev. D. D. Tibbets,	5 00
Spencer, 1st Cong. ch.	12 00
Wittensburg, Cong. ch.	12 00—271 24
Legacies.—Mrs. Harriet L. Rollins,	
add'l, by S. A. Merrill, Adm'r.	3,512 50

MINNESOTA.

Anoka, 1st Cong. ch.	10 00
Dexter, Cong. ch.	1 63
Grand Meadow, Cong. ch.	2 07
High Forest, Cong. ch.	5 45
Lake Benton, 1st Cong. ch.	5 25
Madelia, B. C. Sanborn,	5 00
Minneapolis, Plymouth ch., 86.61;	
Vine Cong. ch., 15; Open Door ch.,	
6.25; Pilgrim ch., "F. W. L., 5,	112 86
Monticello, Cong. ch.	6 65
New Richland, Cong. ch.	5 00
Plainview, Cong. ch.	12 50
Rochester, Cong. ch.	31 96
Rushford, Cong. ch.	2 50
Sleepy Eye, Cong. ch.	4 05
Springfield, Cong. ch. and out-station,	2 00
St. Charles, 1st Cong. ch.	3 65

Stewartville, Cong. ch.	3 08
Wabash, Cong. ch.	7 74
Walnut Grove, Cong. ch.	1 00
Waterville, Cong. ch.	3 06
——, Friends,	60 00—285 45

KANSAS.

Chapman, Cong. ch.	8 76
Chase, Cong. ch.	5 25
Haven, Cong. ch.	1 05
Manhattan, Cong. ch.	5 00
Milford, Cong. ch.	5 00
Paola, Cong. ch.	35 00
Sterling, 1st Cong. ch.	26 14
Topeka, North Cong. ch.	14 00
Valley Falls, Cong. ch.	12 50
Wakefield, Madura Cong. ch.	16 62—129 32

NEBRASKA.

Arberville, Cong. ch.	6 43
Aten, Cong. ch.	5 00
Blyville, Cong. ch.	5 00
Butler Co., 1st Cong. ch.	2 40
Cambridge, Cong. ch.	3 30
Friend, Cong. ch.	12 87
Humboldt, A friend,	105 00
Linwood, Cong. ch., with other dona-	
to const. Rev. MILO P. J. THING,	
H. M.	13 00
Mainland, Cong. ch.	1 60
Plymouth, Cong. ch., 3; Cong. ch. at	
schoolhouse, 2,	5 00
South Bend, Cong. ch.	3 40
Stanton, Cong. ch.	2 50
Syracuse, Cong. ch.	4 50—170 00

CALIFORNIA.

Berkeley, A friend, to const. THEO-	
DORÉ FISKE SAVAGE, H. M.	100 00
Ferndale, Cong. ch.	8 00
Fort Jones, A friend of missions,	9 00
Oakland, 1st Cong. ch., 26.35; J. C.	
Holbrook, 10,	36 35
Rio Vista, Cong. ch.	9 00—162 35

COLORADO.

Colorado Springs, For Africa,	5 00
Julesburg, Cong. ch.	4 00
Longmont, 1st Cong. ch.	7 25—16 25

WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	5 15
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DAKOTA TERRITORY.

Chamberlain, Cong. ch.	5 00
Harwood, Cong. ch.	1 00
Howard, Cong. ch.	3 50
Oahe, Rev. T. L. Riggs,	5 00
Scotland, Rev. E. Jose,	25 00
Vermillion, 1st Cong. ch.	22 21—61 71

UTAH TERRITORY.

Park City, Cong. ch.	3 25
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Mrs. Catharine Duff, 5;	
"C. A., 5,	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, ——, A friend,	10 00
England, Chigwell, Miss S. L. Ropes,	
75; York, Little Roderic Kendall	
Clark, 38c.	75 38
France, Paris, Rev. J. W. Hough, D.D.	25 00
India, Maratha Mission, H. B. Bos-	
well,	38 00
Japan, De Witt C. Jencks,	70 00
Scotland, Helensburgh, Income from	
Legacy of Dr. Hugh Miller, for	
Ahmednagar Theol. Sem'y,	82 28
Turkey, Constantinople, Greek Cong.,	
Pera, m. c., 8.80; Nicola Kouzou-	
jouk, 4.40,	13 20—313 86

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 9,103 19
 For buildings at Smyrna and Kioto,
 and for schools, Bible Readers,
 outfits, and traveling expenses, 11,890 57-20,993 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 2,288 50

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, A friend, for support of
 pupil in Miss Kimball's school, Van, 20;
 Bath, Winter-st. Cong. Sab. sch., 75, 95 00
 NEW HAMPSHIRE. — East Alstead, Cong. Sab.
 sch., 10; Northwood, Cong. Sab. sch.,
 10.85; Lyndeboro', Cong. Sab. sch., 10, 30 85
 VERMONT. — Bethel, Cong. Sab. sch., 2.01;
 St. Johnsbury, 1st Cong. Sab. sch., 4, 6 01

MASSACHUSETTS. — East Granville, Young
 Peoples' Soc'y of Chris. Endeavor, 3.65;
 Pepperell, Young Peoples' Soc'y of Chris.
 Endeavor, 2.50; Springfield, Olivet Sab.
 sch., for Harpoot Miss. Sch., 30, 36 15
 RHODE ISLAND. — Barrington, Cong. Sab.
 sch., 25; Newport, Grace Chapel Sab. sch.,
 76.82, 101 82
 CONNECTICUT. — Bridgeport, Young people
 of Park-st. Cong. ch., for Turkey, 5 50
 NEW YORK. — Mt. Sinai, Cong. Sab. sch.,
 4.75; Otisco, Youths' For. Miss. Soc., 13;
 Sherburne, Cong. Sab. sch., 23.32, 41 07
 OHIO. — Claridon, 1st Cong. Sab. sch., 5;
 Greenwich, Cong. Sab. sch., 13.92, 18 92
 ILLINOIS. — Wheaton, Cong. Sab. sch., for
 West Central Africa, 5 00
 MICHIGAN. — St. Joseph, Cong. Sab. sch., 6 50
 WISCONSIN. — New Richmond, Young Peoples'
 Soc'y of Chris. Endeavor, of Cong. ch.,
 3.32; Ripon, 1st Cong. Sab. sch., 7.28;
 Waupun, 1st Cong. Sab. sch., 10, 20 60
 DAKOTA TERRITORY. — Lead City, Cong.
 Sab. sch., 1 00
 TURKEY. — Mardin, Boys in the Training
 School, 2 50
 370 92

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Campton, Cong. Sab.
 sch., 1; Deerfield, Cong. Sab. sch., 1.50, 2 50
 VERMONT. — Stowe, Cong. Sab. sch., 8.83;
 West Charleston, Cong. Sab. sch., 8.50;
 Windham, Cong. Sab. sch., 1, 13 33
 MASSACHUSETTS. — Attleboro', 1st Cong. Sab.
 sch., 70c; Ipswich, Linebrook Sab. sch., 2;
 Scotland, Edith Leonard's Sab. sch., class,
 soc.; Sunderland, 1st Cong. Sab. sch., 26.06;
 Townsend, Cong. Sab. sch., 5.20; Towns-
 end Harbor, Union Sab. sch., 1; West
 Somerville, Cong. Sab. sch., 13.90, 49 36
 RHODE ISLAND. — Westerly, Cong. Sab. sch., 6 00
 CONNECTICUT. — Cromwell, Cong. Sab. sch.,
 1; Granby, 1st Cong. Sab. sch., 10; Hartford,
 Windsor-ave. Sab. sch., 12; Plainfield, Cong.
 Sab. sch., 2.50; Somerville, Cong. Sab. sch.,
 4.20, 29 70
 NEW YORK. — Albany, 1st Cong. Sab. sch.,
 15; New York, "L. A. B.," 5; Rocky Point,
 Friends, 2.85, 22 85
 NORTH CAROLINA. — Wilmington, Primary
 classes in Cong. Sab. sch.
 ALABAMA. — Pratt Mines, Sarah J. and Francis
 Lidyard, 4 04
 OHIO. — Cincinnati, Columbia Cong. Sab. sch.,
 3.50; Cleveland, Plymouth, Cong. Sab. sch.,
 2; Greenwich, Cong. Sab. sch., 9.28; Lorain,
 Cong. Sab. sch., 5.20; Oberlin, 2d Cong.
 Sab. sch., 20, 39 98
 INDIANA. — Indianapolis, Charley and Fannie
 Adams, 20

ILLINOIS. — Plainfield, Cong. Sab. sch., 40
 WISCONSIN. — Mazomanie, Cong. Sab. sch.,
 1.30; Platteville, Pearl Gatherers of Cong.
 ch., 1.40, 2 70
 IOWA. — Centerdale, Winfield S. Pearson, 10c;
 Farragut, Cong. Sab. sch., 10; Muscatine,
 Cong. Sab. sch., 80c; Springdale, C. W.
 and H. B. Pearson, 20c, 11 10
 WASHINGTON TERRITORY. — Skokomish, Little
 Workers, 70
 DAKOTA TERRITORY. — Lead City, Cong. Sab.
 sch., 5 00
 DOMINION OF CANADA. — Rockwood, Lewis
 J., Joseph A., and Mary A. Harris, 30c.;
 Warton, Cong. Sab. sch., 4, 4 30
 198 16

Donations received in August, 59,451 93
 Do. (Thank-offerings) received in
 August, 36 00
 Legacies received in August, 12,492 57
 Less legacy from Homer, N. Y.,
 ack'd in Jan'y *Herald*, trans-
 ferred to Gen. Perm. Fund, 9,987 50-2,505 07
 61,993 00

Total from September 1, 1885, to Au-
 gust 31, 1886: Donations, \$384,247.98;
 Legacies, \$107,190.97 = \$491,438.95.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS. — Haverhill, A. P. Nichols, for the poor people of Hadjin, 100 00
 NEW YORK. — New York, "L. A. B.," for Hadjin, 5 00-105 00

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

MAINE. — Portland, High-st. ch., 100 00
 MASSACHUSETTS. — Medford, Mystic Sab. sch., 25 00
 CONNECTICUT. — Berlin, A friend, 5; East
 Hartford, Rev. Chas. S. Nash, 5, 10 00
 NEW YORK. — Brooklyn, Amy Halliday, 5;
 Buffalo, Mrs. E. L. Goodhue, 1; Haver-
 swall, Rev. A. S. Freeman, 10; Hornells-
 ville, Pres. ch., 14; West New Brighton,
 Mrs. T. A. Leggett, 50, 80 00
 PENNSYLVANIA. — East Smithfield, Cong. ch.,
 35.79; Pittston, Mrs. W. C. Gildersleeve, 25, 60 79
 NEW JERSEY. — Long Branch, Cornelia Buck,
 7; Plainfield, Mrs. E. L. Goddard, 5;
 Princeton, J. T. Duffield, D.D., 10; Somer-
 ville, Rev. E. G. Read, 20; Trenton, E.
 Grant Cook, 25, 67 00
 TENNESSEE. — Grand View, Cong. ch., 2 00
 CALIFORNIA. — San Francisco, Rev. John
 Carrington, 25 00
 369 79

FOR YOUNG PEOPLE.

“OLD LESTER.”

DURING the War of the Rebellion there died among the Choctaws, west of the Mississippi, an aged negro, who had, in early life, been brought as a slave from Africa. Rev. Mr. Treat, the late beloved Secretary of the American Board of Missions, had become acquainted with this man, called “Old Lester,” in a visit which he made to the Choctaws in 1848.



SLAVES AT WORK IN AFRICA.

At Pine Ridge the missionary, Mr. Kingsbury, had said to Mr. Treat: “Before you return to Boston, I want you to see Old Lester. He is an old slave, and I do not know but he prayed the Choctaw Mission into existence.”

A few days later, as these gentlemen were driving from Good Land to Pine Ridge, Mr. Kingsbury reined up at an Indian house, near which stood a low cabin. They entered the cabin, for it was the home of Old Lester. There he sat.

his form bent by the weight of years, and his hair partly white. He came forward and said: "T'ank God, me see dee once more, Massa Kingsbury." And he went on for some time, giving thanks for many mercies in the most hearty, profuse, and original way. Mr. Treat sat down by his side, and asked him to tell the story of his life. Old Lester replied in broken English, often difficult to be understood. He said that he was born in West Africa, two or three days' journey from "The River," as he called the Atlantic Ocean, and that he lived there till he was about twenty years old. He knew nothing of God, nothing of a hereafter. He did not know that he had a soul, and thought that when he came to die he "should rot in de ground." All his people were just as ignorant.

One day he was told that if he would go to another village, two or three miles away, he should have some rum. He set out, but there were some of his own countrymen lying in wait for him at a convenient spot, who caught him and "sold him to the river" as a slave. "White people no catch me," said Lester; "we catch one noder. Dey tie my hands; me cry, 'cause me lose fader, moder, sister, but it do no good. Me no saw dem any more."

He was put on board a slave-ship, brought to Savannah, and sold to a Georgia planter. This was in the old days, before the slave-trade was abolished. After a while he learned to talk with the other slaves, who had been born in this country. "De old black people tell me 'bout de Saviour," said Lester. "Dey say: 'Lester, you wicked.' Me say: 'No, me no wicked.' Dey say: 'You no pray, you go to hell.' Me say: 'Me no go to hell, me rot in de ground.' Dey keep on talking. Den me feel very wicked; me mus' go to hell. But me pray to God; me find de Saviour. Me sorry when dey catch me, but me no sorry any more. De mittonary once ask me if I want to go back to Africa. Me say: 'No, 'cause wicked men dere.' Me glad me come here. Dey kill me in Africa, long ago, and me go to hell. T'ank God, he bring me here. Me know 'bout de Saviour now."

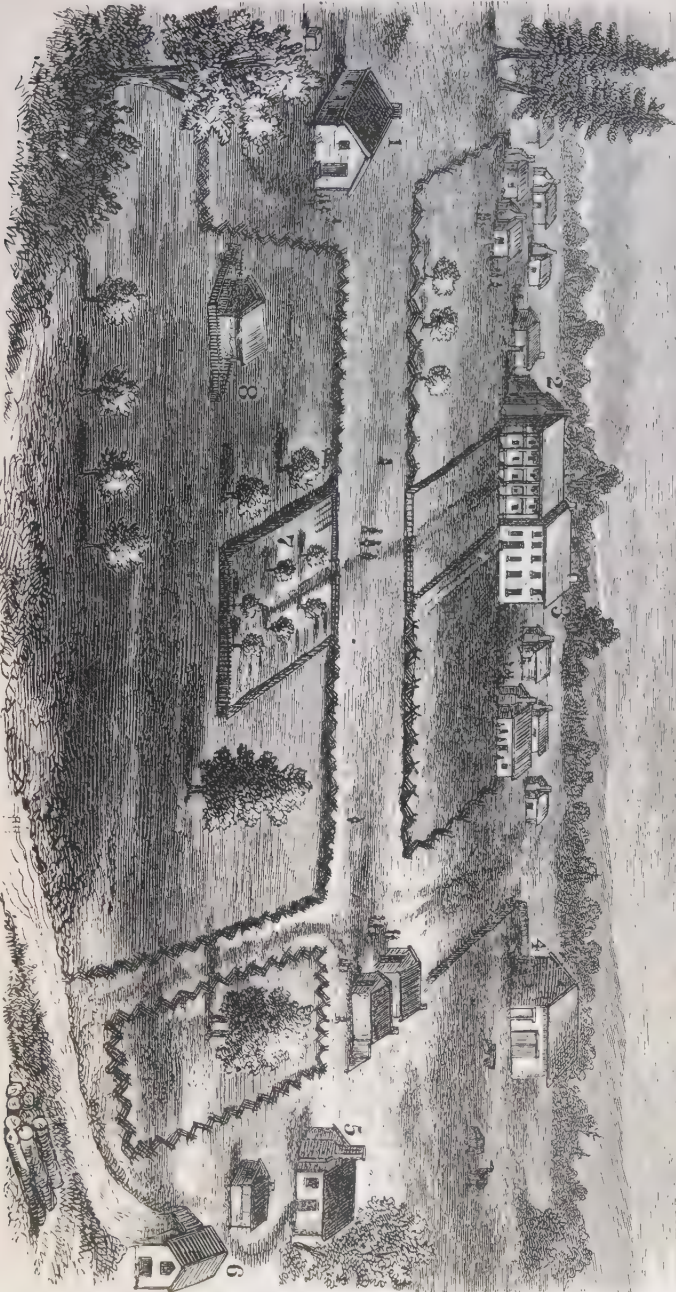
"Are you happy, Lester?" asked Mr. Treat. "Me put my heart on de Saviour, den me happy," answered he. "We hab noting. We go de same way we come. De world is noting. Me no want dis world any more, but me stay as long as God please; when me die, no trouble more. No for my goodness, but for de blood of Jesus. Me black man, but de way de same to find de Saviour as for white man."

Lester was not allowed to spend his life in Georgia among the Christian negroes who had told him of the love of Christ. He was taken to Tennessee. This was a sorrow, for he was afraid he should not hear the gospel any more. But he did hear it, and was glad. He never forgot to pray for those he had left, and would say: "Lord, bless Christian friends clean to Georgia; be leaning-post for dem in de great day." After a time he was again sold to a half-breed Indian of the Chickasaw tribe, and was taken to Mississippi. There was no missionary there, but Lester gave himself to prayer. His heart was greatly burdened by the condition of the Indians, for he was the only Christian in all that region. His courage and faithfulness were all needed, but the Lord was with him to protect and save.

At one time his Chickasaw master, in a drunken debauch, commanded him to stop praying, and said: "If you don't stop, I'll shoot you!" Promptly and firmly

he replied : " Massa, me mus' pray ; me can't lib widout pray." The reckless Indian took his loaded gun, and Lester thought his last hour had come. The

BRAINARD. THE FIRST STATION OF THE AMERICAN BOARD AMONG THE INDIANS.



gun was raised, sighted, fired. To his great surprise he found himself unhurt. "God keep me," was his simple explanation. But the angry Indian again

repeated his command and threat. Lester made but one answer: "Massa, me mus' pray; me can't lib widout pray." Again the Indian loaded his gun. The poor slave could not hope to escape a second time, but he resolved to be true to his Saviour. The gun was raised and sighted, but just as it was on the point of being fired the Indian's son-in-law struck it up, and saved the negro's life. "Did your master try to stop your praying afterward?" asked Mr. Treat. "No, Massa," answered Lester; "he know do no good. He know he could n't make quit."

Remembering what Mr. Kingsbury had said about Lester's praying the Choctaw Mission into existence — the Choctaws and Chickasaws were one tribe at first — Mr. Treat said: "How came you to pray that the gospel might be sent to the Indians?" "Why, Massa," he replied, "me pray for all de world." "But how came you to pray for all the world?" "De Lord Jesus Christ put it into my heart. Nobody tell me to pray for all de world. De Saviour put it in my heart. He no come to die for one, but for de world, and me mus' pray for de world. Me want ebbery soul get hisself to heaben."

After a time the Lord answered Lester's prayer, and missionaries came to labor among the Indians. It must have been a great surprise to them to find that a poor slave had been their pioneer. "He was the only praying man in the Choctaw nation that we ever heard of," they said, "We thought him a man of prayer all the day long." He used to visit the missionaries when they were sick, and they would ask him to pray before leaving. He always did so without the least hesitation, and his quaint expressions were well remembered, such as these: "Lord, help the mittonary put one foot 'fore toder, and preach de gospel ebberywhere." "We see dis minute; we can't tell for de next minute." "Lord, have mercy on drunker maker and gospel 'buser."

Lester fully expected his prayers to be answered. Mr. Byington once said to him: "You come here alone these dark nights, are you not afraid?" The distance was two miles. "What me afraid for? Me close to God," answered Lester. "But there are wolves and catamounts in the woods." "Oh!" explained Lester, "me pray to God 'fore me start. Me tell him me go see his servants the mittonaries. Me ask him to take care of me till me come back. Den me come. Me not afraid: God take care of me."

At the close of Mr. Treat's talk with Lester an Indian child was baptized in the house near by. After the rite was administered Mr. Kingsbury turned to Mr. Treat and their black friend, who had come in with them, and said: "I wish you to pray, both of you." Lester's prayer had one burden. Ten sentences, by actual count, closed with this one petition: "Carry the gospel to ebery nasun." "How he did it," wrote Mr. Treat, "by what divinely imparted facility of arrangement, I could not tell. I could only say, such is his compassion for the heathen, from his personal knowledge of their wretched condition; such is his desire that He who died for the nations may reign over them, that, in his mind, the duty, the privilege, the blessedness of bearing to them the unsearchable riches of Christ take precedence of every thing else. Lester pronounced his benediction upon us, and we resumed our journey. But that humble cabin, with that stooping figure patiently waiting for the house not made with hands, eternal in the heavens, will never be forgotten till memory shall surrender its hold upon the past."

THE
MISSIONARY HERALD.

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THE Minutes of the Annual Meeting held at Des Moines will be found in an appendix to this number of the *Herald*, beginning at page 469. In order to give these Minutes, it has been necessary to delay the printing of this issue for a few days, but it is hoped that it will reach our subscribers in season for the Missionary Concert on the first Sabbath of November.

TWICE in the history of the Board has it held its Annual Meeting on the banks of the Mississippi River. This year, for the first time, it passed that westward bound by 175 miles, going to Des Moines, Iowa, where it found a most cordial reception, with every convenience provided for the transaction of its business and for the hospitable entertainment of all in attendance. It was not expected that at a point so distant from the centre of its constituency there would be a large gathering, yet the Opera House in which the meetings were held, seating from 1,800 to 2,000 people, was uniformly well filled, sometimes crowded; and on Wednesday and Thursday evenings overflow-meetings were held in the Plymouth Congregational Church. About 150 male Honorary Members reported themselves as present, while seventy-nine of the Corporate Members were on the platform. With a single exception, this is the largest number of Corporate Members in attendance at any meeting of the Board held west of New York. At Detroit there were four more Corporate Members present than at Des Moines. It was both a surprise and a gratification to find such a large and representative body of men and women from all parts of our country gathered in the capital of Iowa, so recently a frontier home missionary State, praying and planning for foreign missions.

THE first two days of the session were devoted chiefly, as usual, to the presentation of reports and papers from the Prudential Committee, including addresses from several missionaries. On Thursday morning the report of the committee appointed to consider the report on the Home Department introduced the matter concerning inquiries as to the doctrinal views of candidates for appointment as missionaries. As the action of the Prudential Committee in reference to this subject had been the occasion of much criticism, a sharp discussion and marked differences of opinion were anticipated. The debate occupied most of the hours of Thursday, and was marked by great frankness as well as courtesy. Every one having an opinion had an opportunity to express it. Those who took exception to the action of the Committee were heard at length.

The result was an emphatic approval of "the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform."

A DOUBT having been suggested by one or two speakers as to the interpretation to be put upon this resolution, the Board was not content to have its endorsement of the Prudential Committee regarded as general in its bearing, but by a large majority declared that its vote of confidence referred to the special point under discussion. Hence the following minute was adopted: "The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perverse and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come." The Board also recommended that the Prudential Committee "consider in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate; and the Committee is instructed to report on this matter to the Board at the next Annual Meeting." It was a great gratification to all present that, though this subject absorbed much time and attention and the discussion was earnest and exciting, yet the missionary character of the meeting was not destroyed, as many feared it might be. The spiritual tone of the sessions was maintained in good degree. It was seen that Christians who differ conscientiously can do so kindly, and that in adhering to the theological basis on which it was founded, and in accordance with which it has been conducted during all its history, the American Board is not opposing those who differ from it so much as it is upholding what it believes to be true and of vital interest to the work committed to its care.

AN illustration of the fact that no statistical tables can measure the influence exerted by our missionaries is found in an incident that comes from Marsovan, of a native teacher, a graduate of the Girls' School, who had charge of a school established by Armenians not Protestant but calling themselves evangelical. This native teacher was the means of organizing a society of 150 persons among these Armenians most of whom attended a weekly prayer-meeting. She also went from house to house outside of school-hours, laboring as a Bible-woman without salary. Such work as this does not find its record in formal reports, but it is of no small account.

REV. O. H. GULICK's letter from Northern Japan, to be found on another page, furnishes another striking illustration of the enterprise and Christian zeal of the Japanese as well as of the power which the story of the Pilgrim Fathers has upon the minds and hearts of men on the other side of the globe. The seed which the *Mayflower* carried is bearing good fruit in Hokkaido.

WORLD-WIDE PRAYER. — The June number of the *Missionary Herald* announced (p. 209) a resolution adopted by the Prudential Committee of the American Board suggesting that a Day of Special Prayer in behalf of foreign missions be observed throughout the Protestant world. The first Lord's day in November of the present year was named. When that action was taken it was not known here that the Church of England had already designated a different day for the same object. When this became known at our Missionary Rooms it was too late to make a change in favor of the later day named, because other missionary boards in this country had accepted the seventh of November as an appropriate time; one or more European bodies had done the same, while not a few missionary stations are too remote to be informed seasonably of a postponement. Difference in the two dates does not, however, interfere with complete harmony of aim, nor does it wholly break the charm of simultaneousness in the concert. It is an animating thought that from the hour of sunrise in the remotest East, on the first holy day of this eleventh month, when missionaries and native Christians will begin their morning praises and supplications, onward through the twenty-four hours thus opened, the petition, "Thy kingdom come," will go up with unwonted earnestness successively from many points in the heathen world, and from unnumbered points in Christian lands. Will not the sun in his course through the heavens, "as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race," look down with special gladness upon the matins, the midday and the later petitions as they rise from individual closets, from family altars, from assembled congregations on all the continents and many islands of the sea — petitions of common import and of farthest-reaching scope? Will not the ear of the Lord of Sabaoth be pleased as perhaps never before? Is it too much to anticipate that he will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it? How many sermons on the need and the power of prayer will be preached! How many thousands, yea millions, it may be, of hearts will be stirred, we will suppose, as never before, with expansiveness and intensity of desires for the advancement of Christ's kingdom among the nations! "I exhort, therefore," saith the apostle Paul, "that *first of all*, supplications, prayers and intercessions and giving of thanks be made *for all men*." "What an impressive and most interesting spectacle would this be," said the missionary Ward, "to see all England, Scotland, and Ireland on their knees, supplicating the Father of mercies in behalf of a sinful and lost world!" What a spectacle, we would add, would it be were all Christendom to bow thus by common consent! "If the whole or the greater number of the disciples of Christ," said John Foster, "were with an earnest, unalterable resolution of each to combine that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be a sign that a revolution of the world was at hand."

IN view of the proposed assumption of imperial authority by the young heir to the throne of China, the Chinese Branch of the Evangelical Alliance has issued a call for special prayer for the young monarch. He is now sixteen years of age, and in accordance with a decree of the Empress Regent he will take the reins of

the government on the first month of the coming Chinese year. It is surely proper that special prayer should be made for one who is to rule over at least one fifth of the human race, that God would prosper his administration and make him a blessing to the people of his country. It is an illustration of the influence under which he is now placed that an edict has been issued directing that proper officials select "an auspicious day" for the crowning of the new Emperor. While the Chinese astrologers are puzzling their brains to forecast "a lucky day," let Christians seek in behalf of the young ruler the favor of Him who is wise in counsels and in whose hands are the hearts of kings.

REPORTS from Japan indicate that the evangelical work is progressing with remarkable vigor. Mr. DeForest writes that although the cholera is preventing all large assemblies in the cities, the weekly report of baptisms has often exceeded one hundred. Mr. Cary reports having baptized during the month of July no less than thirty-eight persons in Okayama and other places. Mr. DeForest also reports that Mrs. Leavitt, representing the Woman's Christian Temperance Union, is now in Japan and, having addressed large and attentive audiences at Tokio, has accepted hearty invitations from Christians in Kioto and Osaka to speak in their cities. Such success has accompanied her efforts that Mrs. Leavitt has modified her original plan of meeting the missionaries only, and purposes to address assemblies of women. There is promise of excellent results from her labors.

OUR new missionaries for West Central Africa on their way inland from Benguela to Bailundu were accompanied by two men from Great Britain who were on their way to join Mr. Arnot at Garenganze. Mr. Sanders reports that he has received a letter from Mr. Arnot, who is delighted with the interior region where he is laboring, and describes it emphatically as a land of *food*. This means a great deal in Africa, especially in sections which are far away from the base of outside supplies. Mr. Arnot says that the language is closely related to that of the Barotse.

The London Times has referred to the reactionary spirit manifested in Bohemia in connection with the mission halls at Prague. Any attack upon religious liberty in any part of the world now arrests attention not merely in religious, but also in political, circles, and it would seem that if the attention of statesmen as well as Christians could be called to this serious infringement of the rights of conscience in Austria, an influence would be brought to bear on the government that would secure the reversal of its recent action in closing halls of worship. But our reliance must not be on earthly potentates but on the King of kings.

A SUCCESSOR for Bishop Hannington, who was murdered in Eastern Africa, has been found in the person of Rev. Henry P. Parker, who for some years was Secretary of the Church Missionary Society in Calcutta and who has been laboring among the Gonds in Central India. Mr. Parker was known in India as specially interested in the efforts to build up a native Christian community which should be independent of support from the English Society, and he has consented to accept this bishopric on condition that another missionary be sent to the Gonds to carry on the work he has begun.

THE FUTURE OF SOUTH AFRICA.

IN the year 1867 a Dutch farmer on the Orange River found a diamond with which his children played for a time, not knowing its value, but which he subsequently sold for \$2,500. It was the first gem of the kind from South Africa, but in the year 1884 the value of diamonds exported from Cape Colony was over fourteen million dollars, while the total value from 1867 to 1884 was \$148,862,880. The great diamond-fields lie between the Vaal and the Orange Rivers, in what was called Griqwa Land West, and in the Orange River Free State, and thither have flocked men from all parts of the world. The natives from different sections in South Central Africa come to labor at the mines, and they are continually passing back and forth between Kimberly and their several countries. This Kimberly, a picture of which is given on the next page, is in the centre of the diamond-fields. It is situated about four hundred miles from Durban, a little north of west. It is a town whose name does not appear on the gazetteers of five years ago, but it is now to South Africa what London is to England. It is connected by rail with the surrounding regions and has become the emporium of trade. It is reported that the number of registered Kaffirs engaged in the mines last year was about 72,000, of whom 30,000 were fresh arrivals.

A missionary of the English Wesleyan Board residing at Kimberly describes these men who come from these sections of Africa and labor in the mines: "Their habits when they first arrive are simple and temperate, and they are very susceptible to influences good or otherwise. The amount of sin and temptation that meets them is appalling. Canteens, or brandy-shops, are at every corner. No effort is spared by unprincipled men to allure them to these dens of iniquity, and it is not too much to say that of the thousands of natives who year by year come to the diamond-fields, at least one half are ruined both in body and soul."

Our Wesleyan brethren naturally regard Kimberly as a great focus for missionary enterprise, and they hope through labors at this point to reach out into many sections of South Africa. Just now there comes to us from Natal reports of a great excitement over new discoveries of gold in various quarters, notably in the Transvaal. There is promise of a yield which shall equal that in Australia or California, and great changes are anticipated in the immediate future, in reference to the opening of new countries and new avenues of industry. Rev. Mr. Ireland, of Natal, writes that people in that colony are much excited over the recent discoveries, and great hopes are entertained of new wealth. "Railway extension is bound to proceed through Natal to the gold-fields. One hundred and eighty-nine miles of railroad are already in operation, and the Portuguese are building a line directly inland westward from Delagoa Bay to the gold-fields. I predict that within ten years that region will have a European population of from 300,000 to 500,000."

Of course such changes as these will greatly affect the missionary work. The native population, if made industrious, will certainly be made restless; if they gain in wealth they will be less docile. If they learn something of the benefits of civilization they will learn also its vices. It is impossible to forecast what may be in the near future for all this region. Let us hope that the new highways opened



KIMBERLY, THE CENTRE OF THE SOUTH AFRICAN GOLD-FIELDS.

will be the means of carrying the gospel to the people who need its treasures more than they do gold or diamonds ; and let there be earnest prayer that the outcome shall be the furtherance of the kingdom of Christ in Africa.

ANATOLIA COLLEGE, WESTERN TURKEY.

BY REV. EDWARD RIGGS, OF MARSOVAN.

THE missionary work in Asia Minor may be considered in many respects as typical of such enterprises in general. It has had its full share of advantages and of discouragements, of political interference both for and against it, of persecution and peril, as well as of prosperity and tangible results. Especially has it been a model in the harmonious and uniform pressing forward of the three great departments — *direct evangelization, literary effort, and education*. In all these lines it shows a record of a steady growth. But far transcending the results that are capable of being put down in columns of statistics is that which every missionary regards as the true and permanent fruit of these efforts, namely, the moral influence which has permeated the mass of the people, stimulating them to intelligent efforts for their own reformation, and rousing an almost universal desire for something higher and better than they had before, in religion, literature, and education. It is the missionary's work for the future to study, stimulate, and guide to true and noble results this mighty native power.

The principal manifestations thus far of these unborn aspirations have been along the line of higher education. Armenians, Greeks, and Jesuits vie with one another in setting before ambitious youth the glittering advantages of their several school systems. Sweeping reforms have been introduced into the national educational organizations, and numerous crude efforts have been made in the line of private schools. But beyond all competition the first place in the scale of excellence and success is assigned, though unwillingly, to the schools established by the American Protestant Missionaries, or under their influence and guidance by natives. This is grudgingly but inevitably acknowledged by even the public officials and jealous ecclesiastics, albeit with sundry grindings of the teeth and muttered imprecations.

The munificence of a New York merchant made secure the results of early efforts by the missionaries in Constantinople, and Robert College stands to-day the sightliest building on the Bosphorus, as it is the leading educational institution of the Oriental capital ; while its beautiful counterpart on the opposite crest of the strait, "The Home School," does the same service for the rising generation of women that the former does for their brothers. While these institutions were being developed, through much discouragement and opposition, a network of schools of various grades was gradually being constructed throughout the interior of the country. Some of these were maintained with great difficulty, but at other points their success and subsequent growth were secured almost from the start. A plan for another college was started in Southeastern Asia Minor. A friendly competition arose between the towns of Marash and Aintab, as to its location, which was decided in favor of the latter by the larger subscriptions made for the purpose by natives there, and Central Turkey College arose, as a

beacon-light to illumine all that region. Soon the educational institutions in Harpoot, on the Euphrates, assumed the form and efficiency of a college, while in many other places existing schools raised their standards of study and completed their equipments to serve as feeders to these colleges; and these colleges in turn are the preparatory schools for candidates for theological training.

In Marsovan, in northern Central Asia Minor, a theological seminary has been in operation for twenty years. Recently its preparatory course was separated from the theological, and formed into a high school, or academy. The success and useful work of this school led some of the more enlightened and liberal natives in that region to seek the development of it into what they desire to call a college. Out of much poverty they raised among themselves a sum of about five thousand dollars toward its endowment, in the hope of substantial aid from friends abroad. Through regular steps of the heartiest coöperation with the missionaries on the ground, the project was pushed along, gaining the cordial approval of the Western Turkey Mission and of the Secretaries and Prudential Committee of the American Board. In evidence of their appreciation of the institution, the Prudential Committee have voted to it an annual appropriation equivalent to the income of an amount not less than \$25,000, and have recommended it to the liberality of all who realize the need of such an enterprise. While the officers of the Board do not feel that they can directly and fully endow such colleges, yet they rejoice most heartily in their advancement, and encourage the stewards of the Lord's money in contributing liberally toward their endowment. These institutions, though called *colleges*, and seeking to do for the people of these regions the same service that our colleges do in America, are yet very modest institutions, as is evidenced by the small sums of money they have dared to ask for, and it will be long before they can aspire to the position of their sister institutions in this land.

The institution, at the desire of the native Christians, has adopted the name *Anatolia College*, and a constitution has been drafted and carried through several steps toward adoption. It has now about one hundred pupils, Armenians and Greeks—all of whom are supported either by themselves or by churches or Young Men's Christian Associations on the ground. They also pay a sum for tuition, which amounts to enough to defray the minor expenses of the institution, such as lights, fuel, and employment of minor teachers. The missionaries do an important part in the instruction, though it is hoped that the already able and efficient corps of native professors may soon entirely relieve them of this work.

The college has thus far been accommodated in the buildings erected for the theological seminary, but enlarged for this purpose. But further buildings will soon be imperatively needed, and one is actually in process of construction. Money will be needed not only for these and for the salaries of professors, but also for a steady enlargement of apparatus and appliances, and for the special preparation of individual instructors.

The history and needs of this institution have been set forth in a pamphlet, and friends of the cause of missions and of humanity are invited to aid the enterprise. The writer of this article may be addressed at Bergen Point, New Jersey, for any further information on the subject.

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[Presented at the Annual Meeting at Des Moines, Iowa, October 6, 1886.]

IT is an interesting and suggestive fact that Samuel Worcester, the first Secretary of the American Board, and Jeremiah Evarts, its second Treasurer, whose faces look down upon the Prudential Committee from the walls of the room where that Committee every week meets and deliberates, were at the same time, for a period of six years, the secretary and treasurer, respectively, not only of a Board of Foreign Missions, but also of a Board of Domestic Missions then bearing the name of "The Massachusetts Missionary Society" — what has since become the leading auxiliary and the largest contributor to its treasury of that honored institution which has recently celebrated its sixtieth anniversary, "The American Home Missionary Society." This fact emphasizes what was true at the beginning and what has continued true to the present hour — a principle testified to by our fellow-Christian laborers in Great Britain and Germany as well as in America — that as a rule the representative friends and supporters of that work which puts at the front the proclamation of Christ throughout the world, and of that work which puts at the front the proclamation of Christ throughout one's own country, have been and are the same men. Select the minds which have been most influential in guiding the counsels, and the benefactors who have been most liberal in providing gifts, in behalf of the salvation of the perishing millions abroad, and these are the same minds which have led the counsels and the same benefactors who have contributed the gifts for the redemption of the perishing thousands at home. As it was the same divine Spirit moving the same regenerate hearts, expressed in the same self-sacrificing devotion, which led Samuel J. Mills and Gordon Hall, in planning their great campaign, to discuss the question whether they should strike out for India or should cut a missionary-path through this Western Continent to the Pacific, so it was the same Spirit, expressed in the same consecration, which in 1812, in the persons of Judson and Newell and their wives, sailed out of Salem harbor in the brig *Caravan*, bound for Calcutta, and which in 1843, through the instrumentality of a band of eleven young men, planted the seed beyond the Mississippi, from which has sprung the wide-spreading fruit-bearing tree under which the American Board to-day is planning and praying in Central Iowa.

One supreme purpose, burning within them as a quenchless flame, has animated all these hearts; namely, to establish the kingdom of our crucified and glorified Lord among all peoples, our own beloved land included — the inspiration of the comprehensive missionary idea as expressed in the Revised Version: "Go, make disciples of all nations . . . beginning *from* Jerusalem." In the fulfilment of this commission William Goodell and Asa Turner, born in the same town in Central Massachusetts, went forth — the one toward the great East beyond the sea, the other toward the great West beyond the lakes — and lived their long and useful, their self-denying and joyous, lives; the one to be forever remembered in the cities and towns of Turkey as a foreign missionary pioneer, the other to be forever remembered over these prairies and along these rivers as a home missionary pioneer — both now rejoicing in fellowship in that land to which they come from the East and the West and sit down together in the kingdom of God. In the fulfilment of the same commission we are assembled to-day, gathered also from the East and the West, responsible both for the immense work around us in our own land and for the yet more immense work reaching to every land beneath the sun; and here upon this mount of vision, with this broad outlook, we stand facing the great problems which sometimes appall us, which are to be settled in our own generation on this Western Continent, and at the same time facing the equally appalling problems

also to be settled during our own generation, and largely by us of this Western Continent, in behalf of Japan, and China, and India, and Turkey, and Africa, and Papal Lands. "Who is sufficient for these things?"

It seems to your Committee appropriate to call the attention of this Board, at its present meeting, to a topic the consideration of which is specially fitted for the locality where we meet; the interdependence of these two great interests, the work at home and the work abroad, and to the fact that they stand or fall together.

THE FOREIGN MISSIONARY PURPOSE.

Let us endeavor first to form a clear conception of what we mean by the distinctively foreign missionary purpose, noting how it necessarily leads to the most vigorous prosecution of the work at home.

The foreign missionary purpose is the definite aim to carry the riches of the gospel of Christ as speedily as possible, to the utmost of our personal ability, to every unevangelized people on the face of the earth. It emphasizes the claims of the human race as such, in relation to which it is written: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us" — all its millions everywhere as they reach the period of personal accountability alike responsible, according to their measure of opportunity, to the same God: alike guilty and ill-deserving; alike summoned to repentance; alike recipients, to some degree, of divine grace; alike called upon to accept that grace and be saved. It emphasizes the claims of the most needy — those who have received the least of that light "which lighteth every man that cometh into the world," and who are most imminently exposed to sink down into everlasting night. It holds the thoughts to the vast multitudes of these unevangelized peoples — the overwhelming majority of the human family, counted by hundreds of millions; the long, long procession moving on swiftly and surely under the self-imposed bondage of their own lusts, vices, superstitions, idolatries, and criminalities,¹ toward what is termed by the apostle² "the righteous judgment of God, . . . who will render to every man according to his deeds, . . . to the Jew first and also to the Gentile." The conception well-nigh overpowers, as it was meant to do, the compassionate Christian heart, bowing down the disciple, as it bowed down the Master before him, in anguish of spirit — an anguish relieved only as the Master himself was relieved, by the exercise of the constraining love which lifts and sustains.

It emphasizes at the same time the specific divine command, to which it seeks to render a loyal personal obedience, going whithersoever the Master's voice calls. It recognizes also the urgency of the command and the urgency of the need, in that the opportunity is brief both for him who carries the message and for those to whom it is borne. Whatever others have done or have failed to do before us; whatever others may do or may fail to do after us, upon ourselves during our own brief day rests, according to our measure of ability, the serious obligation to evangelize the living men and women of our own generation at this hour passing through their one probation, to each of them as momentous as to each of us: for whose present and final well-being, as far as it depends upon that gospel of Jesus Christ which has been committed to us in their behalf, we, the dwellers in Christian lands, are to-day responsible.

This is the burning, controlling thought of the genuine foreign missionary spirit. No wonder it has sent and is sending hundreds of devoted men and women away from the thousands, however needy, of lands nominally Christian, to the more needy mill-

¹ Compare Romans i, 21-32.

² Romans ii, 6-10.

ions of lands positively heathen. No wonder that gifts and prayers from those who cannot personally go pour themselves out in lavish measure from tens of thousands of grateful hearts. The wonder is that the number of messengers, gifts, and prayers are not all multiplied a hundredfold, with a fervor of consecration a hundred times more intense.

FOREIGN MISSIONS HELPING HOME.

This very statement of what the distinctively foreign missionary spirit is indicates how vitally it enters into every department of Christian work at home. Since there are multitudes, as already suggested, who are necessarily prevented from becoming personal messengers, who may nevertheless be as completely filled with the same burning zeal as those who go, this flame of burning zeal must express itself in every conceivable form of Christian activity for the salvation of every man, woman, and child accessible all around us at our own doors. There is no form of human need at home, which would not be thoroughly supplied, simply as a supplementary "twelve baskets full," to the well-equipped resolute endeavor first of all to feed the hungering millions of heathen lands. Let the Lord's people, filled with their Lord's compassionate spirit, heartily unite in the determined purpose, as the primary obligation in obedience to their Lord's "marching orders," to carry the message as rapidly as possible to those who are farthest from the light and deepest in the degradation, and the whole Christian world would be flooded with celestial glory, the power of the divine Spirit would come down in amplest measure, the masses of men here at home whom, as we sometimes lament, we now fail to reach, would themselves spring forward, eager both to receive and communicate the heavenly gift, while at the same time the millions of the heathen world would begin to hasten from every direction to welcome the swiftly approaching messengers.

If there be any one instrumentality which the representatives of the home missionary work in its various departments should press upon their home constituency as most vital for the immediate urgency of the homework, it is an entire personal surrender of every Christian heart to the distinctive, unselfish, self-sacrificing purpose of contributing every energy of mind and body to the proclamation of Christ by ten thousand heralds running to meet the immediate urgency of the perishing millions of unevangelized lands.

THE HOME MISSIONARY PURPOSE.

But it will be asked: Is there not also a distinctively home missionary idea which has its serious responsibility and its commanding power? Most certainly there is; and upon its development in an intense form the entire evangelistic work abroad is absolutely dependent. Of this important fact let us now take note.

The distinctively home missionary purpose recognizes the gravity of a special trust committed to us by God to care for those particularly dependent upon us: in our own households, our own neighborhood, our own town or city, and, on a broader scale, our own commonwealth and our own beloved land. It has its favorite scriptural mottoes: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel;" "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;" "Repentance and remission of sins should be preached in his name among all nations, beginning," as expressed in King James's familiar version, "*at Jerusalem*;" "If I forget thee, O Jerusalem, let my right hand forget her cunning." This is the noblest form of patriotism thoroughly pervaded with the spirit of Christ. It emphasizes the enterprise, the heroism, the patience, the far-seeing wisdom of those who planted upon these Western shores the institutions of civil and religious liberty and who were willing to be themselves the "stepping-stones" over which others should walk who should build the statelier structures of the future. It remembers at what a costly price has

been purchased and retained the heritage in which we to-day rejoice, and it honors the men who cheerfully paid the price; bearing the good tidings along the opening path through the forests and beyond the lakes and the rivers, preëmpting the territory for Christ; founding Christian states; kneeling down upon the bare ground, sometimes upon the wintry snow, and consecrating the future sites of Christian colleges and seminaries which were predestined to educate missionaries not only for the yet newer Territories and States farther on toward the setting sun even to the Pacific Sea, but also in due time to the newborn Land of the Rising Sun beyond the sea. This is the spirit which magnifies, as it ought, the peculiar claims of dependent races committed here to the more highly-favored, taking upon the heart the red man of the forest, the freedman of the South, and the mingling peoples of other lands — European and Asiatic, these latter gravitating resistlessly, whether we will or not, toward this central land of promise — all suggesting the momentous question: How are all these races to be thoroughly Christianized and saved? With this question the home missionary spirit vigorously wrestles, with all the subordinate questions included: the grave problems of the hour — civil, social, political, economic, and educational; the relations of capital and labor; the methods of reaching and evangelizing the masses of our great cities; the perils from intemperance, from communism, from Mormonism. It enlarges into Collegiate and Education Societies, into Church-Building Societies, into New West Commissions. It branches out into more approved methods of Sunday-school work, into normal Biblical training, into Societies of Christian Endeavor, into more systematic and efficient plans for evangelistic effort. It keeps planting new educational institutions, while broadening and strengthening those already established. It is fertile in ingenious expedients and wise experiments, all the time with clear discernment and courageous purpose pushing on in one direction; namely, the thorough Christianization of our own beloved land which, historically and providentially, as we fully believe, is leading the nations of the earth.

Here we are by divine appointment upon this Western Continent at this critical hour in the world's history, either to maintain our standing-place, — Christian "Liberty enlightening the world," — to broaden and deepen our power, and to move on to our grander future, or we are to weaken and disintegrate; grow narrow, selfish, and self-indulgent — godless and accursed at length; to go down into a night which shall darken the world for centuries. As to which destiny shall be ours the home missionary idea has a clear conviction wrought into a resolute purpose, ever emphasizing its ringing motto: "As goes America, so goes the world." This is a most inspiring idea and one upon which, rightly interpreted, the foreign missionary work is more dependent for its wisest and most permanent results than upon any other. And this for two reasons: —

HOME MISSIONS HELPING FOREIGN.

1. The foreign missionary work, as soon as it is established abroad, becomes in the most literal sense home missions and therefore looks to the development of the work in our own land largely for its inspiration and guidance.

The problem in Japan to-day is this: How shall Japanese Christians be trained to accept the responsibility of their own institutions, sustain them, enlarge them, and so thoroughly develop their own self-supporting and aggressive home missionary work that they shall also develop a foreign missionary work for less favored people than themselves? There is a similar problem to be solved by the Armenians and Greeks of Turkey, by the Maratha people and the Tamil people of India and Ceylon, by the Zulus of Southern Africa, by the Bohemians of Austria, by the dwellers in old Castile and Aragon in Spain, and by the islanders of the Pacific. This is one of our most perplexing foreign missionary problems; namely, how to guard against too large pecuniary grants-in-aid, which shall foster a prolonged dependence upon foreign money and

weaken the spirit of native self-respect and honorable independence. Some mistakes in this direction have been made in the past. Some are probably still made. It is not an easy problem to solve in the midst of penury and sometimes under forms of governmental oppression of which in this highly-favored land of ours we can scarcely form a conception. This is the problem with which our missionaries and missionary boards are firmly, and it is to be hoped judiciously, grappling, and not without some success.

But they need strong, sustained, continuous moral support on this side of the ocean. It cannot be impressed too earnestly upon the Christians of America, especially upon those who represent the distinctively home departments of the evangelistic and educational work, not only that what we do here in this land we are doing before the eyes of all other peoples, but that largely, through what we do or fail to do, — through what we are or fail to be, — we are advancing or retarding the distinctively home missionary work of every land beneath the sun. Particularly must we remember that the type of Christian character here trained — with its methods of thought, of activity, and benevolence — is felt almost instantly all over the world. Any defection from the faith in any particular here will be followed by a more serious defection in Japan and India. Any new enthusiasm and success in Christian endeavor or Christian attainment here will rise into new life in Ceylon and Madura, in Cesarea and Marash, in Osaka and Kioto. We want noble Christian colleges at Harpoot and Aintab and Marsovan, at Ahmednagar and Pasumalai and Jaffna, at Amanzimtote, as well as at Tientsin and the "Sacred City" of the Mikado's empire. Amherst, Williams, and the rest in the East; Oberlin, Olivet, and the rest in the Interior; Beloit, Northfield, Grinnell, and the rest in the West, must give us the models. We want an absolutely perfect home missionary society in Eastern Turkey, in Central Turkey, in Western Turkey, in European Turkey, in Western India, in the district of Madura, in Southern Africa, as well as in Northern China and Japan. The Iowa Home Missionary Society, all the State Home Missionary Societies, West and East, must give us the example. Perhaps they are doing it. It is certainly their noble endeavor.

But before perfect home missionary societies and model self-supporting churches and educational institutions can be generally reported from the foreign field, the leaders and the founders, and to a large degree the resources, must come from these Christian lands.

2. This, therefore, is the second point which illustrates how "hard," for the present generation at least, the work abroad must dependently "lean" upon the work at home. It is the imperative call, every year increasing in significance as the foreign field extends and deepens, crying for laborers not only multiplied in number but more thoroughly equipped and for enlarged means to make these laborers most efficient — a perpetual summons to every department of the home service, through churches and Sunday-schools; through more energetic labors in the city and in the country; by the more thorough evangelization of the West and the South; by strengthening Christian institutions of learning and filling them with a fervid missionary spirit to furnish an unfailing supply of faithful consecrated men and women who know their message and whose whole souls are aglow with the longing they have to preach Christ and train others to preach Christ to the perishing millions of our own generation anywhere and everywhere whithersoever the Lord shall lead the way.

It is not strange, therefore, that the home missionary spirit, particularly in its intense form, is found among those most distinctively connected with the upbuilding of the kingdom of Christ in unevangelized lands. How Christian America looms up to the vision; how it abides in the loving hearts of those who occasionally unfurl the old flag over their missionary homes and schools in other lands, they only who are there can testify; and they need all their flags and all their languages to do it.

THE INTERCHANGE OF MISSIONARIES.

It is a significant fact that among the most enthusiastic representatives of the missionary service abroad are the sons and daughters of the missionary field at home; also, that some of the most faithful laborers at home have been trained on foreign shores, having been obliged, on account of the health of themselves or their families, reluctantly to return to their native land. What should we do just now for the urgent Bohemian work in Cleveland and Chicago were it not for the men, our beloved Schaufler and Adams, who received their special aptitude for the work in Bohemia itself? Is there a more laborious pastor, more true to the home missionary and educational work of this goodly State of Iowa, than he whose name we forbear to mention, whose heart still burns with the same inward foreign missionary fire which wellnigh consumed him, as he was compelled to leave his chosen field in Central Turkey?

Does any one doubt the fitness of the well-known son of one of the early missionaries to the Hawaiian Islands, to be the emphatically "live" head of an educational Institute for Freedmen and Indians at Hampton, Virginia? And where should we appropriately look for a daughter of one of the pioneer missionaries to the Dakota Indians, who himself went through the tragic history of the Minnesota massacre twenty-four years ago, who was long one of the veterans of the Northwest, — honored and beloved by all, — who is to be ever remembered as the author of "Mary and I," and is now represented by the activity of energetic sons and daughters upon the same Indian field — where, we ask, *should* we appropriately look for one of the daughters of such a man but upon the borders of Mongolia, in Northern China?

Some of us do not forget that two of the foreign missionary graves in the little cemetery in Erzroom, Eastern Turkey, are those of two of the daughters of the home missionary Northwest — one from Illinois and one from Nebraska; also that from Illinois went forth one of our now veteran missionaries in Western India, attended to-day by a son and daughter in the same field; that one of the pioneers, now one of the veteran missionaries to the Micronesian Islands, — represented to-day by a missionary daughter in Mexico, — was ordained thirty-five years ago at Denmark, Iowa; while time forbids special mention, in addition to those who have "fallen asleep," of a long list of active missionaries, several of them recently appointed, the sons and daughters not merely of Illinois and Iowa but of Wisconsin and Minnesota; of Nebraska, Kansas, and Missouri; of Texas and California. We shall none of us forget that the solitary grave near the Sabi River, of the pioneer of our East Central African Mission, is that of the beloved Pinkerton, of Ripon College and Chicago Theological Seminary, and that the solitary grave at Bailundu, of the pioneer of our West Central African Mission, is that of the equally beloved Bagster, of California. Surely if there be any instrumentality which those specially devoted to the foreign missionary interest should preëminently cultivate, as related to the pressing needs of the work abroad, it is the most vigorous development of every department of the missionary work at home.

THE FORWARD MOVEMENT.

The hour has now come when these two interests must move on not only simultaneously, — each pressing forward in its own distinctive purpose and each encouraging and supporting the other, — but also with redoubled earnestness and zeal, with a largely increased force, and with a united front, determined on a common victory.

It is the hour for a far broader and more thorough missionary movement as related to the whole world and to the responsibility of the present generation than has hitherto been known in the history of the Church. In this movement all Christian peoples should be in fellowship, working together harmoniously with singleness of purpose, and in it this country should not only not allow itself to be surpassed by any other but should

resolutely lead the way. Toward this definite end, therefore, the entire home missionary development should be wisely and efficiently directed, — not aiming merely for what may be attained in years to come, perhaps in the twentieth century, a signal foreign missionary advance, after this country has become thoroughly Christianized, bidding Japan in the meanwhile to wait, and China to wait, and Africa to wait (a most specious delusion), — but aiming rather for this broader work the wide world round, under the pressure of the same urgency which impels the work at home. As suggested by Professor Phelps, quoting in part from Lyman Beecher, we may say with a slight verbal alteration, as related to both departments of this one sublime enterprise: “Every day is a day of crisis. Every hour is an hour of destiny. Every minute is ‘the nick of time.’”

Should we try to push the home work to the neglect of the foreign, the home work will be narrowed and weakened. Should we try to push the foreign to the neglect of the home, the foreign will soon cease to be. The two are one, provided they move on in their right mutual relations appointed by God: (a) primarily, fundamentally, and pervasively, the endeavor to proclaim Christ to the utmost of our ability in our own time among all nations; (b) instrumentally, subordinately, but intensely as a special personal trust, the complete Christianization of our own land, reaching to every nook and corner and to every soul. Thus only shall our beloved land become a royal diadem in the hand of the Lord, when at the same time, held in the same hand, each reflecting glory on every other, all needed in their harmonious beauty for the perfected glory of the King, there shall shine with undimmed radiance not only redeemed America, but also redeemed India, redeemed China, redeemed Japan, and last perhaps but not least resplendent, coming out of great tribulation, redeemed Africa — all to the praise of the one Lord who at length “shall see of the travail of his soul, and shall be satisfied.”

Standing upon this commanding eminence to-day, whence we look across the continent in both directions to both oceans, and across the oceans to the other two great continents, recognizing the whole as our sacred trust committed to us, according to the measure of our privilege, for the salvation and service of the men of our own generation of all peoples and tongues, we rejoice in declaring our unfaltering adherence to those truths, always old and always new, which as the “faith once delivered unto the saints” constitute “the power of God and the wisdom of God.” Recognizing our one necessity the salvation of a lost, perishing world, our one deliverance the crucified and risen Christ, our one commission the gospel of reconciliation by us received to be communicated to all, our one responsibility personally to bear the good tidings to the utmost of our ability to the ends of the earth, and our one opportunity the present earthly life, we bow our heads to receive our one anointing, “the baptism of fire and of the Holy Ghost.”

CONSTANT FACTORS IN THE MISSIONARY PROBLEM.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting at Des Moines, October 6, 1886.]

GOD and his truth alone are unchanging and unchangeable. The touch of weakness and the law of change are upon every human deed and plan. Nations run their course and cease to be. Institutions rise and dominate the times, and then decay. Life and thought assume a thousand different forms according to the hour and place, and at length cast them all aside without regret. The passion for the Holy Land burned deep and strong in the hearts of the people of Europe during the eleventh and twelfth centu-

ries; but ere the thirteenth century was gone, the impulse had exhausted itself, and the nations turned with one consent to other thoughts and deeds. North and South were words of power and terms to conjure by for many a year in our history, and in the shock of battle the ideas which they embodied fiercely grappled, and through four desperate years tested their mutual strength. But what mean they now, and in whose pulses do they make the faintest stir? History and experience abundantly confirm the poet's thought:—

"New occasions teach new duties; time makes
Ancient good uncouth;
They must upward still and onward who
Would keep abreast of truth."

It is not unreasonable, therefore, to inquire whether seventy-six years of foreign missionary history have left matters just where they were at the beginning, and to define anew to ourselves the conditions and aims of our great work. The questions that arise are such as these: Why do we still maintain our missionary work in heathen lands? What are the motives that draw the young men of our times to this self-exile and arduous service? Are the unevangelized nations in such need and danger as they were thought to be when our work began? Have we the same message of salvation which the leaders in the cause burned to proclaim? Is it our effort still to save the souls of the present generation of the heathen world, or has some broader object replaced this aim?

When Paul stood on Mars Hill, in Athens, and for the first time spoke the gospel message in that centre of Grecian culture, amid the quick-witted and inquisitive people gathered there, he was neither abashed by the place and people nor was he forgetful of his high theme. He does not scorn the culture and beauty around him, neither does he feel oppressed thereby. Conscious of it all, sensitive to its charms, he still penetrates beneath it all to the spiritual blindness and death which make even these cultured Greeks in their famous capital weak and full of despair. And he boldly utters the truth as it is in Christ Jesus, which is able to give to these Greeks true manliness and eternal life. Their spiritual need is desperate, and he brings the one true remedy; and this is the majesty and power of his address. He does not offer them culture; they have enough of that, and more than they can use or preserve. He does not teach philosophy; the wrecks of countless systems of philosophy lie all about him, and its weakness as a source of human redemption is proved a thousand times before his very eyes. Neither does he propose political or social or economical reforms; they need all these, it may be, but they have far deeper and more immediate needs. They pay scrupulous homage to all the gods, and even build an altar to the unknown God; and yet they are destitute of the spirit of all acceptable worship. They define virtue with nice exactness, and praise it in glowing words; while nameless abominations defile their homes and their thoughts. They smile at the delusive hope of immortality at the same time that their souls long and cry out for this great gift.

Straight as an arrow his thought speeds its way to the one great need of those souls and of that nation; and he declares to them the living, eternal God, known to all as Creator and King, and *as such* claiming their worship and love; the universal duty of immediate repentance; and the coming righteous judgment of the world by its crucified, and now risen, Redeemer. It is the heart and principal truth of the gospel that thus for the first time resounds from the heights of Athens, and goes forth thence through the wide spaces of human life on all continents and in all time as God's unspeakable gift to men. The example is commanding and the lesson plain. In its light we shall find an answer to the questions we have raised.

I. What do the unevangelized nations of our day need at the hands of the Christian world? This is our first inquiry.

It may be said at first thought that they need many things and different things. The peoples of India and China need one thing; the undeveloped peoples of Africa and Micronesia need something very different. It is impossible to speak of all unevangelized nations together; their situations are so entirely unlike. Here in China is an old and diversified civilization which makes everything in the Western World look new and untried; there in India are religions and philosophies that antedate Socrates and Pythagoras as well as the gospel; while in Africa we see a primeval barbarism and an unlettered heathenism which offer no elements of noble life and manners. It is impossible to speak in one breath of all these peoples.

The view is plausible, and so far as the answer goes it possesses weight. The differences named exist, and in the study of missionary agencies and methods they must be taken into the account. But this does not tell the whole truth. Despite her great history and wonderful civilization China is not a happy and prosperous nation; notwithstanding her antiquity and luxuriant philosophies India has not found the secret of peace and of national power. A blight rests on the state, the family, the individual man; and hope is dead at the roots. No thought of God lifts up the soul; no sense of redeeming grace breaks the power of sin and renews the heart; no hope of a blissful immortality animates the life and exalts the character. This is the source of their weakness and misery. Confucianism, Buddhism, Brahmanism do not bless their devotees and cannot lead these great nations to their highest destiny. They are a preparation for Christianity in the same sense as the classic polytheism prepared its way and in no other sense. These systems have done all they can ever be expected to do, and still manhood dwindles and hope is dead. The inferiority of these nations, which every one marks, must be attributed mainly to their moral corruption and spiritual blindness. Their natural endowments are superb, their intellectual force unsurpassed. What they need is the tonic of a great faith, the inspiration of a new moral life, the illumination and breadth and uplifting power which the knowledge of God in Jesus Christ has always brought to men and to nations—precisely what raised up in degenerate Rome a new race of heroes—the martyrs and confessors who surpassed the noblest deeds of her kings and warriors.

It is not easy to suggest or conceive any radical difference in spiritual needs between the heathen who surround our missionaries to-day and those to whom Hall and Newell and Judson went forth early in this century, or those whom Paul found in the first century and described in his letter to the Romans. In point of moral ruin and alienation from the life and truth of God and exposure to endless woe because of sin, the unchristian nations of all lands and of all ages are alike and need the same divine grace and re-creation in the image of the living God. Diversities of culture, of social life, and of political development do not touch this deep and primary need of the unregenerate soul. The Hindu and the Chinaman in this are completely at one with the African and the Polynesian; the Romans of the first century, with the Turks and Armenians of to-day. The same moral nature is in every human soul, and without God every soul is lost and undone.

Without doubt, everywhere in the heathen world family life needs to be consecrated, and social life set to a new key, and better arts and industries to be introduced; but not one of these things nor all of them combined touches the deepest need. A new spiritual life, in harmony with the world without and with the native instincts of the soul within, that has tasted the grace of forgiveness and the sense of righteousness and the hope of immortality—*this* is the first, the deep, the fundamental need of China and India and all the Orient. And when Christ comes to redeem these peoples and to waken these dead nations to that glorious life, all else that they may need will follow his coming and spring up in his path. Those teeming millions do indeed need many things, but this is the root of their weakness and the ground of their wants; though all

things else were present, they must remain unblessed till Christ has come to redeem them from death and to lift them into his likeness and glory. Though all the features of our Western civilization were to replace the arts and customs that now prevail in these lands, if you have not first brought the healing of Christ's touch to their palsied hearts, you have not increased their blessings or set them in the paths of peace.

Study the problem in Africa, where a totally different phase of heathenism presents itself. How shall these rude, unlettered tribes escape from their barbarism, shake off their earthly fetters, lift themselves up to the thoughts and manners of a worthy social and national life? What does Africa need most of all to lead her out of her barren, unstoried, unprogressive past into the paths which Europe entered a millenium since, and along which she now marches, the leader and inspirer of the modern world? Plainly she needs training and development of all kinds and degrees, and varied contact with the civilized nations. This goes without saying. But this is not all; it is not even the principal thing. Obviously the deepest and greatest need of Africa's millions is the knowledge and worship of the true God, the divine touch and healing of Christ's great salvation. That will make *men* and *patriots*, *scholars* and *gentlemen*, of these savages; that will make *cities* and *states* and great *nations* of these rude tribes; that will fill the continent with happy life and with high thoughts, with the stir of peaceful industries, with song, and manful speech, and the voice of praise, as Europe and its air have been full and vocal with the noblest human life through many centuries. The greatest weakness of Africa and the heaviest clog to her growth is the same that we find in India and China. It is a lost world groping in darkness and sin, and sinking down in despair. Steam and electricity, the Western sciences and arts do not hold the secret of her future. *Christ* is the Redeemer of Africa as of every human soul, and his is the only voice that can break her slumbers, his the only hand that can lift her up and make her stand. Let European colonies and trading-posts spring up along every river, in every valley, at every port; send steamships far inland on river and lake; build railways from the desert to the cape, from the Atlantic to the Indian Ocean; connect every tribe and kraal by telegraph with Paris and London and New York, and if Christ has not gone before you to call African manhood to life, you have brought no real and permanent blessing to that dark land. Dead lies the continent, as the son of the widow of Nain on his bier, and for her there is nothing but continued death and silence, till Christ shall come and lay his hand upon the dead and bid her live forevermore.

In civilized and in barbarous lands, in the Orient, in the mysteries of the "Dark Continent," in the wastes of the Pacific, the unevangelized world presents this one common aspect of moral ruin and exposure to everlasting death to stir our compassions and awaken our love. Beneath all differences, in spite of all diversities, these hundreds of millions of souls alike lie in bondage and condemnation because of sin; they groan and sigh, they live in darkness and die without hope; they grovel in iniquity, they revel in cruelty, they sink down in despair. A strong man armed guards the citadel of every heathen nation and of every unregenerate soul, and until a stronger than he shall come to take away his arms and deliver his captives, their thralldom and woe remain.

II. What has the Christian Church to give to the unevangelized nations? This is our second inquiry.

There is a certain self-satisfied pride which leads us to think that these people need everything that we can give them. But a wiser thought corrects this view. God has appointed to every nation the bounds of its habitation and the measure of its service, and he has not fitted all people to render the same service or to run the same career. European life has received a distinct contribution from each of the principal nations, and is the richer for these varied gifts. England has not furnished all, France has not served alone, Germany has brought her own peculiar share. And this is evidently the divine order.

The non-Christian world does not need everything that is peculiar to us, but that one thing which is the root and spring of the best human life in the earth. What Paul had to give to the cultured Athenians, what Augustine had to give to the savage English, that we have to give to the cultured East and to the barbarous South. Not our civilization and manners, but the root and prolific seed of the best civilization and manners which they can win; not our forms of life, but that Christian faith which has inspired our growth and guided our steps and led us up to the place of privilege and power we now possess. These nations will take on their own civilization when their time shall come; and if it is grounded in Christian sentiment, it will be a new and glorious fruit, a positive contribution to the wealth of the world, even though it differ at many points from ours.

Were it possible for us to impart our science, our industries, our social customs, our schools and press and railroads and telegraphs, and to induce China and India to adopt them all, if this went first, and if this were all, the work would be worse than in vain. For these are not *our* best gifts or chief glory. If these nations had everything of this kind which we possess and still clung to their false faiths, their people would not be blessed, their homes would not smile with peace, their life would not lay hold on great objects and lift itself up to the full stature of a true manhood. Their peerless culture and art and political genius did not save ancient Greece or Rome; these things are not the secret of our strength or the nourishing heart of our civilization; they have no power to save lost men or the lost nations to-day.

It is a new spiritual life that is needed, — the new man in Christ Jesus, — out of which shall at length arise the new heavens and the new earth wherein dwelleth righteousness. Let that glorious reality lay hold on the men and women of Africa and India and China, and the grace of God in Jesus Christ become incarnate in a thousand cities and in countless homes, and the end for which we toil and pray and wait will come as surely as the day succeeds the night. Not an Americanized China and Japan, not an India or Africa wearing the livery of European life; but a Christianized China, a regenerated Japan, freely assuming their proper powers and qualities in the civilization of the world and yielding the rich harvests of everlasting life; an Africa rising from her dark thralldom in the name of the Lord and putting on the robes of her beauty and the armor of her strength in forms and degrees all her own, and pouring her rich tribute into the treasury of heaven. What the Chinese Christian civilization will be, no man can yet tell; something new in the earth, rich, expansive, enduring; in coming time and for the Oriental world, the peer of all that England has been to the West for a thousand years. The life and manners, the institutions and literature that shall flourish in Christian Africa lie beyond conjecture; but in their time and place doubtless they will prove to the full as sweet and noble, as free and full of light, as those which Europe boasts: a new, consummate fruit of time to the praise of God and the joy of the whole earth. And both will be glorious chiefly because from them the courts of heaven are filling with the world's *one* treasure — redeemed human souls.

This is all very familiar, and yet it needs to be repeated and understood and heartily believed by every generation of the Church, lest unconsciously the original and divine aim of our foreign missionary cause slip out of mind, and our thoughts be turned to some inferior or impossible task. *We do not attempt to do everything desirable* for those to whom we minister, but that one thing without which nothing else to purpose can be done. The millions in heathen lands, one by one, need salvation from sin — the personal gift of the personal God to every soul that believeth. This is the first need; around this result gathers the interest of God and angels and eternity; and it is to this end, and strictly to this alone, that our Christian effort is to be addressed. It is not for a moment denied that society needs to be reformed, family life to be purified, the state to be rebuilt; Christ's life must ultimately penetrate and fill and re-create the whole

world of human life and action, and all these things will follow the Christian faith. But the regeneration of the individual soul is the necessary condition of all this blessing, and is the primary aim of the gospel.

There is obvious and abundant need in every mission-field, in every heathen land, of all the light and help that schools and learning and science can yield; and the gospel leads directly toward them all, and in no small degree requires their presence and aid in order to its own permanence and power. But this is not the fundamental or primary need in Japan or China, in India or Africa. That spiritual life and inward renewal which leads on to these and to all precious fruits of human living, and which alone can sustain them in vigorous and expansive life — this is the deep, great need of the nations. And the knowledge and reception of Christ as he is revealed in the gospel alone can work this glorious transformation. The great universities of England and the Continent and the civilization that has flourished around them were not planted and fostered there by the foreign agencies which at first made these peoples Christian; they grew up out of the Christian life and thought of these peoples as their natural fruit.

A fully developed Christian civilization equipped with all the facilities of our modern Western life, or their equivalent, is most earnestly to be desired for every people on the face of the earth. But the aims of the Foreign Missionary Society cannot wisely include all this. The result is slow and long to reach; it is also of necessity the outgrowth of a people's life and cannot be transplanted bodily from abroad. Ours is a simpler, but also a nobler, office — to plant the seeds of a new spiritual life and nourish their growth to a self-perpetuating and ever-expanding power; to lay the foundations on which an age-long and prolific life shall rest secure and strong; to make possible for China and the East, for Africa and the South, and for the islands of the sea, the peace and light and strength and blooming beauty of the foremost life in Europe and America to-day.

If then we mean to succeed in our missionary work, if we would touch the needs of a lost world, and work where our efforts, under God, will tell the most, we shall make it our leading aim, always and everywhere, to bring the power of Christ's words and name, unmodified by human speculations, unshorn of a single truth, home to the souls of sinful men as the only hope of salvation; like Paul we shall determine to know nothing among these nations save Jesus Christ, and him crucified; we shall judge the wisdom of all plans by their adaptation to this end; we shall measure all success by its relation to this result.

The cry that touched the hearts of the young men at Andover in 1810, and drew them personally to attempt the task of evangelizing the world, still fills the air and rises now from every continent and nation and family of the earth. No change has come upon that world of darkness and death which so moved their compassion and fired their zeal; nay, the nearer view has deepened in every mind the sense of its present ruin and unspeakable need. The urgency of this call is unrelaxed; the time within which our efforts in their behalf can avail is swiftly passing, and "the night cometh in which no man can work." The gospel is still the sovereign and only remedy for the sin of the world. And there never will be any change. Progress, growth of knowledge and experience, new science, new times — none of these things can even touch or change these fundamental facts of the soul and of the moral order of the world. The Christian people of this age are debtors to the present generation of the heathen world to give them the very grace which has renewed our souls. And this sacred debt will bind every regenerate soul until time shall be no more. Not to spread modern science, not to preach the culture and philosophy of the West, not to reproduce our arts and industries, our social and political institutions; oh, no; but to herald the world's Redeemer to the souls and nations that are perishing in sin, to spread everywhere that new spiritual life in Jesus Christ which regenerates the heart of man and re-creates society and makes new heavens and a new earth.

Upon this basis, with these aims, ministering to these needs, this work has gone on from its beginnings with a steady growth until it has reached its present magnitude and promise. The seven foreign missionary societies at the opening of this century have grown to a full hundred, the missionaries in the field have multiplied from a few score to more than three thousand; the populations accessible to the gospel, which then could be counted by the hundred thousand, are now to be reckoned by the hundred million. Madagascar, the Sandwich Islands, the Fiji Islands have been Christianized within this century. Japan and India and Turkey and Persia seem to be upon the eve of this Christian transformation. Scarcely a nation or island on the globe which the missionary with the Bible in the speech of the people either has not already visited, or may not enter if he will. No century since the first has witnessed such an advance, and the movement hastens with every year. But the justification of our work and the motives to its more zealous prosecutions are drawn but in part from these outward tangible results. There are eternal issues which outmeasure all earthly computations, and which give an infinite meaning and worth to all that we attempt. It is from these incomputable but most real aspects of the case that all the stronger and more enduring motives to the great work are drawn. The bearings of what we do, or fail to do, on the eternal destinies of such multitudes of our fellow-creatures are what supremely touch our hearts and move our wills. It is much to be able to point to evangelized Madagascar, to the Hawaiian Islands sitting in peace amid the Christian nations, to the rising of Christian schools and churches and literature in the great nations of Asia; and these are genuine results of our work. But there is a higher and transcendent end which Christian missionaries pursue, from which they draw their inspiration and their power: through their agency countless souls have been redeemed and brought to everlasting glory. And it is this quest of human souls, this ministration of eternal life, which touches Christian hearts and steadily reinforces all this work.

Jesus Christ is the King of glory, not because he blesses and enriches man's earthly life, but because upon the cross he has purchased eternal redemption and opened the kingdom of heaven to all believers. And our work gathers meaning and power from the scenes in Gethsemane and on Calvary, and its full results can be measured only when the light of eternity falls upon the deeds of earth and we know the reality embraced in the glowing promise: "And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God."

MISSIONARY COMITY.—METHODS AND MEANS FOR CARRYING FORWARD THE WORK IN THE FOREIGN FIELD.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at Des Moines, October 6, 1886.]

INSTEAD of another elaborate paper on some missionary theme it has seemed best to the Prudential Committee to present to the Board some of the practical questions now under discussion in mission circles, with special reference, however, to our own work.

MISSIONARY COMITY.

I. In reference to a division of the unevangelized world among different missionary societies. Such a division has been proposed in order that no part of the world be long neglected and that proper comity be observed among different societies. Hitherto each missionary organization has selected its own field, with comparatively little reference to others. The vast unoccupied portions of the globe have offered ample

scope for all, and questions of comity have only come up of late in a few of the more inviting fields.

The American Board from the first, when almost the whole world was open to its choice, has studiously sought to avoid complications with other Boards and to have opportunity to carry out its own methods of work by taking countries or sections of countries not otherwise occupied. More than once it has withdrawn from fields originally selected, on the coming-in of other agencies adequate to care for them, and sometimes at the sacrifice of no little time and effort. Thus in China it withdrew from Canton and Shanghai, in favor of the Presbyterian Board, and surrendered its interesting work at Amoy to the Reformed Church. It did this that it might have a free field to the North; sent the first American missionary to Peking and established the North China Mission. On the withdrawal of the Presbyterians from their formal connection with the Board in 1870, the field was divided by surrendering, with the single exception of the Dakota Mission, entire missions to the Presbyterian Board.

So in the establishment of later missions—as in Japan, Mexico, Spain, and in Africa—we have selected regions not occupied by other societies. If the wisdom shown in selecting certain localities has led the agents of other societies to follow us and in some instances to anticipate our plans, it is no fault of ours.

Having been early in the field and taken our full share of the unevangelized world, we have no special interest in any new distribution, only to cultivate, if possible, what we have already in hand. The best way for us to avoid complications with other societies is to do our own work so well as to furnish no just occasion or favorable opportunity for another society to intrude. Failing of this, we must either surrender entire missions or submit to the annoyance of seeing others come in to reap where we have sown and to introduce methods often at variance with ours, as in regard to the salaries of native agents, the aid to be given to schools and churches, and questions of church polity. With the enlargement of missionary operations through other societies, old and new, it is becoming more and more necessary to guard against such embarrassment. But while we expect no consideration from Roman Catholics and have had our trials with Ritualists in the Sandwich Islands and in India, and recently with a few Baptists in Turkey, we are confident that our rights will be respected by other societies if we properly occupy the field we have marked out for our efforts.

ENLARGEMENT OF THE MISSIONARY FORCE.

2. This brings us to the gravest question of the hour: How shall the missionary force be enlarged to meet the demands of the fields we now occupy? This question has been before the Board several times of late, but still waits an answer. At the Annual Meeting in Portland four years ago a careful analysis was made, showing the population in each country wholly dependent on the Board for the message of life, numbering in all over one hundred millions of souls. An estimate was made of the men and women required for the early evangelization of the entire field in accordance with our recognized methods of carrying on foreign missionary work. An estimate was also presented of the expenditure necessary for the support of missionaries, for the raising up an efficient native agency, and for such grants-in-aid as might be truly helpful to the establishment of Christian institutions. The call was for a threefold increase of men and means to make up a force of 450 ordained missionaries, 75 physicians and laymen, and from 300 to 350 unmarried women to act as teachers and to engage in special evangelistic effort among their own sex, and for an annual expenditure of two millions of dollars.

This was the call: three ordained missionaries on the average in the principal mission fields of the Board to every half-million of souls, and a less number for other fields. Not that a larger force could not well be employed; not that the result would

not be reached more readily by a larger expenditure of men and means; but with due regard to the demands of our home work and the marked difference in the methods pursued at home and abroad, the figures were put as low as possible consistently with a reasonable hope of success.

Four years have passed and practically no addition to the working force of ordained missionaries has been made, while the necessities of the work have become more and more urgent, till some mission-fields are in imminent peril; two missions, Spain and Austria, reduced to a single man each, and in the Turkish Missions several stations, each containing a population equal to that of Nebraska or Minnesota, left to be cared for by a single missionary, with the help of a handful of native pastors and preachers. Then there is the Maratha Mission, with its four millions of people, its effective force reduced to eight men, having already lost nearly one third of its best-cultured and most promising field for want of men to hold it, and now in danger of another great loss for the same cause. And there is the Japan Mission weaker to-day than four years ago, with all its splendid success, hoping this very year to add fifty per cent. to its church membership and yet helpless to hold the territory it marked out for its field at the outset and which it held for years practically alone. No better field was ever before open to missionary endeavor; in none have more striking results been accomplished. In our failure to reap the harvest we must rejoice in the coming of others to supply our lack of service. No rules of missionary comity should stand in the way of souls perishing for the bread of life; but there is room for all — instant need of double the force of all the evangelical societies in this critical hour when the religious destiny of thirty-five millions of the human race is to be determined for centuries during the next ten or fifteen years.

Considering the immense work to be done, the leadings of divine Providence, the signal blessing of God on efforts put forth, must we not say with Dr. Duff that we are as yet only "playing at missions" instead of resolutely grappling with the problem of a world's evangelization? Does not the grandeur of the subject and the magnificent results accomplished somehow bewilder us and make us overestimate the value of our labors and content ourselves with too low a measure of duty and privilege as stewards of the bounty of God?

What shall be done? Shall we give up some of the missions and concentrate our forces? Shall it be the older missions, sacred with the memories of sainted men and women long enshrined in the love and prayers and sacrifices of the friends of missions? Shall we give them up now that they are making progress as never before and giving signs of an early and larger ingathering? Shall it be the missions in Papal Lands, where, recognizing the great body of Christian truth held in common with us, our aim is to illustrate by living Churches of Christ the lost simplicity and purity of the gospel and so help a decayed Church to an internal reform by which the burdens of ecclesiasticism shall be thrown off and the holy Catholic Church be redeemed from its bondage? Shall we begin with Mexico, where at last we are seeking to show love to our neighbor? Shall it be the mission to Austria, so signally blessed of the Head of the Church and rendering such help to the evangelization of the Bohemian population of Cleveland and Chicago, and one day to change the religious character of a large part of the immigration to our shores? Shall we close the new missions in Africa, opening with such promise, and a means of fulfilling a little part of our obligations to the Dark Continent? Where shall we begin? Rather shall we not prayerfully and earnestly attempt to do the work which God in his all-wise providence has laid upon us?

The next question in order is "How shall this be done?" An estimate has been given of the limited force of men and means required from this country in the expectation of relying largely on the coöperation of a duly qualified native agency. Such an agency to aid and eventually to take up and complete the work begun from abroad is of

vital moment to the success of the entire enterprise. This at once suggests the nature and scope of our educational efforts.

THE WORK TO BE DONE.

3. But here we may pause to ask what precisely is the work to be done. The methods and agencies employed will be determined largely by what is regarded as the ultimate object of missionary endeavor — whether it be the conversion and Christian nurture of individual souls or whether to this shall be added the establishment of Christian institutions; whether it is the gathering of such as shall be saved from the great mass of mankind, or the establishment of the kingdom of God upon the earth.

On the first plan, as suggested, the object may be the gathering of a few only out of the great mass of mankind, or it may be the success of the gospel to such a degree that at last all men of all the races shall as individual souls accept of Christ as personal Redeemer and Friend. Regard is thus had to the distinctively Evangelistic work to be accomplished in the saving of men from sin and its consequences here and hereafter. Their temporal welfare, the social and moral elevation of the people or of the race, is regarded, if regarded at all, as of little moment in comparison with the one supreme purpose and therefore does not fall within the proper province of a missionary society. Men are sent out to preach the gospel. Christianity is to train men for heaven, and not for the earth. For the common people education is to be limited to an ability to read the Scriptures of divine truth; higher education is to be given only to such as promise to become helpers to the missionaries and is limited to such studies as will enable them to make known the gospel message. The one thought of the missionary and of native agents is the saving of individual souls. All missionary work moves thus on a single line and reaches men on the spiritual side, and its success is measured by the number of individual souls saved and transferred from a world that is hopelessly wrecked and stranded in sin.

On the other plan the supreme object is that the world and not simply individual souls may be redeemed. Individual souls must first be won as the means through which the new divine life is to work with its renovating power, taking possession of the whole man — not simply of his spiritual nature but of his intellectual and social natures as well, awakening to the new hopes and aspirations of the children of God. Individual souls won to the truth must be gathered into living churches of Christ, each soul and each church becoming a centre of life and light in the midst of the surrounding darkness and spiritual death. This is the first stage of missionary work. Then follows the establishment of institutions for Christian education suited to the peculiar necessities of each people, including their exposure to the demoralizing influences of a corrupt secular civilization, but always looking to their entire life and character. The Church and the school are thus to be made the factors of a new and higher civilization. The mind awakened to new life by the gospel is to be developed by education. The development of manly and womanly character is to compel the respect and regard of those that are without. Among ruder and uncultivated peoples the introduction of the arts, the improvement of everyday social life, the habitation of cruelty changed into the Christian home, — these fruits of Christianity shall confirm and illustrate the teachings of the missionary, and everywhere, whether in Africa and the South Seas or amid the highly civilized races of India and Japan, the changed life shall tell of that gospel which is the power of God unto salvation.

HIGHER CHRISTIAN EDUCATION.

In institutions for higher education a native agency is to be prepared to take up the work of evangelization begun, and in the very nature of the case only begun, by the foreign missionary. The masses of the people can only be reached by their own countrymen. The importance of the Christian training school at this stage of the mis-

sionary work cannot be overestimated. The gospel furnishes the vital ideas, but only well-disciplined minds can use them in demolishing structures of error and superstition, in clearing away the rubbish of centuries, and in building up new institutions necessary to a Christian civilization. None but thoroughly cultured and well-stored minds can grapple with the manifold forms of infidelity and error now flooding every land reached by Western thought. The time is past, though there never was such a time save in the imagination of ill-informed persons, when anybody will do for a missionary to the heathen; the best minds are required to meet the demands of this second stage in the missionary work, whether as preachers or as teachers of the men and women to whom in the providence of God is committed so largely the evangelization of their countrymen.

No more remarkable instance of the power of Christian culture, of the union of Christian thought and disciplined character as an evangelizing agency, is to be found in the records of the Church than in the story of the first great missionary enterprise of modern times, the coming of the Plymouth and Massachusetts Bay Colonies to New England. Who shall say how much of New England character and of New England influence upon the destinies of our country, are due to the one hundred university men that between the years 1630 and 1642 joined the colony of Massachusetts Bay — men who “had trod the banks of the Cam with John Milton and Jeremy Taylor”; who had shared in the best intellectual life of England with Howe and Owen, with Hampden and Sir Henry Vane? The missionary purpose is plainly set forth in the charters under which they came. These colonies came to subdue this country to Christ, to win individual souls as they had opportunity, and to establish Christian institutions over the length and breadth of the land. How well the first part was accomplished was evidenced by the early gathering of praying Indians into thirty churches within the bounds of the present State of Massachusetts. How well the second is accomplished let the Christian institutions of our land, from the Aroostook to the Golden Gate, and the development of this country in so short a period into the richest and soon to be, if not now, most influential nation upon the earth, bear witness. The essential difference between this first great missionary enterprise and those we are now carrying on is this: to the first was given but a limited number of heathen to be reached and an immense country to be occupied with Christian institutions. To us in these days is given immense populations and immense countries too.

In the history of these colonies and the splendid results accomplished we have illustrated the ideal factors of the missionary enterprise, the church and the college. The gospel and disciplined minds were then and are still the two factors in the missionary work. Most of the fields occupied to-day by the American Board have reached what we have termed the second stage. The church has been set up, the lives of believers are doing honor to the gospel; but the Christian college and the Christian seminary, notwithstanding all that has been done, are still to be supplied.

We come then to the following conclusions in view of the facts and suggestions now presented: —

In order to the healthful growth and success of the foreign work committed to us there is needed: (1) An addition of thirty ordained missionaries year by year for the next twenty years and a proportionate increase of medical and other agents, especially of devoted Christian women, to bring the working force up to the standard proposed. (2) An addition of \$75,000 a year to meet increased current expenditures till the sum of \$2,000,000 per annum is reached. (3) The special sum of \$100,000 a year for higher Christian education, including grants-in-aid for the establishment and support of colleges and seminaries for the raising up of a well-trained native ministry and of a well-disciplined body of men to be leaders in all departments of social life and Christian culture. With such increase of working force we may fairly hope to care for the

fields now in charge of the Board and, while adhering strictly to the well-recognized policy of leading our native Christians to the most vigorous and self-denying effort to help themselves, we may make them such grants-in-aid as shall secure the establishment of such Christian institutions as may round out and complete the missionary enterprise.

This, fathers and brethren, is the glorious work in which we are called to have part; in the spiritual renovation of a world that now groaneth and travaileth in pain, waiting for the manifestation of the sons of God. The one supreme thought is the fulfilment of the prayer of our Lord repeated throughout Christendom with little thought of its sublime significance, yet in wondrous anticipation: "Thy kingdom come; thy will be done on earth even as it is done in heaven;" when art and science, literature and philosophy, shall lay their tribute at the feet of our risen Lord, and when the social and political, as well as the religious, life of mankind shall bear witness to the transforming power of the gospel of Christ, and the kingdom of God be set up on the earth. How vast, how wide-reaching in its significance to the intelligent universe of God this display of the divine attributes on this little earth of ours may be, it is not for us to conjecture. Enough that angels have desired to look into it and that in the ages to come it may call forth our rapt ascriptions of praise and adoration. For the present let our watchword be: "The Lord of Hosts;" our inspiration the prayer of our Lord: "Thy kingdom come."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1885-86.

BY REV. N. G. CLARK, D.D., SENIOR FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at Des Moines, October 5, 1886.]

THE story of the year past is not one of remarkable events but of steady advance along the various lines of evangelical effort. There has been no enlargement of the field of operations, only an earnest endeavor to hold the ground already gained and to establish permanent institutions of the gospel. More could not well be asked of the limited number of missionaries, and more has not been attempted.

So far as known, but four missionaries out of over four hundred on the roll have been called to rest from their labors during the year: two in the midst of their days — Mrs. John S. Chandler, of the Madura Mission, while on a visit to this country, and Mrs. J. D. Davis, of Japan, while on her way hither, — both faithful in the days of their health and strength to the Master whom they served; and two from the retired list of missionaries in the Hawaiian Islands — Dr. Baldwin, of Honolulu, after fifty-six years of service, and Mrs. Lyman, of Hilo, after fifty-four. What changes were these devoted missionaries permitted to witness in the islands of the Pacific! What in the larger field of missionary enterprise! Four veterans, after an average of forty-six years each in the foreign field, have withdrawn from responsibilities of active service, though one, Dr. Elias Riggs, of the European Turkey Mission, cannot forbear lending a helping hand in another mission, where his declining years are cheered by the affectionate regards of a son and daughter. Two at least of the three others now in this country — Drs. G. W. Wood and E. E. Bliss, of the Western Turkey, and Dr. Baldwin, of the Foochow Mission — do not give up the hope of further opportunities of labor abroad. Mr. Sturges yields to the stern necessity of withdrawing from his apostolic labors in Micronesia to seek repose amid friends in California. Mr. Noyes has found his constitution impaired by thirty-eight years under the tropical sun of India, and is on his way home.

The Woman's Board regrets that the necessities of health forbid Mrs. Schneider to remain longer at the capital of the Turkish Empire, where Armenian, Greek, and Turk learned to respect and honor womanly character as they listened to the gospel from her lips. Mrs. Capron also is compelled to leave her work of love for the thousand women and girls of Madura brought under her personal influence.

Special reasons, greatly to the regret of the Prudential Committee, have led eleven others — including such devoted missionaries as Miss Porter, of China, and Mr. Perry, of Turkey — to withdraw from the foreign field. While we regret the retirement of so many tried and successful laborers, we are glad to report eight additions to the list of ordained missionaries, though fifty are imperatively needed and fifty were called for a year ago. The situation is becoming critical. There is a limit to what missionaries can do, and that limit has been reached and passed by more than one of the little company on the foreign field, till we have come to wait with anxious hearts the tidings that each new mail or telegram may bring from abroad.

MISSIONARY CHILDREN.

Mrs. Walker reports that she has disbursed for the needs of missionary children the past year, ending August 1, the sum of \$1,915.41, and received from various sources \$1,944.01. She has thus contributed not a little to the happiness and comfort of missionary children, at the Home and elsewhere, according to their peculiar needs. The endowment fund has now reached upwards of \$12,000, while the building fund for the purchase of the Home — still Mrs. Walker's private property — amounts to \$15,560. Mrs. Walker has secured the services of Mrs. Sanders, formerly of the Ceylon Mission, to assist her in her delicate and important trust.

It is greatly to be desired that the amount (about \$4,000) required for the purchase of the property be secured without further delay and that the endowment fund be raised to such a sum as may relieve Mrs. Walker from the burden of personal solicitation of funds — a task for which she has no longer the requisite health or strength.

THE MISSIONS.

The facts to be presented in this rapid review of the different missions will not fail to inspire every thoughtful mind with a new conception of the breadth of the field, the vast opportunities for effort still unimproved, and the signal blessing of God upon the efforts put forth.

PAPAL LANDS.

In Mexico the number of missionaries has been increased of late. It is proposed to open work in the state of Sonora, hitherto neglected by all evangelical agents. Mr. Crawford has been transferred from the Western to the Northern Mission, that he may conduct the new enterprise. Hearty expressions of regard were shown toward him by the native church in Guadalajara on his leaving that city, and he enters on his new work, a man acquainted with the language and with the characteristics of the people. While no abatement of effort is intended at Guadalajara and neighborhood, it has seemed best to avail ourselves of the greater readiness shown in the northern portion of the country to listen to the gospel message. Indeed, for the time and labor spent, no field gives more promise of early returns. The class of persons reached in the Northern Mexico Mission is neither of the poorest nor of the most degraded, but rather of the independent and intelligent from the middle class — better material for building up Christian churches than either the higher or the lower class would be.

The deputation from the Board that met the missionaries in both missions in conference at Chihuahua in April last was much impressed with the valuable work accomplished in both and with the promise for the future. Six missionaries and their families and three unmarried women constitute the missionary force of the

American Board in Mexico, a country neglected too long but now brought near and opened to us by railway facilities and increased commercial relations.

Mr. Gulick remains alone at his post in Spain, aided by faithful native pastors and preachers. Sufficient success has crowned labors in this field to make it evident to all beholders that Protestantism with its purer faith and simpler polity has come to stay. A larger measure of religious liberty followed a change of administration on the death of the late king. The outlook in this quarter was never more hopeful. The gospel is preached at ten central points along the north of Spain, from Santander on the west to the shores of the Mediterranean on the east.

The work in Papal Lands is progressing favorably. The earnestness and zeal of believers in Austria, the constant accessions to the churches, the spirit of self-denial shown in the support of religious services, are very cheering to the lone missionary in charge. So marked has been the advance of late, especially in securing halls for public worship, that the ecclesiastics, taking the alarm, have secured a revival of old restrictions on religious services. These humble believers in Bohemia compel the respect and esteem of all who know them by the purity of their lives and their unselfish devotion to the cause of Christ. This mission may well share in the generous regard of American Christians for the work accomplished as well as for the able and well-trained missionaries it has furnished for work among Bohemians in this country.

THE MISSIONS IN TURKEY.

In spite of some unfavorable influences the missionary work in the Turkish Empire was never more hopeful than now. It is not easy to realize the change wrought in the relations of the native churches toward missionaries. Distrust has given place to confidence and to a sense of common responsibility for the progress of the gospel. The conferences of missionaries with representatives of the native churches have been most helpful to both parties, and have inspired a mutual respect and regard of greatest moment to the welfare of the common cause. These conferences in many instances have been delightful seasons of prayer and Christian fellowship, bringing all hearts into closer sympathy with each other and with the one Lord. Differences of sentiment and of judgment are easily harmonized in such an atmosphere, and details of business become the means of giving expression to a warmer Christian life.

The Turkish government, far from recognizing the value of our work in awakening new enterprise and in elevating the social life of the people, seems more and more disposed to throw obstacles in our way. Local officials at a distance from the capital are more ready to withhold permission to erect needed school-buildings; colporters are arrested or forbidden to visit certain districts, or their books and papers are seized and retained as long as possible to prevent their circulation. Persecution of converts on the opening of work in new places is still instigated by local ecclesiastics, but is usually of short duration. Religious liberty, be it said to the credit of the Turkish government, is so far recognized as to make such outbreaks of brief continuance. It is only in the case of Moslems embracing Christianity that absolute intolerance is observed, and it is at the peril of personal liberty and life that a Turk becomes a professed follower of Christ.

The work throughout the Empire has suffered from the general depression of business and the utter want of hope of any improvement in the social and political condition of the country. Enterprising young men, especially such as have received sufficient education to enable them to realize the situation, are eager to flee to a more favored land. It is often hard to urge those who are indebted to the mission for their education and religious training to remain to aid in the evangelization of their countrymen. Frequent disappointment in cherished hopes and plans is the result, both to the missionaries and to the native communities in want of preachers and teachers. This

increasing poverty of the people, if such increase is longer possible, makes all efforts to develop self-support difficult, if not hopeless, and seems to indicate a longer period of dependence on aid from abroad if the work begun is not to be left to perish. Hope of better days deferred makes the heart sick. In the meanwhile a simple, earnest Christian life shown by many believers is an honor to the Christian name and is illustrating to all, Armenians as well as Moslems, the purity and genuineness of the Christian faith, and so preparing the way for its ultimate triumph.

It has been sad enough for these struggling evangelical communities to bear up under the burden of poverty, but sadder yet to be subjected to annoyances and divisive movements through agents supported and encouraged by a few Baptists in this country. Feeble communities have been divided; young men educated by mission funds to become preachers and teachers have been drawn away largely, it is believed, in hope of further free education in America or of larger salaries; the popular mind has been distracted and enemies to the truth made glad by divisions in the ranks of the Protestants. As the true character of these divisive movements becomes better known it cannot but be believed that they will be abandoned by those who, misled by specious representations, have hitherto encouraged them by their sympathy and support. Despite all the annoyance and the increased expense entailed on the Board, the evil has not been wholly an unmitigated one. Some tares have been sifted from the wheat, and proper instruction given on a topic hitherto neglected in view of the weightier matters of the gospel.

Notwithstanding these embarrassments, it is with no little satisfaction that we can report a growing interest in higher Christian education, a greater readiness on the part of the people to help themselves, and a clear conviction that the gospel and Christian institutions are the only hope for this life as well as for the life to come. One of the older missionaries reports his very decided conviction that the long-existing strong prejudice entertained by Greeks and Gregorian Armenians against Protestantism, or rather against evangelical Christianity, is giving way. Many incidents that might be reported indicate this; among others, a volume of sermons has been published in Greek by one of the bishops, to the sentiment of which very little exception can be taken, and the bishop expresses regret that ecclesiastics in the Greek Church do not profit by the example of other churches and give prominence to the preaching of the gospel in their congregations. Again, prominent ecclesiastics in the old Armenian Church are grateful for the labors of Dr. Wood and others in stemming the tide of infidelity that is rolling in upon the Armenian nation, while in that Church there are found few able to cope with it.

In European Turkey work was to some extent interrupted by the war and the excitement connected with the attack of Servia on Bulgaria, but opportunities were improved for medical service in the hospitals and for the wide distribution of the Scriptures among the soldiers. The friendly offices of the missionaries in time of need will not be forgotten. Special tokens of divine favor have been enjoyed by the high schools of this mission. Late events have not seriously hindered our operations.

In Western Turkey much time and thought have been given to plans for the establishment of a Theological Seminary adequate to the wants of the churches, but as yet no definite conclusion has been reached. At the capital more attention has been given to direct evangelistic work, and with encouraging results. Mr. Fuller, who is in the more immediate charge of this department, speaks of the "abundant evidence that the way is being prepared for future laborers by the rapid weakening and disintegrating of the old systems and beliefs which have so stubbornly arrested the progress of the truth in the past. Indeed the agents at work in breaking up old errors are as active as we can desire. It is now only a question of occupying ground providentially prepared for us. Our most serious disappointment comes from finding means and laborers want-

ing even to sow the seed in all the fields so wonderfully made ready for us. There can be no doubt that freedom of inquiry, and interest and frequency of discussion in regard to evangelical truth, as well as the variety of means and opportunities for reaching inquiring and awakening minds, are multiplied much more rapidly than our means of meeting this demand."

A new era seems to have dawned upon Smyrna, long regarded as one of the most difficult fields. The Greeks of this city have become interested as never before; large audiences assemble to hear the preaching of the gospel; meetings for conference and prayer are characterized by singular earnestness and spiritual fervor.

Two new experiments in higher education have justly attracted a good degree of interest: one, the introduction of an industrial department into the High School at Bardesag to enable worthy young men to defray a part of their expenses for education and to train them for some useful trade. The expenses incurred for this branch of work have been met by a generous gift of E. W. Blatchford, Esq., our honored Vice-President, who, on a recent visit to Turkey, was struck with the opportunity for valuable work of this kind. Further aid is required to test the success of the enterprise. The other experiment was the removal of the Girls' School from Bardesag to Adabazar, on the pledge of the native community to meet all the expenses of the school except the salaries of American teachers—a pledge thus far nobly fulfilled. This is the first instance of the kind in the Turkish missions and will be of special value as an example to other communities. Interest in higher education has been shown at other points, especially at Marsovan and Marash in the Central Turkey Mission, by generous pledges toward the support of theological seminaries.

The Central Turkey Mission has suffered much from the absence of missionaries, but the churches have shown a good degree of life. Interesting revivals have been enjoyed at several points, and a greater readiness has been shown to assume responsibilities for the progress of the gospel. The organization of a Home Missionary Society to aid feeble churches marks a new era in this mission. Mr. Christie, left alone in charge of the Marash station, speaks of a precious season of spiritual refreshing enjoyed, and adds: "My heart is full of gratitude for all the mercies of this extraordinary year. I never knew the work here so hopeful as now."

In the Eastern Turkey Mission special interest centres about the college at Harpoot and other educational institutions. Plans are in progress looking to enlargement of operations in the Arabic work of the Mardin station and especially at Mosul.

Some conception of the work in progress in the Turkish Empire can be gathered from the following statistics: 102 churches, with 8,811 members, of whom 600 were added the past year on confession of faith—a larger number than in any previous year; 47 high schools, seminaries, and colleges for both sexes, attended by 2,000 pupils, and pecuniary contributions amounting in all to \$47,933. Considering the average price of a day's labor as the unit of value, this sum would represent in American currency not less than \$200,000.

INDIA.

Little is to be reported of the three missions in India beyond a steady advance in evangelistic work; in Christian education and in efforts to reach the higher classes; in a sense of responsibility for the progress of the gospel on the part of the native churches. Missionaries refer with pleasure to more of personal labor for individuals, to larger gifts (often out of great poverty and self-denial, for church-building and other Christian objects), and to the organization of home missionary agencies to reach those that are still outside of direct Christian influence. By far the larger part of the churches support their own pastors, either directly or by a sustentation fund to which the stronger churches contribute, so that mission funds are more and more applied to opening work in new places. A native pastor in Ceylon, bearing the honored mission-

any name of Hoisington, reports a hundred conversions in the district under his charge during the last year. It is hoped that these are but the firstfruits of a great ingathering in this long-cultivated field.

Special mention should be made of the success attending woman's work and the ever-increasing opportunities and demand for such labor, far exceeding the means at command. Bible-women carry the gospel to thousands of homes.

No pains have been spared to impress on native pastors and preachers the importance of urging men and women of all classes, who have become in some measure acquainted with the gospel, to the instant and earnest acceptance of Christ as a personal Saviour. In these efforts some of Mr. Moody's sermons, translated into Tamil, have been very helpful. It is no easy task even for men enlightened and convinced of personal duty to break away from old associations and ties of kindred, often at the loss of all things. Nowhere more than in India is there felt the need of the special influences of the Holy Spirit to bless the preaching of the Word and to give strength and grace to begin and continue the Christian life. We would that Christians in our favored land would give a larger place in their sympathies and prayers for the success of missionary endeavors in India, and offer more frequent and earnest prayer for missionaries, for native preachers, and for human souls borne down by inherited mental and moral vices and trammelled by the environments of evil associations on every hand. Let it be remembered that India belongs to Christ and is one day to be his.

CHINA.

The working force of the Board in China consists of 24 ordained missionaries, 4 male physicians, 13 unmarried women, 4 of whom are physicians. It is still a time of seed-sowing, yet with enough of the early harvest to encourage labor and to show that the gospel is here as elsewhere the power of God unto salvation. The number of churches thus far organized is 23, with a membership of 1,235, of whom 100 were added on confession of faith the past year. An efficient native agency is yet to be developed, though a valuable addition was made to this the last year by the graduation of eight choice men, of well-disciplined character and of devoted Christian spirit, from the Seminary at Tungcho, near Peking.

The North China Mission has opened a new station in the Shantung province, from which it is estimated that a population of not less than ten millions of souls, hitherto practically without evangelical influence, can be reached. The welcome given to the missionaries at this new point was all that could be desired. A half-dozen other mission stations with nearly equal opportunities are waiting the men to take possession of them. A grander field for Christian enterprise can hardly be imagined.

The schools of various grades are important evangelical agencies and give opportunities of persistent Christian influence such as are especially necessary in dealing with Chinese. Medical work, to which more attention is given here than in any other mission field of the Board, is valuable as opening the way to minds and hearts at first only capable of appreciating material advantages. Six trained physicians, three men and three women, are connected with the North China Mission alone, and two others with the Foochow and Shanse Missions. For years prominent native officials at Foochow have shown their appreciation of the medical work carried on there by seeking personal treatment in the hospitals or at their homes and also by making annual contributions to the amount of \$300 a year toward its support. A colonel in the army recently solicited a subscription of \$40 as an expression of thanks for what had been done for himself and others. There is no surer way to the heart of a Chinese than kind ministrations to his physical wants.

Work for women is taking an important place among other means of reaching the people with the gospel. The wives of missionaries and the teachers in seminaries, as

far as practicable, and a few unmarried women engage in this service and find much to encourage them. A few native Bible-women are doing admirably. One of them, a Mrs. Wen, is reported as having an unusually large number of women to attend Sabbath preaching and Sabbath-schools in Peking. Besides this she has been able to meet women at twenty different places, some of whom she teaches in reading and others in Christian truth. Miss Porter's labors for women brought light and comfort into many a darkened home, and she will be greatly missed.

In the Foochow Mission the last year will be remembered as a year of chapel-building, in which the people have taken a generous share, quite beyond anything before known in our Chinese missions. In four different places chapels have been erected and will be completed without expense to the Board. In other instances small grants-in-aid have been given. This movement is of the greatest value in awakening a sense of personal responsibility among the native Christians and in its moral effect on those who are without.

The Shanse Mission has been greatly tried and somewhat discouraged by the return to this country of two members of the mission on whom great reliance has been placed. As one of these was a physician, it is of great moment to other missionary families as well as to the work generally that his place be supplied at the earliest day possible. Something has been done in this field by the sale and distribution of the Scriptures and other religious books, something by tours, as well as by public religious exercises. Notwithstanding some unfavorable circumstances, there is no ground for discouragement. The reasons that led to the establishment of the mission are as good to-day as ever. The climate is one of the best, the people enterprising and in utter need of the message of life, and they are to be counted by the million.

The lone missionary at Hong Kong continues his work with special reference to turning to account and watching over, as far as possible, the Christian Chinese returning from this country to their native land. Some changes are contemplated which seem likely to secure better results through enlarging the scope of operations and perhaps by laying foundations for an interesting work in the interior, if the needed men can be sent out. A review of the year's work in this great empire is cheering and suggests a large addition to the missionary force in order to a proper share in the evangelization of a population comprising not less than one fifth of the human race.

JAPAN.

The Japan Missions have suffered greatly the past year for want of men to improve opportunities everywhere open for enlarged effort. For several years there has been no increase but rather a falling-off in the number of missionaries connected with the American Board. While during the past year seven different missionaries have been obliged to leave the work for a season of rest, but three new missionaries have been sent out, two of whom are now on their way. As a consequence, much less touring and evangelistic work have been possible than were required by the best interests of the mission. Yet three new churches were organized during the year ending April 1, making the total number 31, of which 26 are self-supporting. To these churches were added 866 new members on confession of faith, making an aggregate membership of 3,465. Their contributions for Christian objects amounted to between nine and ten thousand dollars. Since April several other churches have been organized, bringing up the number to 35 or more, and the church membership at this date is probably little short of 4,000.

There is hardly any form of active church life known in this country that is not to be found in Japan — Sabbath-schools, Young Men's Christian Associations, Young Women's Christian Associations, Children's Missionary Societies, Chautauqua Circles, Bible-women, etc. etc. The churches are so many centres of Christian work in the

surrounding region. Companies of believers where churches are not organized hold meetings in theatres or wherever audience-rooms are to be had. No church or parsonage building society is needed in the Japan Mission.

For other details we must refer to the columns of the *Missionary Herald*, only alluding to the continued success of the Kioto Training School. This school, with its two hundred students, was gladdened by the return of Mr. Neesima from this country in December last. Appropriate exercises of welcome were held in connection with the tenth anniversary exercises and the laying of the corner-stone of a new chapel and library building. Twenty-seven members of the school united with the church during the year. The larger part of the students, whatever may have been their religious character on entering the school, leave it followers of Christ. A small reinforcement of missionaries is to be sent out the present autumn, — three men and five women, — besides one man returning to the field. Others now at home it is hoped will be able to resume work before the close of another year; but what are these among so many!

SANDWICH ISLANDS AND MICRONESIA.

In addition to the well-earned allowances paid to the few surviving members of the missionary staff in the Sandwich Islands, the Board is making grants-in-aid to the Hilo Boarding School and to the North Pacific Institute in charge of Dr. Hyde, as a means of securing a well-trained ministry, and to the evangelical work under the care of Rev. F. W. Damon among the Chinese, who bid fair soon to constitute the principal population of the group. Care is thus taken not only to keep up a vigorous Christian life among Hawaiian Christians, but to save the Islands from a new heathenism. The Institute has been well sustained. The work among the Chinese, evangelistic and educational, makes steady progress. The reputation of the Hilo Boarding School is happily illustrated by recent subscriptions for its endowment to the amount of \$7,500 by those best acquainted with its work.

The work accomplished by the new *Morning Star* during its first year confirms the wisdom of equipping it with auxiliary steam-power. The entire field, from the Gilbert Islands on the east to the Ruk Archipelago on the west, has been visited and opportunity given missionaries to confer with native pastors and churches. For the first time in two years we have full news from all the missionary schools and churches and can report 51 self-supporting churches, with 4,985 members, of whom 1,234 were added since the last report, and contributions for all purposes amounting to more than \$4,000.

The native pastors and teachers and the Training Schools for both sexes at Kusaie, for the Gilbert and the Marshall group, have more than realized hopes of the missionaries. As showing the practical wisdom with which these schools are carried on, it will be enough to quote the following from the pen of one of their teachers: "In the boarding department the scholars do their own cooking, washing, sewing, take care of their own native houses, besides the schoolroom work and an hour of farm work each afternoon." The school-farm is of great value not only in training the scholars to habits of industry and giving healthful exercise but in furnishing a large quantity of food — enough, in short, for fifty pupils between five and six months of the current year. Another teacher speaks of the pupils as eager to learn and says that there is nothing they wish to know so much as the Word of God. Besides their regular studies the pupils are taught "how to work, how to live, and how to make Christian homes." For details of this most interesting apostolic visitation among different churches and especially of the work opening at Ruk under the fostering care of Mr. and Mrs. Logan, we must refer to the Annual Report; any fitting abridgment is simply impossible. In view of the wonderful progress which from the first the gospel has made in the islands embraced in this mission, it is hoped that another missionary

family and two female teachers may be found for Ruk, one female medical missionary and one teacher for Ponape. In no quarter of the great missionary field is there such quick return in the harvest of souls.

AFRICA.

It is now fifty years since the Board began its work of evangelization in Africa. This fact was duly noticed by public exercises of great interest in December last at one of the oldest stations in the Zulu Mission. The memory of the early weary years of trial was fitly set in contrast with the evident tokens of the divine favor enjoyed in later days as attention was called to 16 churches with 866 members, to a Theological Seminary with 24 students, to boarding schools and common schools for both sexes with nearly 1,600 pupils. A Christian literature and coöperative work in a foreign mission to the heathen tribes to the northeast give proof that labor in this part of Africa has not been in vain.

The Zulu Mission is not without its trials from the occasional lapse of church members into old habits and from the want of downright Christian earnestness on the part of believers. It is now specially exposed to a vigorous attack from the Romanists, who are taking advantage of the reduced missionary force in this field. The need of the six new men called for a year ago, not one of whom has been secured, is greater now than then, not only in view of opportunities of enlargement but in view of this new peril threatening the further progress, if not the very life, of the mission.

The West Central African Mission has recovered ground lost two years ago and reports healthful progress in schools. The missionaries compelled for a time to leave their work are again at their posts, and the mission has been further strengthened by the coming of Mr. and Mrs. Currie from Canada, whose support is generously provided by the Foreign Missionary Society of the Congregational Churches of Canada. A number of native youth give evidence of genuine interest in the gospel. There is room and there is demand at once for double the number of men now in the field. No hindrance, but rather protection, is now anticipated from the Portuguese authorities on the coast, and the way seems open for a thousand miles into the heart of the continent.

In East Central Africa there has been no change in the mission staff during the year. Four native helpers from the Zulu Mission are here engaged in offering to other tribes the blessings of the gospel, the Zulu churches undertaking half of their support. Over fifty young persons at the different stations are already giving evidence of a work of grace in their hearts and have been formed into classes for special religious instruction. The last three Sundays in March the audiences at public worship averaged over three hundred. The interest is widespread. The natives have learned that the missionaries are unlike other white men whom they have known. The native tribes around the stations are eager to learn to read and are easily impressed by the truths of the gospel. Unlike most Africans, these people show an unusual readiness to engage in manual labor and to assist the missionaries in every way. The impression made at this early day, the genuine religious interest developed, and the outlook for the future, are without precedent, so far as we know, in the history of African missions. The record reads more like a report from Micronesia. The three brethren are fully occupied with the work now in hand — teaching, preaching, reducing languages to writing, translating, and laying foundations. They cannot reach a tithe of the people near them who are waiting for Christian teachers. Is it strange that they call for an immediate reinforcement of eight men? Considering the field open to effort and the wonderful success that has attended the missions thus far, it would be difficult to point out a more urgent or a more inviting field of labor.

CONCLUSION.

Such is a rapid survey of the work of the Board for the past year. If we attempt to report results in statistical form we find that the gospel has been preached by missionaries and native preachers in nine hundred different cities, towns, and villages in various parts of the globe; that the number of churches has increased from 303 to 310, to which 3,481 members were reported as added on confession of faith — a larger number than in any previous year since the great ingathering at the Sandwich Islands; that from 4,000 to 5,000 youth are gathered into high schools, seminaries, and training classes, besides 32,000 children in 856 common schools, and that more than 15,000,000 pages of educational and religious literature have been put into circulation in twenty-six different languages, of the best Christian thought of the world, thus entering into the life of millions of our fellow-men. Nor is it of less moment as indicating the genuine Christian life of these believers, many of them but recently out of the darkness of heathenism, that their gifts to various Christian objects amounted to nearly \$80,000 — a sum which, if we consider the price of a day's labor as the unit of value, should be increased sixfold in order to a proper comparison with contributions in this country.

Satisfactory as these results may seem when compared with those of former years, they fall far short of what might have been had we been prepared to meet the pressing calls and the inviting opportunities on every hand.

GENERAL SUMMARY. 1885-86.

Missions.

Number of Missions	22
Number of Stations	85
Number of Out-stations	819

Laborers Employed.

Number of ordained Missionaries (10 being Physicians)	159
Number of Physicians not ordained, 7 men and 4 women	11
Number of other Male Assistants	7
Number of Women (wives, 156; unmarried, besides Physicians, 101)	257
Whole number of laborers sent from this country	434
Number of Native Pastors	151
Number of Native Preachers and Catechists	412
Number of Native School-teachers	1,141
Number of other Native Helpers	260—1,964
Whole number of laborers connected with the Missions	2,398

The Press.

Pages printed, as nearly as can be learned	15,145,716
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The Churches.

Number of Churches	310
Number of Church Members	26,065
Added during the year	3,481
Whole number from the first, as nearly as can be learned	98,183

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	56
Number of Pupils in the above	2,352
Number of Boarding Schools for Girls	41
Number of Pupils in Boarding Schools for Girls	1,958
Number of Common Schools	856
Number of Pupils in Common Schools	32,577
Whole number under instruction	39,877

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1886.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$10,357.75	
Mission to East Central Africa	9,246.49	
Zulu Mission	27,188.98	
Mission to European Turkey	34,170.78	
Mission to Western Turkey	117,111.31	
Mission to Central Turkey	35,036.71	
Mission to Eastern Turkey	34,295.55	
Maratha Mission	40,635.79	
Madura Mission	50,045.46	
Ceylon Mission	14,587.48	
Foochow Mission	23,759.35	
Hong Kong Mission	819.21	
Shanse Mission	6,024.88	
North China Mission	52,622.59	
Mission to Japan	68,175.28	
Northern Japan Mission	3,366.40	
Sandwich Islands (grants to former missionaries and to schools)	10,907.35	
Micronesia Mission	35,439.55	
Mission to Northern Mexico	13,172.81	
Mission to Western Mexico	7,118.39	
Mission to Spain	16,371.72	
Mission to Austria	9,680.77	\$620,640.60

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	9,533.82
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$16,632.04	
Less amount received from subscribers	\$10,175.03	
and for advertisements	9,235.21	10,410.32
	\$221.72	
All other publications	5,033.07	\$5,255.69

Cost of Administration.

Department of Correspondence	\$9,707.44	
Treasurer's Department	6,323.08	
New York City	1,595.32	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	5,229.76	\$22,855.60

Balance on hand August 31, 1886.	\$658,285.71
Total	1,381.49
	\$659,667.20

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$384,247.98	
Legacies, as acknowledged in the <i>Missionary Herald</i>	107,190.97	
From the Legacy of Asa Otis	41,144.94	
From the Legacy of S. W. Sweet	110,000.00	
Interest on General Permanent Fund	9,244.11	\$657,828.00
Balance on hand September 1, 1885	1,839.20	
		\$659,667.20

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1885,		
at par	\$241,082.11	
Appraised value of same	\$284,343.50	
Received for Premiums on Sales	9,775.00	
Received for Dividends and Interest	16,649.82	\$267,506.93
Expended for new Missions as follows: —		
West Central Africa Mission	\$8,725.45	
East Central Africa Mission	9,204.19	
Hong Kong Mission	706.21	
Shanse Mission	6,024.88	
Northern Japan Mission	3,366.40	
Mission to Northern Mexico	13,117.81	\$41,144.94
Balance August 31, 1886		\$226,361.99
Appraised value of securities now held	\$271,668.50	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China."

Balance of the Legacy, August 31, 1885	\$426,521.45	
Received from the Executors during the year	3,000.00	
Received for Premiums on Sales	1,012.50	
Received for Dividends and Interest	21,626.39	\$452,160.34
Expended during the year ending August 31, 1886, and included in the foregoing statement of "Cost of the Missions," as follows: —		
For the Zulu Mission	\$3,724.00	
For the Missions in Turkey	32,743.50	
For the Maratha Mission	4,551.02	
For the Madura Mission	10,175.75	
For the Ceylon Mission	1,625.00	
For the Missions to China	33,275.00	
For the Japan Mission	21,876.00	
For the Sandwich Islands	1,000.00	
For the Micronesia Mission	2,529.73	
For the Mission to Spain	1,100.00	
For the Mission to Austria	3,400.00	\$116,000.00
Balance of Legacy, August 31, 1886		\$336,160.34

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1885, was	\$15,879.07	
Donations from Sabbath-schools and individuals, received prior to August 31	937.42	
Received from sale of pictures of the vessel	91.71	
Income from investments	826.00	\$17,734.20

PAYMENTS.

For a Composition Propeller at San Francisco	\$296.35	
For repairs at Honolulu	2,470.81	\$2,767.16
Balance held as a fund for repairs, and invested		\$14,967.04

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of the General Permanent Fund, September 1, 1885	\$172,047.32	
Added during the year	42,340.10	
		<u>\$214,887.42</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was	3,907.67

HOLLIS MOORE MEMORIAL TRUST.

This Fund received in April, 1886, from E. K. Alden, D.D.	\$5,000.00
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LANGDON S. WARD, *Treasurer.*

Boston, Massachusetts, October 1, 1886.

Letters from the Missions.

Japan Mission.

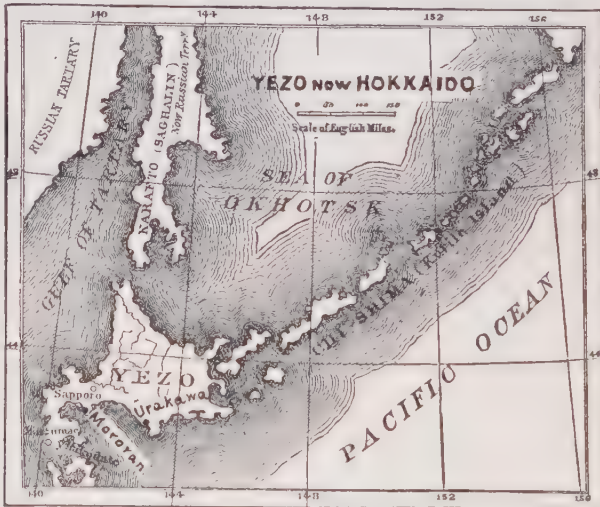
A PILGRIM COLONY IN YEZO.

IN the *Missionary Herald* for December, 1883, Rev. O. H. Gulick reported a visit to a Christian colony in the island of Yezo, latterly called Hokkaido. The leaders of this colony were led to their Christian faith through the teachings of

by stage fifty-one miles, and afterward sixty miles on horseback, arriving at Urakawa, which is about one hundred and eighty miles east of Hokkaido.

In Mr. Gulick's letter, dated Urakawa, June 28, he says:—

“The original Christians in this colony are mostly from Sanda and Tamon (the branch church of Kobe) and from the



the late President Clark, who aided in the formation of the Agricultural College at Sapporo. A further account of these colonists will be found in the following letter from Mr. Gulick, who, by the advice of the mission, responded to an urgent invitation received from the colonists, and visited them in June last. He was accompanied by Mrs. Gulick and Rev. Mr. Harada, pastor of the Kobe church. Reaching Hokkaido June 17, they went by a small steamer to Mororan and thence

Kobe church. These are the very churches with which the most of the direct missionary work that my wife and I have been able to do has been connected. Urakawa is the point I visited three years ago—one year after the founding of the colony.

“Saturday, the 26th, was the first day of the feast. It was a reminder of what I witnessed in my youth and of the Hawaiian quarterly communion season or the later time meetings of local associations, to see the people on horseback gathering

early, some of them coming fifteen miles: men and women, young men and maidens, children before and children behind the saddle, in twos and threes on the horses, and all dressed in their Sunday's best; the maidens with red and blue crape in their hair, and many with red in their belts. Then the horses picketed about the church and an occasional yell from some war-horse who is snorting and pawing for a fight with a stranger horse, though not a devotional sound, is not an unfamiliar accompaniment of such a religious festival.

"The programme for Saturday's and Sunday's exercises was arranged principally by our Japanese friends with scrupulous regard for every detail, and was carefully followed without change further than the substitution of one hymn for another.

"Among the exercises of Saturday forenoon was the reading of the call for the council which this body of Christians had sent to thirty-one Congregational churches of Central and Southern Japan, and to the Methodist church of Hakodate, the Presbyterian church of Hakodate, and to the independent body of Christians at Sapporo. Mr. Harada responded as the delegate sent from the three churches of Kobe, Tamon, and Hiogo. Then followed the reading of the letters of dismission of individuals to the new church, and recording the names of these fifteen persons, and questions from the council. Next followed the reading of the call from this body of Christians to one of their number — Mr. Tanaka — to become their pastor, and his reply; then the examination of the candidate, the consultation and favorable report of the council, closing with a hymn and benediction.

"The afternoon services consisted of a sermon by the missionary, the reading of creed and covenant, questions and assent of members, prayer for the church, ordaining prayer and laying-on of hands upon Mr. Tanaka, a charge to the pastor and a charge to the church; then the reading of letters of congratulation from the Sanda and Tamon churches, the former comparing the action of the Urakawa settlers to that of the Puritan Fathers. On Saturday

evening eighteen candidates for baptism were examined by the missionary and delegate. On Sabbath morning we had a sermon by Mr. Harada, the baptism of the eighteen persons by the young pastor, followed by the Lord's Supper. Sabbath afternoon Mrs. Gulick held an interesting prayer-meeting with the pastor's highly educated wife (a graduate of the Kobe Girls' School) and the women of the church. A prayer-meeting, attended by twenty-five persons, at a later hour closed this most interesting series of services."

CHARACTER OF THE COLONY.

"Thus this young church in the wilderness 180 miles east of Hakodate starts off with thirty-three members, all in the prime of life; a pastor of their choice, who is a graduate of an agricultural college, able to read English, and one who has had some experience in evangelistic work in connection with the Kobe church, and who has an excellent, educated wife, also a reader of English; a church-building capable of seating 150 persons, and all paid for. The pastor receives \$8 a month from his people and \$8 from the farm. The people hope soon to secure his entire services and to support him in full. Mr. Sawa, the leader of the colony and superintendent of the plantation, with his dignified bearing, his perfectly fitting broadcloth coat and spotless linen, would have passed for town clerk or city mayor in New England or in any civilized country.

"In addition to church matters I must not fail to mention the fact that the Urakawa colony maintains at personal expense a daily school for the handful of children of this valley. The school is held in the little church for five hours a day, for five and a half days in the week, and is attended by from seventeen to twenty-three children.

"The truthfulness of the claim of the Christian leaders of the Urakawa colony, Messrs. Sawa and Sudzuki, that they have sought, like the Puritans, to lay the foundations of their institution upon the church and the schoolhouse, is self-evident. The historians of the world have

yet to acknowledge how far the light of the exiled Puritans has shone.

“The colony now consists of sixty families and, including children, about 160 persons, divided into three settlements, one of which is three miles, and one fifteen miles, from the main body. The principal crops are corn, beans and peas, potatoes, wheat, barley and oats, buckwheat and hemp; while one division is the stock-farm devoted to horses and cattle. My brief statement of these prosperous conditions is liable to give a false impression of the wealth of these colonists. Though the Sabbath congregation of 120 or 130 was well clad, and a large part of the people and also the surrounding Ainos (aborigines) are possessed of horses, which gain their living in the open fields the year round, yet the homes of a large part of these people are exceedingly destitute of the furniture and appliances necessary to the comfort of even half-civilized man. The poverty of the homes of those whom one sees on Sunday as well-clad men and tidy women is very marked. They have not the comforts to which many of them were accustomed in their earlier Southern homes. These they have left behind for the privations of a pioneer life with its promise of increased vigor and wider fields.

“The first two years of the settlement, now four years old, was a time of many trials and discouragements. At present their homes, like many of those of settlers in our great West, are rough and comfortless, but the children are rugged, health is good, and hopes are high. A daily mail in five days overland from Hakodate and a little steamer that comes from Hakodate every week or ten days, in fine weather, to the port of Urakawa, seven miles away, with a telegraph line—all bring this remote point of Japan into intercourse with the world. The labor of the diligent farmer is causing the wilderness to blossom like the rose.”

At a later date, July 31, Mr. Gulick writes that the church in Sapporo, which he visited, is in a healthy condition. It is independent of any denominational con-

nection and numbers about 80 members. Two of the members, unordained, maintain constant preaching services, regular evening prayer-meetings, and a good Sunday-school. There were 50 communicants present at the Lord's Supper on the day that Mr. Gulick was with them.

A JAPANESE INQUIRY-MEETING.

Mr. Allchin, of Osaka, having specially in mind a recent visit at Kochi, on the island of Shikoku, in company with Mr. Atkinson, describes a form of meeting in some respects peculiar to Japan:—

“This meeting begins in the morning, lasts all day, and sometimes through part of the night. It does not follow a large meeting, as in America, nor does the missionary go among the inquirers, putting questions to them. Just the opposite is done, as in many other matters in Japan. The inquirer goes to the missionary and questions him. These questions are not always about religion, but cover a wide range of subjects in political and social science, philosophy, history, etc. And an answer must be attempted, for, if the missionary shows total ignorance on these matters, he loses some influence as an enlightened man. It requires often some tact to turn the question of the inquirer in upon himself to show him his need of a deeper knowledge. Here are some samples of questions put to Mr. Atkinson and myself on our recent tour:—

“Before breakfast is fairly over, a party of six or seven students come to our lodging-place and want to see the teacher. We admit them, and a few commonplace remarks pass between us; then one of them, more eager than the others to let off his gun, asks: ‘Which is the first in development, the intelligence or the moral conduct?’ It does not take long to discover the motive of the question, and then our words are more an answer to *that* than to the *form* of the question. The ambition of the student-class in Japan for intellectual attainments is very strong, and their desire for purity of life proportionately weak, and an excuse is sought to justify

their immoral conduct. Hence this question.

“ Student Number 2 asks: ‘ Ought not a person to approach the study of Christianity with doubt and suspicion?’ He thinks that because there are so many false religions in the world, when a new religion is brought to them, the only sure way to get at what is likely to be true in it is to be doubtful about the whole. He also thinks that the unbeliever, by reason of his doubt, occupies a more advanced position intellectually than the believer whose mind, by reason of his faith, becomes restful and contented concerning these questions. I thought while he was speaking that this *heathen* idea is not peculiar to Japan.

“ Student Number 3 wants to know if the doctrine of overcoming evil with good does not lead to an absurdity. No one by this teaching, he thinks, could resist an assassin or a robber; and all good people would be killed off, if they practised such a teaching. Nor could men in war act on the defensive any more than on the offensive. Of course considerable time is consumed in dealing with these inquiries, and the other students, fearing that they may have to depart without a word, put in their questions in a volley. ‘ Is not liberty of the will an evil? Because God made man with the power to sin is not God responsible for man’s sin? Why has God given a man a conscience that becomes a source of trouble to him? Was the American Revolution according to the will of God?’

“ Difficult as some of these questions are in themselves, it must be remembered that the labor and fatigue of listening to and answering them is increased tenfold when one has to use the Japanese language. Time to the Japanese is of little consequence, and these students could, without embarrassment, remain all day; but we dismiss them after two or three hours, because some others have come in and are waiting to put their questions.

“ The next inquirer is a young man who was baptized a year ago. He had, however, fallen deeply into sin and had thereby

done a great deal of injustice to his young wife. His associations also were among drinking men. He wanted to know if there were any positive commands in the Bible against wine-drinking. During his remarks also he informed us that among the new things adopted by Japan from Western countries was a law against abortion. And then he asked: ‘ When does the soul-life begin?’ The modicum of light which he had received was evidently troubling his conscience.

“ The next inquirer is an elderly Shinto priest. He was greatly interested in Mr. Atkinson’s speech on the Judgment at the theatre meeting on the previous day, and had come to ask a few questions: ‘ The soul being a pure, white substance (a ball) how can it be judged?’ True enough, how can a *thing* be judged? Every Shinto shrine has a number of strips of white paper hanging before it, which represents the spirit of the god. On this white paper the soul of the departed Shintoist alights, like a bird on a twig, and so comes into contact with the spirit of the god. The soul being white and the paper white, of course the soul is invisible. So this priest reasoned. He also wanted to know if God was not a very large creature.

“ These are but samples of questions which the missionary in Japan is required to answer on almost every tour that he makes. You can discover in them not only the low estimate which the people put upon moral purity, but also the influence of skeptical books over the minds of the student class.”

Micronesian Mission.

FROM PONAPE.

LETTERS have been received from Mr. Doane, written in March and June last, after the departure of the *Star*. These letters were forwarded by a chance vessel which stopped at the islands. Mr. Doane reports many visits paid to the churches in different parts of the island, conferring with, and preaching to, the people, guiding and instructing the chiefs, and doing what was possible to quicken the religious

life of the several communities. With much that was trying there is on the whole an encouraging report of the state of the churches. There is hardly a place in the islands where the missionary is not welcomed and his words not received. Not a few are inquiring for the way of life. Mr. Doane has occasion to speak repeatedly of the evil arising from the coming of foreign vessels. Their presence is in most cases sadly demoralizing to the people. These vessels usually carry a large supply of liquor, and in every way the people are corrupted. Mr. Doane reports the coming again to Ponape of the German warship *Albatross*, for the purpose of undoing what she did a few months before in the raising of the German flag over many of the Caroline Islands. The settlement made by Germany with Spain has necessitated the removal of the signs of authority which this war-vessel, in the name of Germany, had established. One cheering incident, Mr. Doane writes, had occurred on the tenth of March:—

“This has been a rather remarkable day. A high court has been in session, and the determined spirit of the judges, as we may call them, gave much interest to what was done. It is the old story—the luring away of women to a foreign ship. Oh, the sadness of this evil! Some church members had taken part in the evil work. The king and some of the high chiefs took up the matter boldly, put into irons some of the offenders,—one a man of much influence in his section of the tribe. He was surprised and humiliated that the king should handcuff him. But it was done, and a son and daughter-in-law with him. These offenders will now be made to work on the highways or in some other sort of work.

“It is pleasant to see something like law and order springing up here. It is sadly needed in all parts of the island. Nothing hinders our work more seriously than the inability to punish offenders of the law. There are only a few chiefs who have prestige of character enough to attempt the thing. We are glad that in this

tribe something can be done to bring offenders to account.”

West Central African Mission.

LETTERS have been received from Bailundu, dated July 28, at which time all the members of the mission, excepting Mr. and Mrs. Walter, but including the new reinforcements, Mr. and Mrs. Currie and Mrs. Fay, were at that inland station.

The journey from the coast was rendered somewhat difficult on account of the sickness among the carriers. Mr. Sanders, who had preceded the party for the purpose of making some explorations at Chivula, had suffered somewhat from having been obliged to live on native food. He reports that he did not find so large a population at Chivula as had been anticipated.

Mr. and Mrs. Sanders and Mr. Fay were expecting to start for Bihé in a few days, in case the negotiations between Kwikwi of Bailundu and Jambayamina of Bihé resulted favorably. The quarrel between these two kings has been progressing, but Mr. Stover reports that a Portuguese half-breed has been conducting negotiations between them, and that Kwikwi has sent a reply to a letter from Bihé, in which he says: “If he will be a man, I will be a man also. I will release all prisoners and open the road to his people, if he will do the same by mine. As he began the matter, I will not promise to pay for what I have taken from his people, but neither will I make further demand for what he has stolen from me. We will call it even. But if he refuses these conditions, I will make war. I will make a camp on every road between Bihé and Benguela and no Bihean shall pass.”

The reply of Jambayamina is expected soon, and it is believed that it will be pacific in character. Until this matter is settled there will be no attempt on the part of our brethren to move on to Bihé.

Mr. Stover writes:—

“Just now there are none attending our Sunday service except our own lads, as all who came regularly from the village have gone to the coast, and the irregular ones

do not drop in because there is no one going with whom they may chance to be in company. But in spite of all drawbacks, we think we see not a little progress made during the past season. The children who remain upon the premises are now regularly gathered for daily worship, and are, week by week, committing to memory passages of Scripture, which, though very imperfectly translated, are nevertheless intelligible to them with a little explanation. And as all these passages are carefully selected with reference to the present wants of the learners, we hope for not a little good from them. We only wish the number were greater who are receiving such instruction. Possibly, after we once more get settled, we may be able to make some arrangement by which more may be reached by this second Sabbath service. We have it now in the evening, and those who stay at the village are afraid to venture out after dark."

Zulu Mission.

THE POLELA DISTRICT.

MR. WILDER, of Umtwalumi, at the request of the mission, sends an account of a new and urgent call for help which has come from the Polela district of Natal. The mission formerly had a station within this district, Indunduma, a place some 70 miles northwest of Umtwalumi. The best chief in that region, Sakayedwa, has sent, both last year and this, an urgent request to his American friends to come up and reside with his tribe. Mr. Wilder gives the following history of the case:—

"Our mission was the first, and for years the only, mission in all that district, covering a region 30 by 50 miles. For twelve years the gospel has been preached to this tribe of Sakayedwa's, first by brother Pinkerton and since then by the native evangelist Kandakulu. My father, while exploring this district, contracted a disease which forced him to leave the mission-work, and ultimately closed his life. Ira Nembula, after laboring in the district ten years, died last April. Now the Roman Catholic Trappists, who have the sympathy of the

government, have established themselves three miles from brother Pinkerton's former station, by purchasing 2,000 acres of land and by proposing to put up a gristmill and opening a day-school. The Wesleyans are casting about and have a small foothold in two places. The Episcopalians are also very anxious to start work in the same district. Aside from the Trappists, there is no white missionary in the district.

"The chief, Sakayedwa, went from the Umtwalumi district twenty-five years ago. As a boy he was present at a service held at his father's kraal, conducted by the Rev. S. B. Stone and by my father. The meeting was called to pray for rain. The chief had paid two rain-doctors six head of cattle to bring rain, but no rain came. Before the missionaries reached home from their meeting, they were caught in a rain-storm. The chief demanded the cattle to be returned, and since then those doctors have never attempted to make it rain.

"Last March this chief wrote me: 'Let the children come and rain in light on my dark eyes that I may see where my father did not see.' In my interview with him in May he said: 'Dumisa, my father, led me astray by giving me many wives; I do not wish my son to be looked upon by the white people as a fool, as they look upon me. I wish him to take but one wife. A long time have I been looking for the American missionaries, until the Romanists came this way and with fair words interested me. I am a sick man. I need a physician. When my old family doctors [the American missionaries] do not appear, I am ready to take even the bitter medicine of these Romanists. They are here among my people now, but I thank God you have come in the nick of time, for I now know that the American missionaries have not cast me off. You will meet the Romanists to-morrow, for I have called all my people together to consider the offer of these Romanists.'"

INTERESTS OF CHIEFS AND PEOPLE.

"I went the next morning to the appointed place for the great meeting, but no Romanists appeared. Having heard that

I had arrived, they sent word that they could not come and that they would see the chief at another kraal. The meeting took place, and the chief told the abbot: 'I will have nothing to do with you. My old missionaries have found me, and I choose them instead of you.' He sent me word that if we should come up and start a school, he would supply all the labor for building the schoolhouse and would send one hundred children to a boarding school, if we would put up the building. Rumor has it now that the chief is attempting to get five hundred children pledged. Probably we should reckon on fifty boarders, at least.

"This is the attitude of the most hopeful chief in the district. From other chiefs in the same district I received these answers: 'Come, by all means.' Another: 'We have got tired asking missionaries to come to us.' Another: 'Yes, come at once and teach our people; but we wish at first to have it understood that our authority is not to be removed from any who may become converts.' Another: 'Yes, we want to be taught.'

"Let me tell you how eager the *children* are to be taught. A few weeks ago one of the men living on this station, Umtwalumi, took his wife into the Polela district for a change; on the arrival of the wagon, the word went around that the American missionaries had come at last. Alas! they were doomed to disappointment. However, the people turned out in large numbers on Sunday, and on Monday, without invitation, thirty-six children came to be taught and have continued to come, up to last reports. The teacher, an invalid woman, has been heroically keeping up the school with one textbook — the New Testament.

"Besides this educational outlook, there is great encouragement in another phase of the work. In May I examined there twelve candidates for church membership — one an old gray-headed man. What is to be done? I offered the mission to leave my work and hold that field until help should arrive. The mission did not accept my offer, partly from lack of funds. It

would take at least £1,000 to properly start the work, and £400 to keep it up. Who will come over and help us?"

Central Turkey Mission.

THE PLAIN OF ISSUS. — OPPOSITION OVERTHROWN.

FROM the long and interesting report of the Marash station for the past year, by Mr. Christie, we extract the following: —

"On the eastern edge of this plain, close to the range of Amanus, are three villages about a mile apart and containing a population of some four thousand Armenians. The region is an interesting one in many ways. Four miles to the south, on the seashore, is Payas, the ancient *Baiæ*. About four miles farther south are the remains of the 'two walls,' running down from the Amanus to the sea, which in the time of Xenophon constituted 'the Gates of Syria and Cilicia.' Near them are the ruins of what good archæologists believe to have been the trophy erected by Alexander after the battle of Issus. The remains of a magnificent temple by the side of the trophy suggest the reason of Cicero's dating his letter, written from this place to Atticus, 'At the Altars of Alexander.'

"Evangelistic work in the villages of the Issus plain was begun several years ago by the Aintab Missionary Society. Their workers were again and again driven out by the bigoted Armenians at the instigation of their priests. The place being in the Adana *vilayet*, and much nearer to Adana than to Aintab, it was at length thought best to direct the work from Adana. For a year and a half the work went on encouragingly. It seemed as if the old spirit of opposition to the gospel had almost disappeared from those three large villages.

"But the priests and some of the chief men, who from the despotic power they wield and their practical independence of the Turkish government may properly be called the feudal lords of that plain, saw

that the religion of the gospel was slowly and surely sapping their power and authority. As their deeds are mainly deeds of darkness, they naturally hate the light which the gospel brings, and so they decided to drive it out. On Sunday, the twenty-eighth of March, the storm burst, as it were, from a clear sky. A rabble of men and boys, led by a fanatical priest, club in hand, came to the pastor's house just after service, loaded some of his goods upon animals and plundered the rest, beat unmercifully the brethren who were found in the house, and, in a word, with blows and insults drove the pastor, the teacher, and every Protestant out of the village. The little flock was completely dispersed. Pastor Hacher with his family found refuge in the house of a Moslem agha in the village of Ojaklu, no Armenian daring to take him in. This Moslem protected them for two weeks, in spite of all the threats and warnings of the priests and feudal lords. The teacher came to Adana to bring the news and get help; while the poor brethren wandered away to Isken-derun, to Adana, and to the Tartar villages on the Marash road. The Protestants of Adana, with their young preacher at their head, vigorously took up the cause of their persecuted brethren. A good collection was made for them in the church, and no time was lost in petitioning the *vali* and the Department of Justice in their behalf. The government, in consequence, sent stringent orders to the governor of the Amanus, to attend to the matter. The Payas governor, not having received as yet any commands from his superiors, and being in league with the feudal lords above-mentioned, had answered with gross insults all the appeals of our brethren for protection in their homes. So a delegation of us went two days' journey to the seat of government in the heart of the Amanus. The governor there, having had orders from Adana, received us kindly and, after expressing surprise and indignation at the conduct of the Payas governor, gave us a very stringent order to him, threatening him with instant dismissal if he did not reinstate the Protestants in

their homes and protect them there. Armed with this, the young Adana preacher and the brethren returned to Payas, and the governor there had no option but to obey. Our brethren are again in their houses; a civil process has been entered upon for the recovery of damages from the priest and his followers; and it is hoped the result of the whole affair has been a salutary lesson to them and to the feudal magnates who stand with them. Better than this, the event has helped to increase the influence of the truth in those villages. Many of the people are indignant at the way in which their friend and benefactor, Pastor Hacher, was treated, and openly condemn the whole policy of persecution."

THE GROWING WORK IN ADANA.

"The work in Adana grows broader, deeper, more interesting, and more important with each successive year. The new railroad, now almost complete, which is to join Adana with Tarsus and our seaport Mersine; the quickened industry on this great and fertile plain; the thousands of people from all points in the interior who come hither year by year for employment; the awakening of all classes to the benefits of education; the increasing sales of the Word of God and the growing number of its readers; the opening, under such encouraging auspices, of Miss Tucker's School for Girls this year; the claims from a missionary point of view of the large towns and villages of which this is the natural centre; the coming in of the Jesuits and of the forces of the crudest materialism, infidelity, and debased morals from Europe; the evident design of God to prepare a strong bulwark against these evils by the establishment of our noble Protestant church here, surrounded by its schools of every grade; the divine blessing that has in so marked a degree attended our past efforts in Adana,—all these circumstances and considerations make our occupation of the city by a permanent missionary force most advisable, and justify our highest hopes for the future success of the gospel in this native land of St. Paul."

HASSAN BEILY.

From the encouraging report of the Aintab station, by Mr. Sanders, we make a single extract:—

“Baron Abraham Livonyan has been very successful in his work at Hassan Beily. In March some twenty-five persons the majority of them children, presented themselves at the examination for admission to the church. It was deemed best that the children should wait a while for further instruction and some further probation; but the coming of so large a number and the examination they sustained showed much faithful labor on the part of the preacher.

“A curious case was that of a young man who was taken into the church by an almost unanimous vote, against the earnest protest of his own father. The father is the one perfectionist known in our field to date, and in the same degree that his opinion of himself is high is his opinion of all others, including his own family, harsh. The church, knowing his failings in this respect, refused to heed his protest. This church is more thoroughly Congregational in its methods than any other in our entire field, unless it be the church at Killis.”

GIRLS' SEMINARY. — SPIRITUAL INTEREST.

In her report for the year Miss Ellen M. Pierce thus speaks of the spiritual growth in the Girls' Seminary at Aintab:—

“When our school opened in the fall the influence of last year's awakening was quite apparent; there was a thoughtfulness and interest quite unusual for the beginning of the year, which gave us encouragement to hope for great blessings during the year; but we have not had any great awakening like last year's. Still, I have had reason to feel that the Spirit has been with us, and some are hoping that they have begun a new life. Several were anxious to unite with the church here, but it was thought best for them to wait and unite with the churches where they belong. In addition to our weekly prayer-meetings for the whole school, and our Sabbath-

morning meetings for our house-girls, I have met our girls after tea Sabbath evenings, by classes, for special conversation and prayer. I have found these class-meetings very precious and they have been especially so this year. The evidence that our Christian girls were growing in grace and in earnestness in working for others, and that, even in our lowest class, we have such Christian girls, has been very encouraging.”

Ceylon Mission.

SIGNS OF PROGRESS.

UNUSUALLY encouraging accounts come from Jaffna. Many conversions are reported and the missionaries and native pastors write in a hopeful strain. Mr. R. C. Hastings speaks of much cheer in connection with the meetings held in the villages. At one of these meetings over 500 persons were present. On July 28 Mr. S. W. Howland wrote from Tillypally:—

“I am glad to be able to report an interesting occasion last week at the organization of a new church at North Elaly, about a mile and a half from here, and the ordination of a pastor to minister to the new church. They start off with good prospects of continuance and growth, with thirty-three members, including several not yet transferred, a neat chapel capable of seating over one hundred, and good courage to pay ten rupees per month—one half of their pastor's salary, as it is the rule of the mission not to aid more than one half. Four have this year been received on profession of faith from that place, and others are coming forward. The new pastor was graduate of our last theological class. On this occasion the exercises were all conducted by the native brethren, except the ordaining prayer, which I had the privilege of making. The occasion was very remarkable for the brevity and point of all the parts taken, the whole of the time occupied being two hours and a half. We look for several more such occasions in the near future, the only delay being in the

ability of the people to come up to the needed amount of pecuniary support.

"In Chavagacherry three were received on profession of faith last week, while there are quite a number who seem just ready to join God's people. Here at Tillipally two were received this week."

In a later letter, August 6, Mr. Howland says:—

"Last Sabbath I was invited to go to South Elaly and administer the communion. I had the privilege of baptizing an aged couple of about eighty years, giving them the names of Abraham and Sarah. The names they have borne up to this time were hardly adapted to be recognized in Christian baptism, as they might be translated 'Lord Rama' and 'she-devil.' Special interest was given to the occasion by the presence of five of their children and six grandchildren, all church members. When the oldest son became a Christian forty years ago, this father came and cursed him. The Christian teacher of the school then said to him: 'We shall see whether your curse or God's blessing is the stronger; you will yet be brought in yourself.' And now, after so many years, he comes into the church, almost a patriarch to the village, yet a child to his grandchildren. There was present another old man who remembers the advent of the English in Ceylon in the last century—1795. He desired to join the church, but his grandson, on whom he is dependent, opposed so strongly that he will wait."

FROM NATIVE PASTORS.

Letters reporting work for the year have been received from the native pastors, and brief extracts from some of them will be given here. Pastor Hoisington, of Oodoo-ville, reports one hundred conversions within the bounds of that station during the year. Of this result Mr. W. W. Howland says:—

"A good proportion of these are pupils in the Boarding School, and a majority of these are children of Christian parents. Those who have been received to the church from the people are nearly all more

or less connected with Christians; as, for example, one man, perhaps sixty years old, who was the husband of a Christian woman who was educated in the Boarding School. She died many years ago, but her two daughters, living with their father, were also educated in the Boarding School, and are church members. A woman received is the sister of Pastor Rice's wife. Several have children who are Christians. One of these was first awakened by over-hearing the earnest prayer for his conversion of his daughter who was at home from the Wesleyan Mission Boarding School during her vacation. There are other similar instances showing how the heaven is scattered among the mass of heathenism, perhaps more at Oodoo-ville than at other stations."

The pastor at Manepay reports:—

"The spiritual condition of the church, generally speaking, is good, though we had a few persons to suspend or excommunicate last year and this. One only was added to the church during the last six months—in the person of a washer-woman who for a long time past had been attending the church. Though some of the heathens of her neighborhood subsequently ill-treated her for having forsaken her old faith and joined the new religion of Christ, yet we are thankful to say she stood firm with much Christian fortitude and patience. We had several cases of inquirers under instruction, and we want the power from on high to move and to lead them in the path of truth."

The Chavagacherry pastor says:—

"The great mass of people around us are still heathen, mad after their idols. Some build anew their temples; others celebrate their festivals; the great mass of people make their offerings and bow down before them. Those who know better know only enough to disbelieve all faiths or are too weak to face a whole world of opposing friends and relations. The Christians lose no courage thereby, for there is a wonderful provision in the gospel of Christ. Touched by this provision one of our new inquirers lately remarked: 'Christianity shows itself divine in the

superhuman aid offered to the sincere seeker. Except for that,' he said, 'there is no hope.'

The Oodoopitty pastor: —

"We do not yet see people flocking to Christ in large numbers. Still we see certain signs which are encouraging: we see some who formerly opposed us now friendly to us. Just three weeks ago, when we had a moonlight meeting in Oodoopitty village, at which the missionary and several Christians were present, I noticed that those who once opposed us and tried to dissuade the people from attending our meetings were themselves present and allowed their children to help us by singing Christian songs. Jaffna Christians will not, and ought not, to rest until they see every one of the idol-temples demolished. We want your help, your prayers, your sympathy, your men, and money too, and especially the help from above."

The Panditeripo pastor writes: —

"There are fifteen villages belonging to this district, and the population amounts to over 10,230. The other three fourths of the population are worshippers of Siva, and are called Sivites. There are fourteen temples belonging to them. A few of these only have festivals and regular ceremonial worship. The others are neglected and destined to ruin. There are only a few who stand for the truth of their religion. The membership of our church now numbers sixty-six. Of these, six joined the church this year. There are several candidates also. All our religious meetings are attended to regularly. The Week of Prayer was a real source of awakening piety in the minds of the members."

Foochow Mission.

DR. WHITNEY, of Foochow, writes of an unfortunate fire which occurred in May last: —

"The fire burned up the native hospital situated on an island in the river Min, not far from the settlement. The hospital was carried on by the two physicians in the foreign community. This work for the

natives is about the same in extent as our Ponasang medical work. They had about 70 patients in the hospital when it took fire about 9 o'clock Sunday morning. A member of the English Church Mission and myself were the first foreigners on the ground, and were in season to drag out and save from burning several helpless patients. Those who could walk had barely time to escape with their lives. The natives watched their opportunity to steal. Thousands were gathered in the streets in a short time. Soon the officials came with soldiers to help put out the fire and keep order. They had two old fire pumps and a lot of leaky hose. Six of us foreigners managed to keep a fair control of these and in the course of two hours were able to cut off the advance of the flames. During all this time utter confusion reigned among the Chinese, each commanding the other and all looking out first for their few cents' worth of property. At such times they lose their heads entirely. After the fire we gathered about thirty of the patients and sent them to our hospital, so that I have been more than full ever since, and the dispensary work has also increased. I expect my work will be nearly doubled for this year, till they rebuild the island hospital.

"Our work seems to be growing in places. There are several points where interest in Christianity is springing up, and especially is this true just now with the Ponasang church work. As the spirit of prayer deepens in the mission it is sure to have its effect on the helpers and native church. We are all looking, hoping, praying, and working for a quickened and more progressive state of things in our mission. And may a large and rich blessing be soon realized in our field!"

North China Mission.

A RICH COUNTRY.

MR. AIKEN, of Peking, who had visited the out-station of Pai Mu Ch'iao in company with Dr. Blodget, writes: —

"The country was beautiful, — groves of trees here and there, far more frequently

than I had supposed, and such fields of wheat as I never saw. I could compare it to nothing but riding through great wide seas. The grain was just ready to harvest, and in some places we saw the gleaners, many of them girls, following the reapers just as in the days of Ruth and Boaz. We were especially glad of the abundant harvest for the peoples' sake. The district is part of the Great Plain of China, which stretches away six hundred miles, to the great Yang-tsze River and beyond; and of late years the rains have flooded it five or ten or more feet deep, so that one would travel from village to village in a boat.

"The native helper stationed at Pai Mu Ch'iao is a bright pleasant young man, who graduated from the Seminary at Tung-cho last year, and his wife, who also has an intelligent and attractive face, was one of the scholars of our Bridgman School, in Peking. There seemed to be evidences of faithful work on his part. At the communion service which Dr. Blodget conducted on Sunday, at his house, some twenty-five or more church members, men and women, were present, many of them in nice clean clothes—a most pleasant contrast to their neighbors, who work on day after day in the fields, without any day of rest, 'without hope and without God in the world.' There is interest also in other villages around. At Wang-Hsien-Chuang in particular, a place some fifteen or twenty miles away, Dr. Blodget baptized five persons."

THE FUTURE CHINA.

"We must remember that if China moves slowly, she is a vast body to move; and that the persistence which is the strength of her heathenism will also be the strength of her Christianity. It almost makes one tremble to think of the power

which is latent in this great people, and which it would seem must make them one of the mightiest factors in the future destinies of the world. And on the other hand, when we see how much they have accomplished in heathenism, it seems as if we could hardly hope too much from them, when redeemed and enlightened by Christianity. As I was writing to one of my friends a short time since, I believe few of us realize the tremendous issues at stake here in China, in the question whether this is to be a Christian or a heathen nation, and whether its Christianity is to be pure or corrupt."

As bearing on this point we give an extract from a letter of Mr. Perkins, of Tientsin:—

"We were informed yesterday at the United States Consulate that railroads within two years were assured. This came from an official very careful of his words and shows that a new China is upon us. This means an unlimited expansion of material prosperity and a greatly increased demand for foreign learning. How this shall be imparted, whether by the native language or by the infinitely simpler medium of an alphabetical one, remains to be seen. Many of us have come to feel that one of the greatest gifts that we have to give to China, outside of our religion, is the English language.

"And yet we all know that the great gift, the unspeakable gift, is not one outside of our religion but inside of it, and that this is to be given to all peoples and *tongues*. This gift of peace with God and eternal life, that which these people most need and least of all, it often seems, desire—how shall it be theirs? Pray for us that we faint not in laboring among a people that Christians, and even Christian ministers, seem to think impossible of discipleship to the faith of Jesus Christ."

MISSIONARY QUALIFICATIONS AND APPOINTMENTS.

[*From the Report of the Prudential Committee. — Home Department.*]

ONE of the important trusts placed by the Board in the hands of its Prudential Committee is the selection and appointment of its missionaries. The method in accordance with which this trust is fulfilled is presented in a printed manual for candidates, which, with slight modifications, has been in use for nearly fifty years. The preliminary correspondence is under the care of the Secretaries, particularly of the Secretary for the Home Department. The offer of service, which is to be "written and addressed to the Secretaries," it is expected, will "be drawn up with great frankness on the part of the candidate," who "may expect the Secretaries to use a corresponding frankness toward him." This includes such interviews and correspondence as may be deemed desirable, and includes also replies to questions upon the leading doctrines of the Scriptures," and upon "doubts," if such exist, "respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board." Upon this matter, therefore, the Secretaries have no option, but are under obligation to the Board from which they receive their trust to do all in their power to secure full and satisfactory statements upon all important doctrinal views. This includes all inquiries, through correspondence and personal interview, which they may feel to be desirable, before presenting the offer of service and testimonials to the Prudential Committee. If a candidate express "doubts respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board," such expression of doubt leads to further correspondence or conference, in order to ascertain how much or how little is practically meant by the doubt, and also to give opportunity, if possible, to relieve the doubt and establish the inquirer in the truth.

When the result of such inquiry and conference is reported to the Committee, the responsibility of the Secretaries ceases, as no one of the executive officers has, upon any question, a vote. Further correspondence or conference under the instruction of the Committee may follow, for which, of course, the Committee holds itself responsible, as it does for the final decision which is made, after careful deliberation, upon each case by itself. This final decision, however, for various reasons, is not infrequently delayed. Sometimes a more thorough medical examination seems to be required, sometimes further educational training, sometimes additional experience in evangelistic work at home, and sometimes a review of some important doctrinal truth. Or it may be that the general impression produced by the candidate as related to the particular field where he desires to labor, or to a particular department of service, leads the Committee to delay appointment. In all such cases the ordinary vote of the Committee has been that "it is inexpedient to make the appointment at present," or "voted to defer action." Many such cases along the history of many years are on record, showing that after an interval, sometimes of weeks, sometimes of months, occasionally of one or two years, a further report is presented, the difficulty which occasioned the delay is removed, and the candidate is appointed.

This method of procedure is in accordance with the principle commended

to the Board thirty-seven years ago in the following emphatic words: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors to the funds for Foreign Missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over our country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice."

This general method, in accordance with this sound principle, — a method which with varied emphasis as to particular doctrines at particular times has been pursued during the entire history of the Board, and which has proved successful for the end proposed, — has been faithfully followed during the past year, this service being regarded by the executive officers and the Prudential Committee as one of their most serious, sometimes delicate and difficult, trusts.

Miscellany.

TRAFFIC IN NATIVE AFRICAN GIRLS.

FROM the information we have on good authority, it appears that certain unscrupulous white men in Zwaziland, Tongaland, and Delagoa Bay devote themselves to the purchase and sale of native girls and sometimes boys. These gentlemen (principally English and Frenchmen) reside at times in the Bombay range of mountains; and others in Delagoa Bay. They purchase the girls from Eway-way's territory and Tongaland principally, and sell them to any white man who is willing to give them their price —

which varies from £8 to £15 — in either cattle or money. As a rule the Kaffir chieftains do not sell the daughters of their own tribes unless they have been guilty of some infringement of native law, or their parents have been accused and punished for witchcraft. Eway-way takes care to have a steady stock on hand, and so is their most reliable market-master. There is a ready sale for these unfortunates at the gold-fields and amongst many of the unprincipled adventurers and settlers in the wilds. — *The Natal Mercury*.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgivings for the grace and guidance bestowed upon the Board at its Annual Meeting, let there be united supplication that during the new year of labor the officers of the Board may be directed in the fulfilment of their trust, and that God's blessing may rest upon the work at home and abroad.

[See page 413 for reference to the Special Day of Prayer for Foreign Missions, November 7.]

DEPARTURES.

- September 30. Rev. George M. Rowland and Mrs. Helen A. Rowland, to join the Japan Mission.
- October 18. From New York, Rev. Lemuel Bissell, D.D., to rejoin the Maratha Mission. His daughter, Miss Emily Bissell, accompanied him.
- October 19. From San Francisco, Rev. W. W. Curtis, returning to the Japan Mission with the following persons, who are to join that mission: Mrs. Lydia V. Curtis, Rev. Frank N. White, Mrs. Jennie A. White, Rev. Arthur W. Stanford, Mrs. Jane H. Stanford, Mr. Edmund Buckley, Mrs. Sara C. Buckley, M.D., and Miss Marcia F. Bliss.

ARRIVAL IN THE UNITED STATES.

October. At New York, Miss Mary E. Brooks, of the Western Turkey Mission.

MARRIAGE.

October 13. At Westfield, Mass., Rev. Lyndon S. Crawford to Miss Jennie G. Greenough, both under appointment to the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A pilgrim colony in Japan. (Page 448.)
2. A Japanese inquiry-meeting. (Page 450.)
3. Items from Micronesia. (Page 451.)
4. A fresh call from South Africa. (Page 453.)
5. A modern battle on the Plain of Issus. (Page 454.)
6. Progress in Jaffna, Ceylon. (Page 456.)
7. The future of China. (Page 459.)
8. Reports from the Annual Meeting of the American Board.

Donations Received in September.

MAINE.		VERMONT.	
Aroostook county.		Addison county.	
Sherman, Washburn Memorial ch.	6 28	Middlebury, Mary A. Mead,	3 00
Cumberland county.		Shoreham, Four friends,	3 50—6 50
Cape Elizabeth, South Cong. ch.	10 00	Caledonia co. Conf. of Ch's. T. M.	
Gorham, 1st Cong. ch.	26 65—36 65	Howard, Tr.	
Kennebec county.		Peacham, Cong. ch. and so.	31 96
Augusta, J. W. Bradbury,	100 00	Chittenden county.	
Hallowell, Mrs. H. K. Baker,	5 00—105 00	Jericho, 2d Cong. ch.	5 13
Lincoln and Sagadahoc counties.		Williston, Cong. ch. and so.	21 25—26 38
Wiscasset, Cong. ch. and so.	11 00	Lamoille county.	
Woolwich, Cong. ch. and so.	12 40—23 40	Cambridge, Cong. ch. and so.	31 75
Oxford county.		Johnson, Cong. ch. and so.	20 00—51 75
South Paris, Cong. ch. and so.	7 50	Orange county.	
Penobscot county.		Fairlee, A friend,	2 00
Bangor, 1st Cong. ch.	21 79	West Newbury, Cong. ch. and so.	15 39—17 39
Brewer, 1st Cong. ch.	10 50	Orleans county.	
Hampden, Cong. ch. and so.	10 75—43 04	Holland, 1st Cong. ch.	6 85
Somerset county.		Windham county Aux. Soc. H. H.	
Norridgewock, Cong. ch. and so.	38 30	Thompson, Tr.	
Washington county.		West Brattleboro', Cong. ch. and so.	13 68
Calais, 1st Cong. ch.	31 00		154 51
Robbinston, Cong. ch. and so.	8 00—39 00		
York county.			
Kennebunkport, North Cong. ch.	8 00		
Wells, 1st Cong. ch.	27 10		
York, 1st Cong. ch.	51 50—86 60		
	385 77		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Coös county.		Berkshire county.	
Lancaster, Cong. ch. and so.	13 13	South Egremont, Cong. ch. and so.	19 26
Grafton county.		Stockbridge, A lady,	5 00
Hanover, Cong. ch. at Dartmouth		West Stockbridge, Village Cong. ch.	26 07
College,	21 84	Williamstown, 1st Cong. ch.	50 75—101 08
Lisbon, 1st Cong. ch.	8 00	Bristol county.	
Lyme, Cong. ch. and so.	21 50—51 34	Attleboro', 2d Cong. ch.	110 00
Hillsboro' co. Conf. of Ch's. George		Fall River, 3d Cong. ch.	12 34
Swain, Tr.	10 00	Mansfield, Cong. ch. and so.	10 96
Amherst, Rev. A. J. McGown.	17 84	Taunton, Union ch.	15 54—148 84
Manchester, 1st Cong. ch., m. c.	1 00—28 84	Brookfield Asso'n. William Hyde, Tr.	
Mason, C. B. Goodwin,		New Braintree, Cong. ch. and so.	16 71
Merimac county Aux. Society.	9 30	Essex county.	
Hooksett, Cong. ch. and so.	3 70—13 00	Andover, South Cong. ch.	100 00
Salisbury, Cong. ch. and so.		Essex county, North.	
Rockingham county.		Amesbury, Cong. ch. and so.	7 61
Hampton, Cong. ch. and so.	11 26	Newburyport, Whitefield Cong. ch.	11 64—19 25
Sullivan county Aux. Society	12 00	Essex co. South Conf. of Ch's. C. M.	
Chrlaestown, Cong. ch. and so.	12 00	Richardson, Tr.	
	129 67	Beverly, Dane-st. ch., m. c.	9 45
		Middleton, Cong. ch. and so.	10 00—19 45
		Franklin co. Aux. Society. Albert M.	
		Gleason, Tr.	
		Conway, Cong. ch. and so.	13 41
		Greenfield, 2d Cong. ch.	48 70—62 11

Hampden co. Aux. Society. Charles Marsh, Tr.	
East Granville, Cong. ch. and so.	10 00
Springfield, Olivet ch.	43 29
Westfield, 2d Cong. ch.	3 26
West Springfield, Park-st. ch., 20.61:	
Mitteneague ch., 9.29,	29 90—86 45
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	60 00
Easthampton, 1st Cong. ch.	64 48
Hatfield, Cong. ch. and so.	49 42
Northampton, Mrs. C. L. Williston,	100 00—273 90
Middlesex county.	
Cambridge, North-ave. ch.	25 82
Cambridgeport, Pilgrim ch., m. c.	5 82
Concord, Trin. Cong. ch.	23
Dracut, Miss C. L. Anderson,	5 00
Malden, 1st Cong. ch.	45 84
Newton, Eliot ch.	200 00
Reading, Cong. ch. and so.	10 00
Saxonville, Edwards ch. and so.	22 25
Somerville, Prospect Hill ch.	61 08
South Framingham, So. Cong. ch.	275 20—654 26
Middlesex Union.	
Harvard, Rev. C. C. Torrey,	5 00
Norfolk county.	
Braintree, A friend, for a bell at Mr. Wilcox's station (Makodweni), E. C. Africa Mission, 40; and for type for Samokov press, 10,	50 00
Dedham, 1st Cong. ch. (of wh., m. c., 8), 214.38; A friend, 1,	215 38
Dover, 2d Cong. ch.	5 00
Franklin, 1st Cong. ch.	23 50
Quincy, Cong. ch., m. c.	15 00
Stoughton, Cong. ch. and so.	13 32
Wollaston, M. H. Swift,	10 00
Wrentham, 1st Cong. ch.	54 12—186 32
Plymouth county.	
North Abington, Rev. Charles Jones,	1 00
Suffolk county.	
Boston, Old South ch., 50; Park-st. ch., 50; Trinity ch. (Neponset), 28.29; Union ch., for Woman's Work in India, 9.83; Highland ch., m. c., 9.13; Eliot ch., 4.18; Mrs. Eleanor J. W. Baker, for Training School for Nurses at Kioto, 50; A thank-offering, 5	206 43
Chelsea, 1st Cong. ch.	30 00
Revere, 1st Cong. ch., 25; A friend, 1,	26 00—262 43
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Worcester Union ch.	128 22
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Sutton, Cong. ch. and so.	32 76
—, "For God's work,"	1 00
	2,298 78
Legacies. — Granby, Norris P. Kellogg, by George Carver, Ex'r,	270 00
	2,568 78

RHODE ISLAND.

Bristol, 1st Cong. ch.	20 93
Providence, North Cong. ch.	43 35—64 28

CONNECTICUT.

Fairfield county.	
Fairfield, 1st Ch. of Christ (of wh. from O. B. Jennings, to const. MARY H. BURR, H. M., 102.75),	253 89
Trumbull, Cong. ch. and so.	15 00
Weston, Cong. ch. and so.	15 00—283 89
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	46 19
Buckingham, Cong. ch. and so.	2 81
Canton Centre, Cong. ch. and so.	10 00
Hartford, Park ch.	79 87
Simsbury, Cong. ch. and so.	67 05
South Glastonbury, Cong. ch. and so.	5 56
Wethersfield, Cong. ch. and so.	88 48
Windser, Cong. ch. and so.	61 20—361 16
Litchfield co. G. M. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	26 95

Torrington, 1st Cong. ch.	12 00
Winchester, Cong. ch. and so.	15 18—54 13
New Haven co. F. T. Jarman, Ag't.	
Guilford, 1st Cong. ch., to const. KATE M. DUDLEY, H. M.	100 00
North Madison, Cong. ch. and so.	35 00—135 00
New London co. L. A. Hyde and H. C. Learned, Trs.	
New London, 1st Ch. of Christ (of wh., m. c., 12.63),	108 07
Stonington, 1st Cong. ch.	10 00—118 07
Tolland county. E. C. Chapman, Tr.	
Union, Cong. ch. and so.	6 00
Windham county.	
Eastford, Cong. ch. and so.	12 15
Putnam, 2d Cong. ch.	27 21
Windham, Cong. ch. and so.	24 48—63 84
—, Two friends,	50 00
	1,072 09
Legacies. — West Hartford, Laura W. Selden, by Charles S. Mills and Henry H. Selden, Ex'rs,	500 00
	1,572 09

NEW YORK.

Albany, Mrs. Amy R. Treadwell, 100;	
Julia Treadwell, 100,	200 00
Bay Shore, Cong. ch. and so.	8 60
Brooklyn, Emily Gesswein,	1 00
Buffalo, "R. W. B.," to const. Rev. A. L. SMALLEY and Mrs. BYRON BUTTON, H. M.	200 00
Clinton, "A thank-offering to the Lord,"	9 00
Homer, Cong. ch. and so.	27 80
Jamaica, J. J. Phelps,	1 00
Morristown, Cong. ch. and so.	11 53
New York, S. T. Gordon, 250; W. P. Furniss, for India, 30,	280 00
Selkirk, Mabel Learned.	25 00
Sinclairville, Edwin Williams,	2 00
Wadham's Mills, H. A. Sanders,	10 00—775 93
Legacies. — Brooklyn, John B. Hutchinson, by Mrs. Ruthy B. Hutchinson, Ex'x,	1,000 00
Irring, Mrs. Susan M. G. Sackett, add'l,	15 00—1,015 00
	1,790 93

PENNSYLVANIA.

Guy's Mills, Mrs. F. Maria Guy,	2 00
Plymouth, Welsh Cong. ch.	19 45—21 45

NEW JERSEY.

Lakewood, Pres. ch., m. c.	9 85
Summit, Pres. ch., H. E. Simmons, for native teacher at Tung-chong, to const. Rev. D. W. MARVIN, H. M.	50 00—59 85

TENNESSEE.

Nashville, Miss'y Soc'y in Fisk University, for Inhambane, E. C. Africa,	20 63
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OHIO.

Cuyahoga Falls, Cong. ch.	7 92
Harmar, Cong. ch.	33 35
Kent, Cong. ch.	23 51
Lexington, Cong. ch., 4.56; "C. C.," 10,	14 56
Mansfield, 1st Cong. ch.	171 27
Norwalk, 1st Cong. ch.	8 70—259 31
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l,	36 93
	296 24

ILLINOIS.

Aurora, New Eng. Cong. ch.	28 02
Byron, Cong. ch.	7 45
Chicago, 1st Cong. ch., 150; New Eng. Cong. ch., 30.15; Union-park Cong. ch., m. c., 10.20; Clinton-st. Cong. ch., 3.25,	193 60
Creston, Cong. ch.	20 37
Ottawa, 1st Cong. ch.	20 00
Tolona, Mrs. L. Haskell,	10 00—279 44

MISSOURI.

Kansas City, Clyde Cong. ch.	15 00
Neosho, 1st Cong. ch.	10 00—25 00

MICHIGAN.

Hopkins, 2d Cong. ch., 7.15; 1st Cong. ch., 2.96,	10 11
Ludington, Cong. ch.	30 00
Manistee, Cong. ch.	19 45
Metamora, Pilgrim Cong. ch.	7 36
Romeo, Watson Loud,	10 00
White Cloud, 1st Cong. ch.	14 80—91 72

WISCONSIN.

Durand, Cong. ch.	3 26
Emerald Grove, Cong. ch.	12 25
Fort Howard, Cong. ch.	10 00
Hartland, Cong. ch.	2 00
Johnstown, Cong. ch.	3 10
Milwaukee, Edmund D. Holton,	100 00
Sun Prairie, Cong. ch.	25 00—155 61

IOWA.

Belle Plaine, Cong. ch.	27 00
Belmond, Cong. ch., m. c.	1 60
Davenport, Ger. Cong. ch.	8 00
Eagle Grove, Rev. S. R. Wells,	1 33
Eldora, Cong. ch.	23 76
Fayette, Cong. ch., 12; Rev. A. S. Houston and wife, for Girls' School, Madura, 10,	22 00
Mitchellville, Cong. ch.	5 64
Montour, Cong. ch.	38 75
Percival, Cong. ch.	7 20
Sargeant's Bluffs, Cong. ch.	10 00
Sloam, Cong. ch.	10 00
Warren, 1st Cong. ch.	3 40
Williamsburgh, Welsh Cong. ch.	5 25—163 93

MINNESOTA.

Duluth, Pilgrim Cong. ch.	55 66
Granite Falls, Cong. ch.	12 00
Minneapolis, Vine Cong. ch.	5 00
New Ulm, Cong. ch.	7 00
Northfield, Cong. ch.	141 81
Waseca, Cong. ch.	13 50
Worthington, Union Cong. ch.	7 02—241 99

KANSAS.

Axtell, Cong. ch.	2 25
Chapman, Cong. ch.	50
Galva, Cong. ch.	6 00
Salem, Cong. ch.	3 00—11 75

NEBRASKA.

Bertrand, 1st Cong. ch.	5 00
Chadron, Cong. ch.	4 75
Doniphan, Cong. ch.	3 10
Fremont, 1st Cong. ch.	25 00
Scribner, Cong. ch.	4 27—42 12

OREGON.

Corvallis, Cong. ch.	3 05
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COLORADO.

Colorado Springs, Cong. ch.	47 36
Crested Butte, Ladies' Mis. Soc'y,	3 00
South Pueblo, 1st Cong. ch.	16 00
West Denver, Cong. ch.	28 07—94 43

WASHINGTON TERRITORY.

Cheney, Rev. Cushing Eells, to const. WALTER C. EELLS, H. M.	100 00
Skokomish, Cong. ch.	23 05—123 05

DAKOTA TERRITORY.

Elk Point, Cong. ch.	10 00
Jamestown, Mrs. M. S. Wells,	5 00—15 00

FOREIGN LANDS AND MISSION STATIONS.

Micronesia, Ruk, By Rev. R. W. Logan,	40 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	4,500 00
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MISSION SCHOOL ENTERPRISE.

VERMONT. — Bennington, 2d Cong. Sab. sch.	10 00
MASSACHUSETTS. — Fall River, 2d Cong. Sab. sch., for a pupil in Marsovan, Turkey, in care of Rev. C. C. Tracy,	16 00
CONNECTICUT. — Salisbury, Ladies of Cong. ch., for a pupil in Mardin, Turkey, in care of Miss Dewey,	40 00
ILLINOIS. — Bowmanville, Cong. Sab. sch.	5 07
IOWA. — Dubuque, Ger. Cong. Sab. sch., 10; Mason City, Cong. Sab. sch., 4.23,	14 23
	85 30

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — New Gloucester, Cong. Sab. sch., 9.30; Woolwich, Cong. Sab. sch., 3.15,	12 45
NEW HAMPSHIRE. — East Derry, Cong. Sab. sch.	9 50
MASSACHUSETTS. — Amherst, North Cong. Sab. sch., 5; Buckland, Cong. Sab. sch., Mrs. Maynard's class, 2; Wellesley, Cong. Sab. sch., 17,	24 00
CONNECTICUT. — East Granby, Mission Circle of Cong. ch.	1 50
NEW YORK. — New Lebanon, Cheerful Workers of Cong. ch., 5; Cong. Sab. sch., 4.59; New York, "Mothers' Band" of De Witt Memorial ch., 4.39,	13 89
OHIO. — Marietta, Cong. Sab. sch.	2 00
INDIANA. — Plainfield, Anna L. Wasson,	10
ILLINOIS. — Chebanse, Cong. Sab. sch., 4; Chicago, Union-park Cong. Sab. sch., 125; Dundee, Cong. Sab. sch., 6,	135 00
MISSOURI. — Kidder, Cong. Sab. sch.	5 00
MICHIGAN. — Bay City, Girls' Mission Band of 1st Cong. ch., 2.50; Romeo, Cong. Sab. sch., add'l, 2.70; Ypsilanti, Cong. ch., 2.40,	7 60
COLORADO. — West Denver, Cong. Sab. sch.	7 04
	218 08
Donations received in September,	11,332 74
Legacies received in September,	1,821 93
	13,154 67

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

SANDWICH ISLANDS. — Shares sold by Captain Bray (received in July),	11 00
Previously acknowledged,	48,275 32
	48,286 32

FOR YOUNG PEOPLE.

A NEW YEAR'S VISIT IN CHINA.

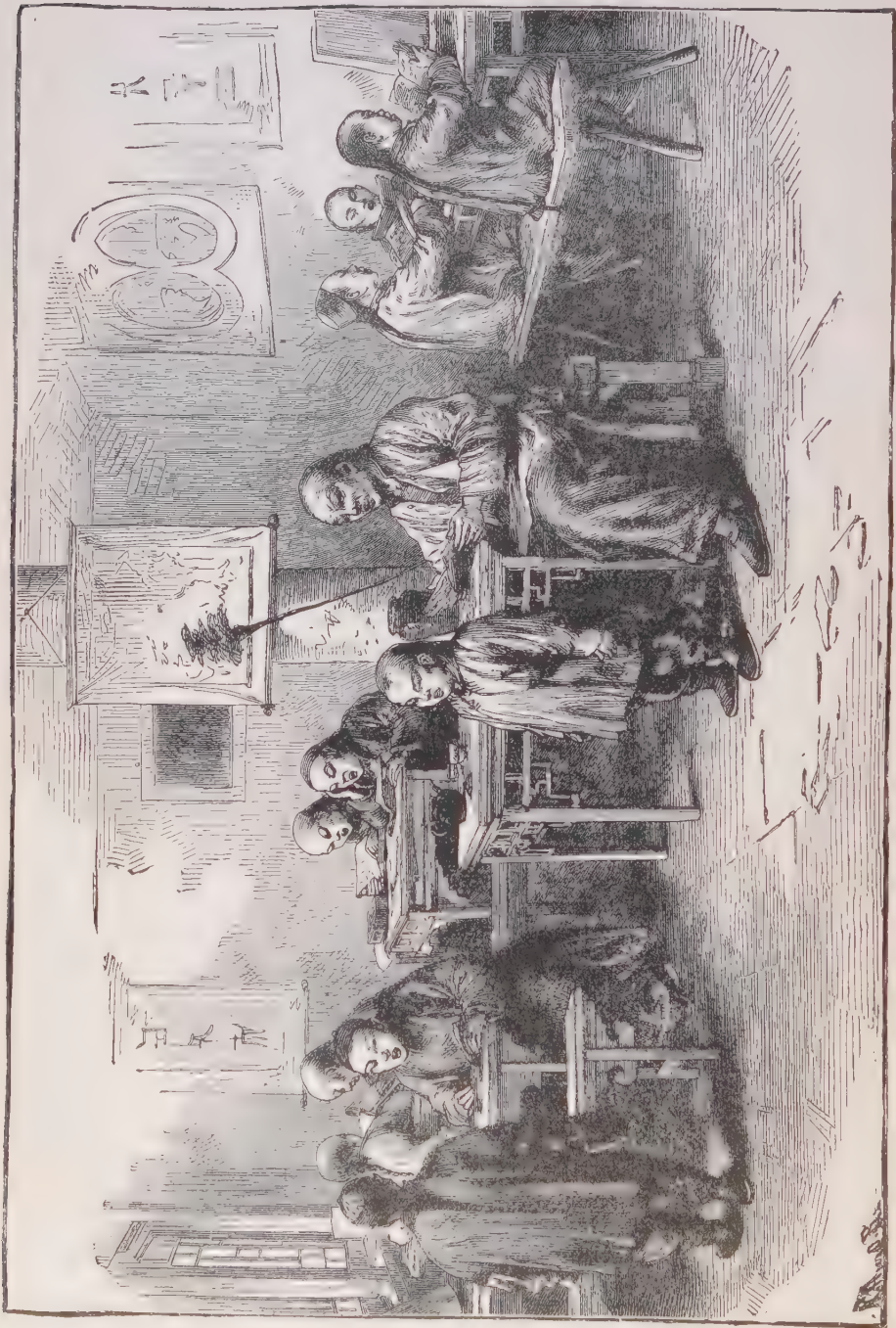
BY REV. CHARLES D. TENNEY, OF TAI-KU, CHINA.

AN English steamship officer said to me one day that he liked the Chinese because they would work right through the year without asking for any Sundays, if only they had a short vacation at their New Year's time.

That was a poor Englishman, to like the Chinese for not keeping Sunday, but what he said about them was true. Their rest, worship, and fun all come at New Year's time. The worship and fun they combine, for when they pray to their gods they shoot fire-crackers, send up rockets, burn bonfires, blow horns, and do a great many other things which do not seem at all solemn to us.

At about the middle of the first month of the year Mr. A. and I received an invitation to visit a Chinese friend who lives in a small village about ten miles from Tai-ku, our home. He sent us word that they had four kinds of entertainment in his village and that we must come and live with him for a few days and enjoy it. We did not care much about the four kinds of entertainment, but we were very glad to be invited in this friendly way. So we put on our black cloth boots with thick white soles, and all the other articles which the Chinese wear for their best clothes, and set out in the little springless carts which our friend had sent for us.

When we reached the village we found Mr. Lin, our friend, watching for us. We sprang out, put both our hands together and made a low bow instead of shaking hands as you do in America. He then led us into the house and made us sit on the stove-bed while we drank some tea. Before he had sat long we heard the sound of a band of music. Our host told us that what we heard was one of the kinds of entertainment he had spoken of and that the company we heard coming intended to perform for our benefit. So we went out into the yard and there we saw a queer sight. There were eight or ten boys dressed like girls, and other boys with long white beards fastened to their faces to represent old men. They formed a circle in the yard and then began to sing love-songs in a dismal kind of way through their noses, acting them out as they sung. A drum and cymbals and clappers and fiddles made an accompaniment for them. The people who had come into the yard to listen seemed to think that this was very fine indeed, and so Mr. A. and I tried to appear very much interested and laughed heartily whenever the others laughed. To tell the truth we grew very tired of it, for it was much the same thing over and over, and though they thought the music was beautiful we should have called it merely noise. I asked whether they learned their songs out of a book. They said no, that these songs had been handed down for many generations without being written. These boys go all about the village singing in this way during the first month without receiving any pay except the food which the people in whose yards they sing give them.



A CHINESE SCHOOLROOM.

After two or three hours the singers left and we went in to supper. We sat cross-legged on the stove-bed and ate from a little square table about a foot high. You know, of course, that our food was cut up into little bits before it was put on the table, and that we ate with chopsticks instead of knife and fork. During the nights which we spent at the village we and our host slept side by side on the brick-bed. This is not very pleasant, for a part of the time the fire is apt to get too hot and you feel as though you were being cooked. I will tell you of another of the village entertainments. After dark each night there were fireworks. At each end of the principal street they built a light wooden tower, which was decorated with colored paper and hung all over with fire-crackers. They had cords attached to the towers which extended half-way down the length of the street, going across from one side to the other several times. At each place where the cord was fastened to the buildings on the sides of the street was a small rocket attached to the cord in such a way that it would run along the cord toward the tower. When the signal was given, the first little rocket was touched off; it shot to the next angle in the cord and lit the rocket which was waiting there, which, in its turn, shot to the next station, and so on until the tower was reached, when the fire-crackers went off with a crash.

The third kind of festivity which we found going on was what they called "the iron poles." This name would not suggest what it really was. The prettiest little girls in the village were chosen and fastened to the tops of poles. Very nice and long silk clothes were put upon them so as to hide all the fastenings. The poles were attached to frames so that men could carry them through the streets with the little girls up in the air. They had ten or twelve of these going through the village at the same time, with a band of music in front and a great crowd following. You might think the little girls had a hard time, but I thought they seemed to enjoy it as much as any one.

We did not visit the theatre at this time, which made the fourth kind of entertainment that Mr. Lin spoke of, so I will not describe it to you.

We spent our evenings after the fireworks were over in showing our magic-lantern pictures to the village people. The foreign scenes give them respect for foreigners, for they have an impression that we are barbarians at home and only adopt the ways of civilization when we come to their land, which they call "the Middle Kingdom." The main use we make of the lantern is to teach Christian truth by means of a series of pictures about the life of Christ. The pictures make them remember the words that are spoken.

Now I must tell you about the friend at whose house we were guests. This man, Mr. Lin, was formerly wealthy, but he became a slave to the opium-habit, and because the expensiveness of the habit, and still more because it made him unable to attend to his business properly, he was reduced to very moderate circumstances. He saw that unless he could get free from opium he would soon come to ruin. He heard that the foreigners had a way to help people break off the use of opium and so he came to us and lived over a month with us, receiving our treatment. During this time he succeeded in nearly overcoming his craving so that he has been able to resist it ever since. We improved the opportunity to teach him the truths of Christianity. When he left he seemed to have a great respect for the religion of Jesus and also seemed to have formed a sincere friend-

ship for us which we hope to use to lead him into a full acceptance of the truth. While we were at his house he treated us as cordially as we could have been treated by our own countryman. From the talents, social standing, and influence



OUTDOOR PREACHING IN CHINA.

of this Mr. Lin we know that he would make a grand leader of the Church if he is won to Christ; and from his kindly feeling toward us and his regard for Christian truth we feel that there is good reason to hope that he will soon be ready to take a decided stand for the right.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-seventh Annual Meeting at the Opera House in Des Moines, Iowa, Tuesday, October 5, 1886, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Alonzo H. Quint, D.D., Dover.

Vermont.

Rev. H. Fairbanks, PH.D., St. Johnsbury.

Massachusetts.

Mark Hopkins, D.D., LL.D., Williamstown.
Augustus C. Thompson, D.D., Boston.
Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Joshua W. Wellman, D.D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D.D., Boston.
Hon. Joseph S. Ropes, Boston.
Edwin B. Webb, D.D., Boston.
Daniel L. Furber, D.D., Newton Centre.
Egbert C. Smyth, D.D., Andover.
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Jonathan L. Jenkins, D.D., Pittsfield.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
Elnathan E. Strong, D.D., Auburndale.
John L. Withrow, D.D., Boston.
Henry M. Dexter, D.D., New Bedford.
Judson Smith, D.D., Boston.
Rev. Michael Burnham, Springfield.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.
Thomas Laurie, D.D., Providence.
James G. Vose, D.D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
John E. Todd, D.D., New Haven.
William Thompson, D.D., Hartford.
Rev. Burdett Hart, New Haven.
Lewis A. Hyde, Esq., Norwich.
Elbert B. Monroe, Esq., Southport.

New York.

Zebulon S. Ely, Esq., New York City.
L. Henry Cobb, D.D., New York City.
George B. Safford, D.D., New York City.
William S. Smart, D.D., Albany.

New Jersey.

Aaron Carter, Esq., Orange.

Ohio.

Israel W. Andrews, D.D., Marietta.
James H. Fairchild, D.D., Oberlin.

Illinois.

Robert W. Patterson, D.D., Chicago.
George N. Boardman, D.D., Chicago.
Edward P. Goodwin, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.
Ralph Emerson, Esq., Rockford.
Simon J. Humphrey, D.D., Chicago.
Frederick A. Noble, D.D., Chicago.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D.D., Chicago.
J. K. Scarborough, Esq., Payson.
Caleb F. Gates, Esq., Chicago.
William E. Hale, Esq., Chicago.

Michigan.

Philo R. Hurd, D.D., Detroit.
Hon. Philo Parsons, Detroit.
Rev. Moses Smith, Detroit.
Horatio Q. Butterfield, D.D., Olivet.

Wisconsin.

Aaron L. Chapin, D.D., Beloit.
Edward H. Merrell, D.D., Ripon.
Samuel W. Eaton, D.D., Lancaster.
Hon. Edward D. Holton, Milwaukee.

Minnesota.

James W. Strong, D.D., Northfield.
M. McG. Dana, D.D., St. Paul.
Hon. Edwin S. Jones, Minneapolis.

Iowa.

Alden B. Robbins, D.D., Muscatine.
Hon. John G. Foote, Burlington.
Hon. Samuel Merrill, Des Moines.
James S. Hoyt, D.D., Keokuk.
George F. Magoun, D.D., Grinnell.

Missouri.

Henry A. Stimson, D.D., St. Louis.
Truman M. Post, D.D., St. Louis.

Dakota.

Joseph Ward, D.D., Yankton.

California.

John K. McLean, D.D., Oakland.

Connecticut.

Rev. H. G. Marshall, Cromwell.
Rev. J. E. Bushnell, Fairfield.
Rev. B. J. Relyea, Green's Farms.
Newman Smyth, D.D., New Haven.
Rev. L. F. Berry, Plantsville.
Rev. A. L. Clark, Simsbury.
H. G. Talcott, Talcottville.
Rev. S. M. Freeland, Thomaston.

New York.

Julius Davenport, Brooklyn.
Rev. Samuel Johnson, Danby.
Edward W. Gilman, D.D., Flushing.
Rev. W. E. Park, Gloversville.
M. N. Haskell, Lockport.
William Hayes Ward, D.D., New York City.
Rev. William Kincaid, New York City.
Lyman Abbott, D.D., New York City.
Rev. W. H. Woodwell, Orient.

District of Columbia.

Rev. S. M. Newman, Washington.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. C. D. Crane, Newcastle.

New Hampshire.

Edward Robie, D.D., Greenland.
Rev. Albert Watson, Hampstead.
Rev. G. H. DeBevoise, Keene.
Hon. Dexter Richards, Newport.
Rev. Sumner Clark, Wolfboro'.

Vermont.

Rev. M. A. Gates, Barton Landing.
Charles W. Osgood, Bellows Falls.
Rev. P. S. Pratt, Dorset.
Rev. William S. Hazen, Northfield.
Asa W. Kenney, Royalton.
John H. Page, Rutland.
C. M. Lamson, D.D., St. Johnsbury.

Massachusetts.

Rev. L. H. Sheldon, Andover.
Rev. H. A. Hazen, Auburndale.
Thomas W. Bicknell, Boston.
Edward A. Studley, Boston.
Rev. George A. Tewksbury, Cambridgeport.
Rev. J. B. Seabury, Dedham.
Rev. L. R. Eastman, Jr., Framingham.
Rev. Oliver S. Dean, Holbrook.
C. T. Symmes, Lancaster.
Rev. M. C. Ayres, Newton Highlands.
Rev. Henry L. Edwards, Northampton.
Rufus Smith, Sunderland.
Rev. Edward S. Tead, Somerville.
Rev. P. D. Cowan, Wellesley.
G. Henry Whitcomb, Worcester.

Illinois.

K. A. Burnell, Aurora.
Rev. E. A. Adams, Chicago.
Rev. E. J. Alden, Chicago.
Rev. W. A. Bartlett, Chicago.
Simeon Gilbert, D.D., Chicago.
Rev. Henry L. Hammond, Chicago.
H. M. Hobart, Chicago.
Arthur Little, D.D., Chicago.
Rev. John H. Parr, Chicago.
Rev. T. P. Prudden, Chicago.
G. S. F. Savage, D.D., Chicago.
Rev. Edward F. Williams, Chicago.
Isaac N. Camp, Chicago.
Rev. George C. Noyes, Evanston.
Rev. George F. Hunter, Granville.
Rev. F. H. Smith, Godfrey.
Rev. W. A. Nichols, Lake Forest.
John B. Joy, Concord.
Rev. J. T. Blanchard, Monticello.
Rev. S. H. Dana, Quincy.
Rev. W. T. Savage, Quincy.
C. W. Keyes, Quincy.
Rev. Charles H. Morse, Plano.
Rev. Theodore Clifton, Rockford.
W. A. Dickerman, Rockford.
Rev. R. O. Post, Springfield.
Rev. Martin Post, Stirling.
Rev. Q. L. Dowd, Winnetka.

Michigan.

Rev. W. B. Williams, Charlotte.
Rev. W. H. Davis, Detroit.
Rev. John P. Sanderson, Detroit.
Rev. E. W. Miller, Grand Rapids.
Rev. F. N. White, Hancock.

Wisconsin.

J. J. Blaisdell, D.D., Beloit.
 Rev. T. M. Boss, La Crosse.
 Rev. T. G. Grassie, Milwaukee.
 Rev. E. W. Butler, Windsor.

Minnesota.

Rev. C. E. Wright, Austin.
 Rev. S. V. S. Fisher, Minneapolis.
 Rev. George Huntington, Northfield.
 Rev. E. M. Williams, Northfield.
 A. C. Anderson, St. Paul.

Missouri.

Rev. S. P. Dunlap, Hannibal.
 Rev. J. H. Williams, Kansas City.
 Henry Bullard, D.D., St. Joseph.
 J. G. Merrill, D.D., St. Louis.

Kansas.

Rev. James G. Dougherty, Ottawa.

Nebraska.

Rev. George W. Wainwright, Blair.
 Rev. Harmon Bross, Chadron.
 Rev. O. V. Rice, Columbus.
 Rev. Henry Bates, Crete.
 Rev. A. A. Hurd, Darlington.
 Rev. M. J. P. Thing, Linwood.
 Rev. S. C. Dean, South Bend.
 Rev. George S. Biscoe, Waverly.

Dakota.

Rev. Charles Seccombe, Springfield.

Colorado.

Martin L. Mead, Highlandlake.
 Rev. R. B. Wright, South Pueblo.

Oregon.

G. H. Atkinson, D.D., Portland.

Ohio.

Thomas Daggett, D.D., Bryan.
 J. M. Sturtevant, D.D., Cleveland.
 Rev. C. E. Dickinson, Marietta.
 W. G. Ballantine, D.D., Oberlin.
 Rev. William Mellen, Oberlin.
 Flavel Bascom, D.D., Oberlin.

Rev. Charles V. Spear, Oberlin.
 Rev. W. H. Warren, Springfield.

Iowa.

Rev. W. H. Burnard, Algona.
 Rev. J. D. Sands, Belmond.
 Rev. E. E. P. Abbott, Cedar Rapids.
 Rev. Henry N. Hoyt, Charles City.
 Rev. Charles Little, Clay.
 Rev. G. G. Rice, Council Bluffs.
 Rev. M. L. Williston, Davenport.
 Rev. John Willard, Decorah.
 Oliver Brooks, Denmark.
 Rev. S. Ollerenshaw, Des Moines.
 A. L. Frisbie, D.D., Des Moines.
 Rev. Charles O. Brown, Dubuque.
 E. Adams, D.D., Eldora.
 Rev. Richard Hassell, Fairfax.
 Rev. O. W. Cooley, Glenwood.
 Harvey Bliss, Grinnell.
 Fisk P. Brewer, Grinnell.
 Rev. W. L. Coleman, Grinnell.
 Rev. F. J. Douglass, Humboldt.
 Rev. D. B. Eells, Jefferson.
 Jacob G. Miller, D.D., Manchester.
 Rev. J. E. Bissell, McGregor.
 Rev. W. E. DeRiemer, Miles.
 Rev. J. W. Pelt, Monticello.
 Rev. A. A. Baker, Newell.
 John Meyers, Newton.
 Rev. S. F. Dickinson, Newton.
 Rev. J. G. Sabin, Ogden.
 Rev. John W. Ferner, Postville.
 Elihu Smith, Sioux City.
 Rev. Joseph Chandler, Strawberry Point.
 William M. Brooks, D.D., Tabor.
 Rev. John Todd, Tabor.

Sandwich Islands.

Rev. Thomas L. Gulick, Maui.

Missionaries Present.

Rev. C. A. Stanley, North China.
 Rev. Chauncey Goodrich, North China.
 Rev. J. D. Davis, D.D., Japan.
 Rev. M. L. Gordon, D.D., Japan.
 Rev. J. H. Pettee, Japan.
 Rev. C. W. Kilbon, Zulu Mission.
 Rev. Thomas S. Smith, Ceylon.

The President, Rev. Mark Hopkins, D.D., took the chair. The hymn, "Zion awake! thy strength renew," was sung, and prayer was offered by Rev. Thomas Laurie, D.D.

Rev. Michael Burnham, of Springfield, Mass., was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following Committees:—

Committee of Arrangements.—Rev. A. L. Frisbie, D.D., Rev. M. McG. Dana, D.D., Rev. Ephraim Adams, D.D., Rev. Harry Hopkins, D.D., E. H. Pitkin, Esq.

Committee on Nominations. — Rev. F. A. Noble, D.D., Rev. H. Q. Butterfield, D.D., Ralph Emerson, Esq.

Committee on Business. — Hon. E. D. Holton, Hon. Philo Parsons, Rev. J. H. Fairchild, D.D., Rev. J. W. Strong, D.D., Hon. Arthur W. Tufts.

Secretary Alden read the Report of the Prudential Committee on the Home Department. Prayer was offered by Rev. J. W. Wellman, D.D.

Secretary Clark read the Annual Survey of the Missions. Prayer was offered by the Rev. Moses Smith.

Treasurer L. S. Ward presented the summary of his report with the certificate of the Auditors.

After notices by the Committee of Arrangements, a hymn was sung, and adjournment taken to half-past seven o'clock in the evening.

TUESDAY EVENING.

The Vice-president took the chair at half-past seven o'clock. After devotional services, led by the Rev. G. H. Atkinson, D.D., of Oregon, the sermon was preached by Rev. J. L. Withrow, D.D., of Boston, Mass., on Acts xxvi, 17, 18: "The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Prayer was offered by Prof. George N. Boardman, D.D.

The Committee on Nominations reported as follows, and the report was accepted and the several Committees appointed: —

Committee on the Report of the Home Department. — Rev. S. C. Bartlett, D.D., Rev. J. H. Fairchild, D.D., Rev. W. H. Davis, Rev. J. G. Vose, D.D., C. F. Gates, Esq., G. Henry Whitcomb, Esq., William E. Hale, Esq.

Committee on Treasurer's Report. — C. H. Case, Esq., A. L. Williston, Esq., Rowland Hazard, Esq., J. N. Stickney, Esq., Hon. T. W. Bicknell, S. G. Mack, Esq., R. J. Baldwin, Esq.

An adjournment was taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. George F. Magoun, D.D. The Minutes were read.

Secretary Alden read a paper from the Prudential Committee, on "The Interdependence of Home and Foreign Missions." Prayer was offered by Rev. L. H. Cobb, D.D.

The President appointed a Committee on Dr. Alden's paper as follows: —

Rev. Arthur Little, D.D., Rev. T. G. Grassie, Rev. A. F. Sherrill, D.D., Rev. L. H. Cobb, D.D., A. L. Williston, Esq., A. G. Cumnock, Esq., Rev. W. H. Warren.

The Nominating Committee reported the following: —

Committee on Place and Preacher. — Rev. G. S. F. Savage, D.D., Pres. I. W. Andrews, D.D., Rev. E. N. Packard, Rev. E. M. Williams, Prof. J. J. Blaisdell, D.D., Z. Stiles Ely, Esq., Lewis A. Hyde, Esq.

The Business Committee announced their place of meeting.

At ten o'clock devotional services were introduced under the conduct of Rev. J. G. Merrill, D.D. Part was taken in these services by Rev. Robert W. Patterson, D.D., Rev. Charles Seccombe, Rev. Addison Blanchard, Rev. Chauncey Goodrich, D.D., K. A. Burnell, Rev. T. G. Grassie, and Rev. A. F. Sherrill, D.D.

At half-past ten o'clock President Hopkins resumed the chair and Secretary Clark read a paper from the Prudential Committee on "Missionary Comity — Method and Means for Carrying Forward the Work in the Foreign Field." Prayer was offered by Rev. Burdett Hart.

The chair appointed the following Committee on Secretary Clark's paper: Rev.

George N. Boardman, D.D., Rev. J. B. Seabury, Rev. Joseph Ward, D.D., Rev. W. S. Hazen, Rev. J. M. Sturtevant, D.D., Hon. Samuel Miller, Hon. Samuel F. Cooper.

Addresses were made by Rev. William Kincaid, District Secretary at New York, Rev. Chauncey Goodrich, D.D., of North China, and Rev. J. D. Davis, D.D., of Japan.

Adjournment was taken to two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. After a hymn, prayer was offered by Rev. C. M. Lamson, D.D.

The Nominating Committee, through Rev. F. A. Noble, D.D., reported nominating the following Committees, and the report was accepted and the Committees appointed:

On the Turkish Missions. — Rev. C. M. Lamson, D.D., Rev. H. M. Dexter, D.D., Rev. J. W. Harding, Rev. E. E. P. Abbott, Rev. Addison Blanchard, Charles W. Osgood, Esq., Hon. Samuel Miller.

On Missions to Papal Lands. — Rev. A. L. Chapin, D.D., Rev. E. A. Adams, Rev. George B. Safford, D.D., Rev. George S. Biscoe, Rev. Judson Titsworth, A. C. Anderson, Esq., Dea. Boynton.

On the China Missions. — Rev. W. S. Smart, D.D., Rev. J. M. Sturtevant, D.D., Rev. J. P. Sanderson, Rev. W. A. Nichols, Rev. J. T. Blanchard, Oliver Brooks, Esq., H. M. Hobart, Esq.

On the Japan Missions. — Rev. John E. Todd, D.D., Rev. L. H. Cobb, D.D., Rev. William H. Ward, D.D., Rev. Simeon Gilbert, D.D., Rev. William E. Park, Hon. J. G. Foote, W. A. Dickerman.

On the African Missions. — Rev. George F. Magoun, D.D., Rev. J. G. Merrill, D.D., Rev. G. H. DeBevoise, Rev. L. F. Berry, Rev. T. G. Grassie, Julius Davenport, Esq., H. J. Bostwick, Esq.

On Missions in India and Ceylon. — Rev. E. P. Goodwin, D.D., Rev. Lyman Abbott, D.D., Rev. Burdett Hart, Rev. Moses Smith, Hon. A. C. Barstow, Rev. W. H. Warren, Rev. H. A. Hoyt.

On Missions to the Pacific Islands. — Rev. E. F. Williams, D.D., Rev. Alden Robbins, D.D., Rev. C. O. Brown, Rev. Edward Robie, D.D., Rev. C. D. Crane, Hon. Dexter Richards, M. N. Haskell, Esq.

On Officers. — Rev. Michael Burnham, Rev. A. H. Quint, D.D., Rev. D. L. Furber, D.D., Rev. J. L. Jenkins, D.D., Rev. W. P. Fisher, Elbert B. Monroe, Esq., E. A. Studley, Esq.

Secretary Smith read a paper from the Prudential Committee, on the "Constant Factors in the Missionary Problem." Prayer was offered by Rev. D. L. Furber, D.D.

The chair appointed the following on Secretary Smith's paper: Rev. Burdett Hart, Rev. E. P. Goodwin, D.D., Rev. E. H. Merrill, D.D., Hon. Philo Parsons, Prof. W. G. Ballantine, D.D., G. Henry Whitcomb, Esq., Rev. George A. Tewksbury.

Addresses were made by Rev. C. W. Kilbon, of Africa; Rev. J. H. Pettee, of Japan; and Rev. C. A. Stanley, of China. Prayer was offered by Rev. Philo R. Hurd, D.D. Adjournment was taken to half-past seven in the evening.

WEDNESDAY EVENING.

Vice-president Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by Rev. William P. Fisher.

The Nominating Committee asked that Rev. A. H. Quint, D.D., be excused, at his own request, from serving on the Committee on Officers, and that Rev. Arthur Little, D.D., be appointed in his place. The request was granted and the appointment made.

The Business Committee introduced Rev. G. F. Magoun, D.D., who presented

a request from the Woman's Christian Temperance Union, asking the signature of the President and Recording Secretary of the Board to a petition as follows:—

To the International Committee of the Evangelical Alliance:—

DEAR FATHERS AND BRETHREN,—Believing as we do that intemperance and its results constitute one of the greatest obstacles in the way of the gospel in every land, we, as Christian workers, earnestly petition that one entire day of the Week of Prayer be devoted to prayer for the abolition of the liquor-traffic.

The request was granted.

The Committee on African Missions presented its report by its chairman, Rev. G. F. Magoun, D.D., and the report was accepted.

The Committee on Secretary Clark's paper reported by the chairman, Prof. George N. Boardman, D.D., who followed his report with remarks. Addresses were made by Rev. Julian M. Sturtevant, D.D., Rev. M. L. Gordon, D.D., Rev. Joseph Ward, D.D., and the report was accepted. Prayer was offered by Rev. J. B. Seabury.

The Committee on Secretary Alden's paper reported by its chairman, Rev. Arthur Little, D.D., who followed his report with remarks. After an address by Rev. L. H. Cobb, D.D., the report was accepted.

After singing the doxology, and the benediction by Prof. F. W. Fisk, D.D., adjournment was taken to Thursday morning at nine o'clock.

THURSDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. William E. Park. The Minutes were read.

The chair appointed the following Committee on New Members, to report next year: Rev. E. N. Packard, Rev. Burdett Hart, Rev. R. G. Hutchins, D.D., Hon. E. S. Jones, C. F. Thompson, Esq., J. P. Wallace, Esq., Rev. F. D. Ayer.

The Committee on Place and Preacher reported through Rev. G. S. F. Savage, D.D., chairman, recommending Springfield, Mass., as the place of the next Annual Meeting, and Rev. F. A. Noble, D.D., as preacher, with Pres. Timothy Dwight, D.D., as alternate. The report was accepted and the recommendation adopted. The Committee also nominated the following local Committee of Arrangements for the next Annual Meeting: Rev. Michael Burnham, Rev. L. H. Cone, Major E. P. Ingersoll, Hon. W. H. Haile, Charles Marsh. The Committee was appointed.

The Committee on Turkish Missions reported through Rev. C. M. Lamson, D.D., its chairman, and the report was accepted.

The Committee on the Report of the Home Department was presented by its chairman, Pres. S. C. Bartlett, D.D., who followed the report with remarks, and offered, in behalf of the Committee, the following resolutions:—

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the gospel to all nations.
2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

Discussion ensued in which the following gentlemen participated: Rev. J. G. Vose, D.D., Prof. Egbert C. Smyth, D.D., Secretary Alden, Rowland Hazard, Esq., Rev. Lyman Abbott, D.D., and Rev. A. H. Quint, D.D.

Rowland Hazard, Esq., offered the following resolution, which was rejected:—

Resolved, That a committee of nine be appointed by the President of the Board, to act with the President of the Board, to take the whole subject into careful consideration, make inquiries into all the facts, receive suggestions from the officers and members of the Board and from its constituency in the churches, and report at the next Annual Meeting, or at a special meeting of the Board to be called

by the committee; and at that meeting, if it deems best, the Board shall be convened, with due notice to each member, for such action as a wise and prayerful investigation of the whole case may demand.

The report of the Committee was accepted, and the first of the resolutions as offered by the Committee was adopted. Adjournment was taken to quarter-past three o'clock.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in the Plymouth Congregational and the Westminster Presbyterian Churches.

At a quarter-past three o'clock the President took the chair. A hymn was sung, and prayer was offered by Rev. J. W. Strong, D.D. The discussion of the morning was continued by Rev. W. H. Ward, D.D., Prof. George N. Boardman, D.D., Rev. I. W. Andrews, D.D., Rev. Newman Smyth, D.D., Rev. C. O. Brown, Rev. E. P. Goodwin, D.D., Secretary N. G. Clark, and Hon. Samuel Miller.

The following amendment was offered by Rev. A. L. Chapin, D.D., as an appendix to the second resolution of the Committee on the Home Department and adopted:—

The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perverse and dangerous to the churches at home and abroad.

In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come.

Remarks were made by Rev. William P. Fisher.

The second resolution as offered by the Committee on the Home Department, with the amendment presented by Dr. Chapin, was adopted.

Vice-president Blatchford offered the following resolution, which, after remarks by President Hopkins, Rev. A. H. Quint, D.D., and Rev. William Kincaid, was adopted:

The Board recommends to the Prudential Committee to consider, in difficult cases, turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate, and the Committee is instructed to report on this matter to the Board at the next Annual Meeting.

Adjournment was taken to half-past seven o'clock.

THURSDAY EVENING.

Vice-president Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by Rev. G. S. F. Savage, D.D. The Committee on New Members reported through C. F. Gates, Esq., the names of the following gentlemen, who were thereupon elected to be Corporate Members:—

Rev. Charles A. Dickinson, G. Henry Whitcomb, Esq., Rev. A. Hastings Ross, Hon. Byram M. Cutcheon, Rev. Edward M. Williams, Rev. George W. Phillips, D.D.

The Committee on Officers reported through Rev. M. Burnham, recommending that the Prudential Committee shall consist of ten members. The recommendation was adopted. The Committee then nominated a list of officers, and after remarks by Rev. J. L. Jenkins, D.D., the ballot was taken and the officers nominated were elected as follows:

President.

MARK HOPKINS, D.D., LL.D.

Vice-president.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.

EZRA FARNSWORTH, Esq.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. EDWARD S. ATWOOD, D.D.

Rev. CHARLES A. DICKINSON.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
EDMUND K. ALDEN, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. AVERY PLUMER.
Hon. ARTHUR W. TUFTS.
JAMES M. GORDON, Esq.

The vote to limit the Prudential Committee to ten members was, on motion of Rev. J. L. Jenkins, D.D., reconsidered, and it was voted that the Committee consist of eleven members. Hon. Alpheus Hardy was elected a member of the Prudential Committee.

The following resolution was offered by Rev. Michael Burnham and adopted:—

Resolved, That the Board desire to express to the Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee, and for many years its honored chairman, their hearty thanks for his long and faithful services, and request that he will accept the reelection now given him, in the face of his communication asking to be released from further service.

The Committee on Missions in India and Ceylon reported through Rev. E. P. Goodwin, D.D., and the report was accepted.

The Committee on Missions in China reported through Rev. W. S. Smart, D.D., and the report was accepted.

The Committee on Missions to Japan reported through its chairman, Rev. John E. Todd, D.D., and the report was accepted.

The Committee to which was referred Secretary Smith's paper reported through its chairman, Rev. Burdett Hart, and the report was accepted.

The Business Committee, through its chairman, Hon. E. D. Holton, offered the following report, which was accepted and the recommendation adopted:—

Your Committee, to whom was referred the letter of the Rev. T. T. Munger, D.D., and a printed circular of the United Church, of New Haven, recommend that the Prudential Committee (which has not passed upon the printed communication), at its earliest convenience, take up the case coming from the New Haven church, and seek to the utmost of its power an adjustment of its differences.

President Hopkins made an address. After the benediction by Rev. E. P. Goodwin, D.D., adjournment was taken to nine o'clock to-morrow morning.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. M. McG. Dana, D.D. The Minutes were read.

The Special Committee appointed at the last Annual Meeting "to examine the affairs of the Treasurer's office, in view of certain public statements concerning them," reported through its chairman, Thomas J. Borden, Esq., and the report was accepted.

[This report, in accordance with instructions given the Committee, was made through the public press, and can be found in the *Missionary Herald* for April, 1886.]

The Committee on the Treasurer's Report, reported through its chairman, C. H. Case, Esq., and the report was accepted.

The Committee on Missions in Papal Lands reported through its chairman, Rev. A. L. Chapin, D.D., and the report was accepted.

Secretary Smith introduced Rev. Thomas S. Smith, of the Ceylon Mission; Rev. Lorin S. Gates, of the Maratha Mission; Rev. Willis C. Dewey, of the Eastern Turkey Mission; Rev. J. H. Pettee, of the Japan Mission; Rev. Chauncey Goodrich, D.D., of the North China Mission; Rev. J. D. Davis, D.D., of the Japan Mission; and Rev. E. P. Goodwin, D.D., who made addresses. The Board was led in prayer by Rev. G. A. Tewksbury.

A telegram of greeting was received from the Lutheran Synod of Iowa, and an appropriate response was sent. Rev. Moses Smith made remarks.

The Business Committee presented the following resolution, which was adopted:—

Resolved, In view of recent official reports from Peking relating to outrages on missionaries in China, this Board desires the Prudential Committee to prepare and to present to our National Government, in the name of this Board, a respectful protest against the wrongs which the Chinese in this country have received, and an earnest appeal to have these wrongs redressed.

The Business Committee offered the following resolutions, which were adopted:—

Resolved, That the thanks of the Board are due and are herewith most cordially given:—

(1) To the Committee of Arrangements, whose provision for the convenient transaction of the business of the Board has been ample and satisfactory.

(2) To the Railroad Companies running to this prosperous and beautiful city for generous reduction of fares, and for the gentlemanly coöperation of the officials connected with the management.

(3) To the Press of the city for the full reports of the proceedings of the Board and for their appreciatory editorials.

(4) To the Hotels for their generous and hearty coöperation; making the large number whom they have entertained to feel entirely at home.

(5) To the families of the city of different denominations who have, with a spirit of true Christian hospitality, opened their homes for the entertainment of members of the Board.

(6) To the Plymouth Church and the First Presbyterian Church (as well as to others who offered the same) for opening their edifices for the use of the Board, affording the happiest medium of social and business exchange of members and friends of the Board.

Letters excusing their absence from this meeting were reported as having been received from the following Corporate Members: Rev. Drs. R. G. Hutchins, N. A. Hyde, E. G. Beckwith, I. E. Dwinell, W. E. Merriman, J. G. Davis, E. Cutler, T. H. Hawkes, J. G. Johnson, Richard Cordley, Zachary Eddy, J. W. Chickering, W. W. Patton, Edwards A. Park, W. T. Eustis, Cyrus Hamlin, H. D. Kitchell, H. C. Haydn, J. C. Holbrook, Edward Hawes, J. H. Seelye, J. H. Means, Samuel Harris, George Mooar, H. M. Scudder, Franklin Carter, H. M. Storrs, J. W. Hough, J. W. Backus, M. E. Strieby, William M. Taylor, Henry L. Hubbell, Daniel T. Fiske, Ray Palmer, C. B. Hulbert, H. S. De Forest, A. J. F. Behrends, George B. Cheever, E. Whittlesey, Richard S. Storrs, George L. Walker, and J. B. Angell; from Rev. Messrs. J. W. Cooper, A. W. Hazen, S. G. Willard, I. R. Worcester, C. R. Palmer, F. D. Ayer, Frank Russell, George H. White; and from Messrs. Samuel M. Lane, William Hyde, W. J. Breed, George L. Weed, W. H. Rice, Horace Fairbanks, C. P. Whitin, Henry W. Taylor, S. D. Hastings, Samuel Johnson, W. P. Ellison, J. S. Wheelwright, J. W. Bradbury, Roland Mather, David Whitcomb, J. N. Harris, J. M. Schermerhorn, C. S. Hulburd, Frederick Billings, S. B. Capen, W. W. Hoppin, James M. Gordon, N. Shipman, J. L. Barry, James White, Royal C. Taft, Douglas Putnam, Louis Chapin, Benjamin Douglas, C. F. Thompson, Joseph Titcomb, J. P. Wallace, James W. Scoville, Peter Parker, and O. O. Howard.

An address, giving further expression of thanks on behalf of the Board, was made by President Hopkins, and, on motion of Prof. George Huntington, the audience endorsed this expression by a rising vote.

Response was made by Rev. A. L. Frisbie, D.D., on behalf of the Committee of Arrangements. The Minutes to this point were read and approved. A hymn was sung, and prayer was offered by Rev. A. B. Robbins, D.D., and the benediction pronounced by Rev. Flavel Bascom, D.D., and the Seventy-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned to meet next year upon the first Tuesday of October, at Springfield, Massachusetts.

HENRY A. STIMSON,
Recording Secretary.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

THE several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given, with abbreviation in some cases.

The Committee on the Treasurer's Report, C. H. Case, Esq., Chairman:—

The Committee to whom was referred the report of the Treasurer of the American Board of Commissioners for Foreign Missions have carefully examined the same. They have also examined the monthly statements, the account current, the trial balance sheet, and find that each document is certified to as correct by the Auditors—Avery Plumer, Arthur W. Tufts, and James M. Gordon. We find that the statements are confirmed by the account current and trial balance. The Committee note with much gratification that the investments of the Permanent Funds have been so wisely made in such dividend-paying securities and bonds that the aggregate appraised value of the same, made by disinterested and competent appraisers, exceeds the original cost by many thousand dollars.

In these days of "irregularities" and "misappropriation of funds," the tendency of which is to unsettle confidence in associations, societies, and men, we cannot be too careful in the management of funds contributed for such a sacred trust. The Committee have no suggestions to make for any additional guards, but rejoice in the financial record of the American Board during the last three fourths of a century, that no moneys have been lost or misappropriated, but its management has been conducted with such care, ability, and integrity that its own Bills of Exchange are current and good in the great banking and other financial institutions of the world.

The cost of the administration of its affairs will compare favorably with any similar institution known to the Committee. The cost of agencies—salaries of the District Secretaries, including the expenses of missionaries visiting the churches—have been nearly one and three-tenths per cent. The cost of the *Missionary Herald* and all other publications of the Board, and salaries connected therewith, one half of one per cent. The department of correspondence, Treasurer's department, rent, repairs, and incidentals, nearly three and one-half per cent., making a total of five and three-tenths per cent. We repeat that it does not cost ninety-five cents to send five cents to the heathen, but the total expense of the agency, publication, and administration of the American Board aggregates only a trifle over five per cent.

The Committee on the Report of the Home Department, Pres. S. C. Bartlett, D.D., Chairman:—

The report read by Secretary Alden upon the Home Department presents many points of hope and encouragement. Among these may be mentioned the following: The increased interest and contributions in the Middle District; the notable gain in the District of the Interior, both in the contribution of the children and the demand for literature pertaining to missions; the growing influence of the Woman's Boards, which, during the past year, furnished the munificent sum of \$148,000, considerably more than one third of the entire amount of donations; the customary balance in the treasury; the number of missionary appointments, larger than during any of the previous four years, and considerably larger than the average of twenty years; the increased missionary zeal awakened in the colleges of the country, indicated in the remarkable convention held last August by Mr. Moody, at Mount Hermon, where 260 students gathered from about fifty colleges, and some ninety of them committed themselves to the missionary work. These and other facts indicate that the God of missions has not forgotten this great enterprise, and they call for our grateful acknowledgments to the Great Head of the Church. An important and prominent feature of the report¹ is its distinct presentation of the respective functions and obligations of the officers of the Board, as handed down by the settled usage of the past and defined by the constitution and action of the Board itself. It thus appears that in the selection of candidates, while the preliminary correspondence is conducted by the Home Secretary and the most careful inquiry is made as to the fitness of the candidate for this specific work, the Secretaries have no vote upon his final acceptance, but the whole responsibility is assumed and borne by the Prudential Committee, who, in the faithful discharge of this duty, not infrequently find it necessary, for various reasons, to defer action. It also appears very distinctly and unmistakably that in the exercise of great care and caution the officers have been acting under the express direction of the Board itself, as given in the year 1849 in the following language: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide,

¹ The section of the report to which reference is here made, is given on page 460.

and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors of the funds for foreign missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over the country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice." In this emphatic statement, it will be observed, the Board, while claiming the right to decide upon the fitness of an individual to be a missionary to the heathen, disclaims the authority to decide upon his fitness to be a minister of the gospel. It has been suggested that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing upon the theological fitness of the candidates, by some carefully devised method of referring the question to a properly constituted vicinage council. The Committee mention this as a suggestion, on which they are not called and do not deem themselves competent to decide. Without entering upon further consideration of any of the topics presented in the paper before us, we would recommend the adoption of the following resolutions :—

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the gospel to all nations.

2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

The Committee on Missions in Africa, Rev. G. F. Magoun, D.D., Chairman :—

The oldest of these missions, the Zulu Mission, celebrated last December, with great interest and many evidences of the esteem in which it is held by the people and the government, its semi-centennial. It entered upon the second half of its century with hope, and under "the most favorable conditions." But the call for six new men, made a year since and enforced by your Committee at Boston, has met with no response. The new and promising fields then referred to could not be entered; the infirmities and failing health of those looking to an early release from their labors have increased, and disaster must now come to the mission for lack of the reinforcements so long and urgently called for. Africa is attracting the nations of Christendom on other accounts; why does it not more powerfully attract our Christian young men and young women on account of its extraordinary openings for work in saving heathen souls? To eke out its working force the mission has been obliged to call in Rev. Dr. Harris, of the colony, as an assistant; but this has not supplied the service of the six new men needed. Four Christian Zulus have been sent to the Mongwe station in the East Central Mission, the native churches meeting one half the cost of their services. It is difficult to keep up with the demands of this new station, on which so early the blessing of God has been bestowed. The native tribes about this mission are very friendly, and the missionaries, as teachers, preachers, translators, and creators of a written language, are crowded with work. Why do not the extraordinary opportunities of the East Central Mission draw needed help in generous measure from our theological seminaries, as well as the impending disasters of the Zulu Mission?

The reestablished West Central Mission is now under the formal protection of the Portuguese government; Bihé, vacant since the violence of May, 1884, is to be reoccupied. The vocabulary of the language to be used in translation is enlarging, and everything preparing for giving the people the Scriptures and a Christian literature. Many foreigners, as well as natives, are accessible. A line of one thousand miles into the heart of the Dark Continent is open to the torch-bearers of gospel light; sites for stations are many, and the tribes that ask for Christian truth increasing in number. "Double the men now on the field" are called for. Why do not the deeply interesting circumstances of the West Central Mission stir the consciences and move the hearts of those who can go to do noble and successful work now rendered possible by the entering in of our brethren upon the Western side of the continent? The Eastern lines of gospel enterprise and those so long established in the South of Africa should be met by stations and Christian explorers pushing in from the West till the masses that now sit in the darkness of the great interior are reached with the light of life. How can it be if more laborers from Christian America do not follow up the advantages we have gained?

The Committee on Missions to Turkey, Rev. C. M. Lamson, D.D., Chairman :—

In the reports from the four Turkish Missions the Committee notice with approval, first, that the Christian workers feel that their first duty is to declare and teach the Bible. They are heralds, and in the midst of the pride of wisdom and the corruptions of ignorance, they utter the truth that shines by its own light. Second, that each year a larger place is given to the work of Christian education.

The schools in Turkey are a daily religious service, where the character and purpose of the Christian teacher are thrown as a light over the studies of youth. The difficulties of the missionary and teacher are sufficient to challenge them to gain the blessing of "him who overcometh." The increasing poverty of the country, the oppressive taxes, the dull and melancholy homes of the people, the absence of the ordinary joys of life, and the courage that comes from hopeful ambition, the pride of Armenian teachers who feel that at most they need reformation, not the anointing that comes from the Holy Ghost, the largeness of the field and the weariness from a sense that so much must remain undone—all these try but do not seem to discourage. In general it is evident that the work in Turkey is becoming broader, more important, with each successive year. The field that was once the missionary field of St. Paul invites with promise and commands with authority. From the reports of the Christian workers there it is clear that all agree with the thought of one of their number: "It is a joy to preach the gospel in Turkey, because we see clearly the country that is to be made by the power of the Christian school and the Christian Church."

The Committee on Missions to India and Ceylon, Rev. E. P. Goodwin, D.D., Chairman:—

The reports from these missions indicate a steady and healthy advance as respects Christian life and work. The schools of all kinds are unusually full, the interest of pupils in all departments of instruction marked, and the influences of the schools in the various heathen communities adjacent to them increasingly felt for good. The native pastors and teachers show more knowledge of the Word and more efficiency in their labors. The churches are characterized by a spirit of growing benevolence, a desire to reach self-support, especially by their zeal for the evangelization of outlying districts. Some of them send out regularly bands of Christian workers, who conduct services very similar to those of the lay evangelists of our own country, making much use of gospel songs and occasionally using translations of Mr. Moody's sermons with excellent effect. The reports all emphasize the place which the work of Christian women is coming to occupy in reaching the heathen. Not only are the wives of missionaries engaged in these efforts, but native women are having a remarkable success in reaching their heathen sisters. Ten native Bible-women, for example, connected with the Oodooville church of the Ceylon Mission, have had 411 persons under their care for Scripture instruction. Of these, eleven have joined the church during the year, many others give evidence of having the love of Christ in their hearts, and many more are inquiring the way.

In the Madura Mission there are twenty-four Bible-women. Four of these report 915 women under their instruction, of whom 362 have been reading the Scriptures. And they report further 17,651 heathen women who have listened with interest within the year to the reading and exposition of the Word of God. In the Maratha Mission one of the early missionaries states that he has never known so much enthusiasm among native Christian women in seeking to lead their heathen sisters to Christ, as the past year. On the whole your Committee are impressed with the fact that all that is needed to ensure a royal harvest in all these fields, is that the work now so well in hand be most vigorously pushed. The Ceylon Mission ought at no distant day to become virtually independent, not only caring for itself but organizing and carrying on mission work in the regions beyond.

The Committee on Missions in China, Rev. W. S. Smart, D.D., Chairman:—

In no part of the diversified mission fields of the world do the difficulties appear so great as in the work in China. Her people are widely departed from what Christianity has made us to be, in custom, modes of thinking, and religious character. The face of China is steadfastly set toward the past. She glories in her stability. Her boast is that she has maintained the ancestral type through long ages which have seen the rise and fall of many mighty civilizations. She was old before Christianity had its birth. She is armed with a power of resistance to outside influences which is without a parallel in history. The faith which shall change her people into the Christian type must be strong, patient, and persevering. It must be of the kind which can remove mountains. The magnitude of the work is itself impressive. If all the world were evangelized and China left out, one third of the heathen would still be unsaved. It is a most encouraging fact that even in China the gospel has exhibited its power. The fruit begins to appear. "When our Lord said: 'Go ye into all the world and preach the gospel,' he included China as well as Europe and America. And when the seventh angel shall sound and great voices shall be heard in heaven saying, 'The kingdoms of this world have become the kingdom of our Lord and his Christ,' China will not be left out. The work is being pressed forward and has reached a point where nothing but the lacking men and money prevent more rapid progress. After only twenty-five years of labor the missionaries of the Board and their co-laborers are able to report twenty-eight thousand professing Christians in China, more than in all Europe combined at the death of the great apostle of the Gentiles. The reports from the various missions of the American

Board in this vast empire are characterized by a spirit of hopefulness. It is evident that the brethren in this field, who are face to face with the difficulties, are not discouraged by them nor by the magnitude of the work they have undertaken. The opening of a new station in the North China Mission at Lin Ching, in the province of Shantung, bears witness to their boldness. In this province there are ten millions of people to be reached, and yet a single missionary and his wife Mr. and Mrs. Franklin M. Chapin, are brave enough to fling themselves into this vast mass of heathen people in the same spirit which led the early missionaries of the cross to attempt alone, not in vain, the conversion of whole nations to Christ. The educational work is most promising and is already producing the good results aimed at by the Board in planting schools and theological seminaries wherever its missionaries go. Eight young men from the seminary at Tung-cho have been added to the number of native preachers and have, in great measure, compensated for the enforced absence in this country of several of the honored laborers in this field. The policy of the Board to raise up a native agency through schools in the countries where the missions are planted, is confirmed by the experience of the Hong Kong Mission, in that Chinese converts returning from this country to their native land do not offer themselves in great numbers, and do not seem to be willing to accept the small pay which is given. The medical work has been continued, and the report of what has been accomplished, and its favorable influence upon the general work, is most gratifying. This is a form of Christianity which even the Chinese mind can appreciate. The Good Samaritan is needed and welcomed everywhere. The work is greatly crippled, however, by the lack of laborers. No more interesting field of effort can be found for the Christian physician than is opened here.

The Committee on the Japan Missions, Rev. John E. Todd, D.D., Chairman:—

Our mission work in Japan has been carried forward during the past year with energy and fidelity and with gratifying results. The advance of the empire toward Christianity is rapid—so rapid that the greatest danger now to be apprehended is that the people will turn to Christianity faster than they can be properly instructed, and so will fall into a Christianity that is merely nominal, or even grossly false. The work in Japan is also important because the empire is not only vast and densely populated itself, but is apparently the gateway of access to, and influence over, the great nations of Eastern Asia. In view of these things, a large increase in our missionary force in that field is imperatively demanded. The plea of the little company of laborers in that white field for more helpers is urgent and affecting, and ought to reach and touch many a young heart and conscience in our churches. So great is the need that every unnecessary obstacle to work in that field ought to be promptly and cheerfully removed. Questions now before the Board respecting the proper qualifications of missionaries will probably be decided in connection with other reports. We will, therefore, merely remind the Board that Japan will be seriously, and more, perhaps, than any other field, affected by the decisions which shall be reached.

The Committee on Missions in Papal Lands, Rev. A. L. Chapin, D.D., Chairman:—

The matter referred to us represents three fields widely separated and differing greatly in many aspects—alike only in the fact that they are dominated by the perverted Christianity of the Roman Papacy.

In the mission to Spain the working force from this country consists of but one missionary, his wife, and one other female assistant missionary. The last year is reported as one of steady though quiet progress in all the departments of the mission's work. An incident of special interest was the death of the king Alphonso XII, which had the effect to relieve the mission from the pressure of a law, designed to embarrass the operations of our schools and to strengthen the Jesuits in their control of public education.

In the Mission to Austria the past year is accounted the most successful in the history of the Board's work in that country. By approving the statutes of the mission the government now permits it to provide houses for Bible lectures and Christian worship, and the mission has bought its first house. The Young Men's Christian Association of Bohemia is legally organized, and the government has granted the right to establish Young Men's Christian Associations everywhere in Bohemia where ten suitable young men are received as members. A new out-station has been occupied. Mrs. Clark's work for the women goes on prosperously, the colporters have worked efficiently in Bible distribution, the mission's little monthly paper has gained 2,200 subscribers, and twenty-seven new members have been added to the churches.

As an offset to this favorable report of things, a postscript states that since the report was written, the success of the mission has excited new opposition; and the ecclesiastical authorities, taking advantage of the reduced mission forces, are getting new restrictions placed on the hopeful work.

Your Committee cannot but express a feeling of wonder, almost of shame, that these two hopeful

fields in Europe are not more fully manned and more efficiently sustained. It would seem that they would offer attractions to devoted young men and women.

In Mexico the year past has witnessed a new impulse and a new energy in the conduct of our missions. Everything in the mutual relations of the two countries calls for special interest and effort in that quarter. The corps of laborers from this country has been reinforced by an additional missionary with his wife and two female assistant missionaries. Transfers have been made from the Western to the Northern Mission, which, it is believed, will help on the general work. The report from the Northern Mission reports congregations increased; special evangelistic work sustained against opposition and some persecution; a great opportunity and a great lack of native help, regarded as all-essential; educational work successfully advanced; book and tract distribution carried on on the principle not of giving, but of selling, the books; a favorable beginning made toward self-support, and an important step in the purchase of a site in Chihuahua, with buildings well suited to the purposes of the mission. The visit of the deputation from the Prudential Committee was cheering to the workers in that field, and we trust will prepare the way for yet more effective action for its enlargement.

In the Western Mission to Mexico the force is not so large, having been reduced by the transfer of two of its members to occupy a new station in the Province of Sonora, to the west of Chihuahua. Yet the year has not been without tokens of the divine favor, showing real progress. Here, too, prominence is given to the work of education in a training school conducted by Mr. Howland, and a female boarding school under charge of Miss Haskins. With a hopeful spirit the missionaries look forward to future enlargement and success.

The Committee feel that the Board is hardly doing justice to this work in Papal lands. There is, perhaps, a reason for this apparent delinquency in the fact that the churches have not fulfilled their pledges made when this work was passed from the charge of another society to that of this Board.

The Committee on Missions to the Pacific Islands, Rev. E. F. Williams, D.D., Chairman:—

The report of the work for the year in the Pacific Islands is a report of gratifying progress.

The special work now carried on in the Sandwich Islands is both educational and evangelistic. The evangelistic work is chiefly among the Chinese and is under the care of the Rev. F. W. Damon, who is ably assisted by Chinese pastors.

In the Northern Pacific Missionary Institute, which is under the care of the Rev. C. M. Hyde, D.D., there have been fourteen students during the year. These students are pursuing a carefully arranged four years' course of study, in preparation for the ministry. Seven of these students have completed one year's course of study, six, three years', and one has graduated. These students, who are all married, have enjoyed excellent health and have pursued their work with untiring devotion and commensurate success.

The Institute has received a small grant of \$250 from the Hawaiian Board for repairs on the buildings and a few timely gifts from other sources. Dr. Hyde calls attention to the fact that, while we in the United States have only one young man for every forty of our churches studying for the ministry, the proportion in the Sandwich Islands is more than four times as great.

The story of the conquests made by the gospel of grace in Micronesia reads like a romance. In a single generation there have sprung into existence, out of the uncivilized and ignorant population of these islands, fifty-one Christian churches, in which there is an aggregate of 5,000 members. To care for these churches, to provide for the instruction and training of the youth of three great groups of islands,—the Gilbert, the Marshall, and the Caroline,—we have only seven missionaries, one of whom is a physician, and thirteen assistant missionaries. For the amount of labor expended, it is believed that no other missions can show better results. Since the last full report, received two years ago, there have been 1,234 additions to the churches, whose members, out of their poverty, have contributed not less than \$4,000 for benevolence and current expenses. All of these churches, it should be remembered, are self-supporting. From no mission does there come a louder or more justifiable plea for reinforcements than from these lone toilers amid the seas.

The new *Morning Star*, the "children's ship," with her auxiliary steam-power, by her recent circuit of the islands has shown how, through the prudent expenditure of money, it is possible to more than double the efficiency of our missionary force.

The Committee on the paper on "Constant Factors in the Missionary Problem," read by Secretary Smith, Rev. Burdett Hart, Chairman:—

The philosophy of Christian missions is both simple and sublime. It is as old as the New Testament and the Apostolic Church. It is not the philosophy of civilization and culture; it is not grounded in the development of science and art and material progress; but its sources are the universal human

need and the universal divine supply. Two facts stand forth squarely, prominently, throughout all the ages and wherever there are souls of men: first, the dark and melancholy apostasy, the wretched ruin and misery, of the sinning race; secondly, the wonderful grace of God in the gift and the work in the atoning death of his Son, to redeem sinners of the whole world and of every age through faith in him who has borne their griefs and was crucified for their transgressions. These fundamental and ever-existing facts the admirable paper before us enforces and emphasizes in copious statement and in impressive and logical argument. We cordially and unanimously endorse the contents of the paper. Although the subject is an old and familiar one, it may well be reiterated; for, although old and familiar, its very familiarity may lead to carelessness in regard to it, while the secular necessities of the people may make some religious worker impatient for the access of civilization and its splendid achievements. There are two questions: there is but one answer. What do the unevangelized nations need at our hands? What has the Christian Church to give them? And the dual answer, in one emphatic word is, the divine Christ and his unchangeable gospel. Everywhere, on all continents and islands, amongst the philosophers of the proud East and the savages of the wild South, to-day, as always heretofore, at our hands, as at the hands of Paul and Augustine, and Peter and Eliot, the one unceasing want of the waiting and guilty world is the divine Redeemer and the word of life which he published to the lost race; lost, to be saved now in their one and only world of hope, if they are saved at all. This divine answer puts an unspeakable burden upon all Christian churches. Yes, upon every Christian heart. Everywhere the world is hungry for this supply, though perhaps unconscious of its need. The resurrection of the dead people is to be brought to pass only through his call who is the Resurrection and the Life. The making of great and imperishable nations is to be wrought out only by his power who is the Creator of spiritual, as he is of physical, life in his universe. The contribution of each Christianized nation to the Saviour is of souls redeemed out of every nation by his blood. This is what he values. These are the undimmed gems of his imperial crown.

The Committee on the paper read by Secretary Clark, on "Missionary Comity," etc., Rev. Prof. George N. Boardman, D.D., Chairman:—

The subject here presented is, in the judgment of the Committee, one of great importance and of special interest at the present time. The topics chiefly urged upon our attention are these:—

1. The American Board has already taken possession, in a general way, of the field for the evangelization of which it may be held responsible—a field having a population of more than one hundred millions.
2. The comity that prevails among missionary societies requires that this field be left to us if we properly cultivate it, but we have no right to exclude other societies if we neglect it.
3. The first stage in the work of evangelization is, to a great extent, past in our missionary operations. By this is meant, our missionaries are not to be satisfied with the simple conversion of individuals, but must aim at such a combination of Christian forces as shall make the newly planted Christianity a moral power.
4. For this new and advanced work the number of our missionaries should be largely increased. It is suggested that the Board will need thirty new ordained missionaries each year for the next twenty years.
5. This new and advanced work will demand, also, men of high culture, sound views of Christian truth, and full consecration to the service of our Lord Jesus Christ.

Your Committee is in full sympathy with the spirit of this paper, and believes not only that these positions are judiciously taken, but must be courageously maintained, if our work is to be of permanent value and the nations are to be thoroughly Christianized. This Board should not recede from any of the fields which it has occupied, unless it may be on account of the nature of the field itself, never because of a lack of means to carry on its work. Nor should it shrink from assuming such works and adopting such methods of work as may be necessary to secure achievements already made. Such language may seem out of place just at a time when the number of the laborers in some of the missions is diminishing, but we believe that the Board and the Prudential Committee should have faith in God and faith in our churches. It is not the intention of the Congregational Christians of America to turn back from the work which they have undertaken; they can be trusted, though they may be slow in comprehending their obligations to fulfil all the pledges they have made. We urge that the needs of the Board be made known more and more loudly, until they be fully met. Especially would we urge that the Board call for competent and trustworthy men to assume the grave and solemn work of founding institutions and giving form to Christian communities. We believe the time has come when more emphasis should be given to the thought so forcibly expressed by the Secretary after his allusion to the settlement of New England: "The gospel and disciplined minds were then and are still the two factors in the missionary work."

The Committee on the paper read by Secretary Alden, on "The Interdependence of Home and Foreign Missions," Rev. Arthur Little, D.D., Chairman:—

The exceeding timeliness of the subject, elucidated and enriched by many tender incidents and reminiscences gleaned from a history which the home and foreign work shares in common, arrests instant attention. The presentation of such a paper at a meeting held in the centre of a great Western State enhances its interest and constitutes an appeal to Christian hearts in behalf of the work, both at home and abroad, of permanent value. With equal stress and earnestness the urgency of the work in both fields is presented and the vital dependence of the one upon the other shown. The foreign missionary purpose and the home missionary purpose are set forth with a distinctness that must command attention. The urgency arising from "the fact that the opportunity is brief both for him who carries the message and for those to whom it is borne," is very properly emphasized. The fact that upon us rests the obligation to evangelize the living men and women of our own generation, at this hour passing through their one probation, is a consideration of almost appalling weight and power.

The dependence of home missions upon foreign missions is presented with a vividness and power that will give it the value of a new truth. It is time that the thought of Christians in America should be turned in this direction, and be led to realize that success abroad means success at home and failure abroad, failure at home. Together, hand in hand, by an even step they must either both recede or advance. The Church at home may expect the fullest measure of the divine blessing when most fully consecrated to the service of evangelizing the world. With quite equal pungency and force is the dependence of foreign missions upon home declared.

The fact that foreign missionary work, as soon as it is established abroad, becomes home mission, and, therefore, looks to the development of the work in our own land largely for its inspiration and guidance, is one to which we are quite unaccustomed. Work here is to furnish the model and pattern for work abroad. "The type of Christian character here trained—with its methods of thought, of activity, and of benevolence—is felt almost instantly all over the world. Any defection from the faith in any particular here will be followed by a more serious defection in Japan and India. Any new enthusiasm and success in Christian endeavor or Christian attainment here will rise into new life in Ceylon and Madura, in Cæsarea and Marash, in Osaka and Kioto." Our Christian institutions are to be reproduced in other lands. The eyes of the world are upon us. What an impressive thought that America is expected to set the fashion for the world in the transcendent business of building a Christian civilization!

This paper concludes with a stirring appeal for a *forward movement*. This is a fitting culmination of the able and opportune discussion of this theme. It concludes where all the arguments and appeals must end, until the Church of God awakes from her apathy and unconcern and holds herself ready to make a swift and instant response with redoubled earnestness, with a largely increased force, and with a united front, to the divine call. The Committee recommend that especial effort be made to give this paper the fullest circulation among home missionary pastors and churches.

THE
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THE receipts of the first two months are nearly \$45,000 — about \$15,000 less than the amount received for the corresponding period last year. The recent considerable addition to our missionary force abroad, and the call for enlargement of work and for the opening of new stations, especially in Japan, will require greatly enlarged contributions during the new financial year upon which we have entered. The estimates from the missions amount to more than \$100,000 beyond the amount which the Committee have decided must be the maximum appropriations which can at present be safely made. The call, therefore, for an additional \$100,000 beyond the regular contributions from friends of the Board is more imperative this year than ever before.

THE American Board Almanac for 1887 is in course of preparation and will be ready, we trust, by the first of December. It will contain matter of much interest to all the constituency, not only of our own Board, but of other missionary societies. Its price will be ten cents per copy; \$1 per dozen, postage paid. Many persons have desired to place the Almanac in all the families of the churches to which they belong, and to meet this desire, the Almanac will be sold in packages of not less than fifty at the rate of \$6 per hundred, postage paid, or they will be delivered at the Rooms, in Boston, or forwarded by express, at the rate of \$5 per hundred. A large edition of this Almanac will be printed, in the expectation that it will be in demand. Orders may be addressed to Charles E. Swett, 1 Somerset Street, Boston.

MESSRS. Houghton, Mifflin & Company, of Boston, have issued a pamphlet of eighty-six pages, entitled "The Great Debate," giving a *verbatim* report of the discussion on the Report of the Home Department at the late Annual Meeting of the American Board. Use was made of two stenographic reports of the proceedings, and the record seems to be both full and accurate. It is sold by the publishers at twenty-five cents per copy.

Two of the addresses made at the Annual Meeting, not upon the controverted topic, but upon purely missionary themes, will be found in this number of the *Herald*. These addresses of Messrs. Goodwin and Kincaid were greatly enjoyed by those who heard them, and they will be read with interest and profit.

IN selecting Christmas presents, bear in mind that "Mission Stories of Many Lands" is one of the most attractive books for young people, and considering its size and its beauty, it is the cheapest book upon the market. It is a capital volume for Societies of Christian Endeavor.

DOES *The Mission Dayspring* find its way to your Sunday-school and to the homes near you where there are children? There are thousands of homes where it is welcomed each month, but there are other thousands to which, as it seems to us, it should go. Let pastors and Sunday-school superintendents have an eye to the children in the matter of their instruction upon missionary themes. Specimen copies of *The Mission Dayspring* will gladly be sent to any who desire it. We are persuaded that if it was once introduced, it would hold its place wherever there are children.

MISSIONARIES passing through London, or desiring to send to England for the purchase of goods, will find whatever assistance they may require at Messrs. Bywater, Perry & Company's, 79 Queen Victoria Street, London, E. C. We have reason to believe that all business entrusted to this house will be carefully and economically attended to.

THE special papers presented at the Annual Meeting have been issued in pamphlet form, and these papers, together with copies of the Annual Sermon, by Rev. Dr. Withrow, can be obtained at the Missionary Rooms, or by addressing Charles E. Swett, 1 Somerset Street, Boston.

WE regret to hear, as we go to press, of the death of Rev. Lorenzo Lyons, for over fifty years a missionary at Waimea, Sandwich Islands. An obituary notice, by Dr. Hyde, will appear in the next number of the *Missionary Herald*.

THE restriction upon the press at Constantinople had not, at last accounts, been removed. Though little can be done actively, efforts are still made to secure a removal of the order forbidding the issue of the *Zornitza*. It has come to light that the occasion for the suppression of the paper was a falsified translation of a paragraph giving an account of certain outrages by brigands in Macedonia. Meanwhile we hear from Bulgaria that the people are more eager than ever to receive the Christian newspaper. Macedonia is infested with brigands, and the rural population are suffering severely on this account.

NEWS has come of the arrival of the *Morning Star* at Jaluij, after a successful voyage through the Gilbert Islands. The letters bringing this information arrived too late for insertion in this issue.

THINGS from Turkey, especially the eastern portion where the Koordish robber-chiefs hold sway, are of a sad character. The people are ground between the upper and nether millstones. A missionary writes that one village had sent a deputation to the government, and begged the privilege of handing over their land-titles and cattle, in order to get rid of the tax-gatherers. They simply cannot pay the taxes that are levied, and they choose to give up all they have rather than to be harassed by the officials. Unless there is a radical change, the day of self-support of the churches in this region seems to be far distant.

WE have little news from Bulgaria as to the political situation beyond what has been sent by telegraph to the daily press. Letters received indicate that within the principality proper there has been little hindrance to the evangelical work. Mr. Clarke, of Samokov, writing on September 13, speaks of the return of Prince Alexander and his subsequent abdication and departure. "Yesterday we watched him departing from us with much honor, but amid much sorrow and weeping. From the palace to beyond the city limits the street through which he passed was densely crowded with citizens and soldiers, presenting the strange spectacle of the head of a nation forced to resign his crown, yet leaving his throne much loved and lamented." During his brief reign our missionaries found Prince Alexander a friend of their work, though he in no way recognized Protestants except as a part of the whole people, to whom he sought to do impartial justice. Mr. Baird, of Monastir, reports, September 22, that they had not heard a word from brethren in Samokov or Philippopolis for more than a month. Postal relations between Bulgaria and Macedonia were for a time wholly suspended.

SINCE the above paragraph was in type, letters have been received from Mr. Clarke reporting that while on his way, with his wife, from Samokov to Loftscha, they were set upon by brigands, and their money, their watches, and a large portion of the clothing they carried with them were taken from them. No personal violence was done them, and Mr. and Mrs. Clarke pursued their journey. The robbers have not been discovered, though the British Consul at Sofia has interested himself to obtain justice.

THE rainfall in Western India during the last season has been almost unprecedented. Within three weeks and a half five feet of water fell, and within twelve hours of one day there was a fall of thirteen inches. There seems to be little peril of drought or famine the present year within this region, which has so often suffered from the loss of all its crops because of the failure of the rains.

AN item prepared for our last number respecting the burning of the mission station at Stanley Pool, belonging to the English Baptists, was crowded out. We now learn that the loss by the fire amounts to a little over \$20,000. It is gratifying to be able to report that our Baptist brethren have made special contributions, and more than half of the amount needed to replace the lost buildings has been received in special offerings. Meanwhile the work on the Upper Congo is progressing satisfactorily. Mr. Grenfell reports that the section where there was a good deal of disturbance a short time since is entirely quiet, with no signs of hostility at any point. The natives were prompt to enter into friendly relations and they furnished the missionaries with an ample supply of food.

SIR MONIER WILLIAMS, Professor of Sanskrit in Oxford University, has recently expressed his belief that the common impression in regard to the numerical preponderance of Buddhists in the world is entirely incorrect, and that an estimate of one hundred millions at the present time would be liberal. He affirms also that the number of Confucianists is greatly overstated, and that Christianity now stands at the head of all the religions of the world in the number of its adherents.

THE Seventh Annual Meeting of the Inter-Seminary Missionary Alliance, held at Oberlin, October 28-31, was attended by delegates from twenty-seven Theological Seminaries of the United States, of seven different denominations, and was a meeting of much interest and power. The tide of feeling is said to have been deep and strong, and over eighty young men present expressed their purpose to enter upon foreign missionary service. Some of these young men were present at Mr. Moody's Institute at Mt. Hermon, last summer, and were among the number who there pledged themselves to service in foreign lands. There are many indications that the Lord is already answering the prayers of his people for more laborers. Will the churches now rise to their support?

THE brief paragraph in the *Herald* for October, asking for copies of Barnes's or Henry's Commentaries, for the use of native preachers in Central Turkey, has brought to these rooms no less than 251 volumes, which have already been forwarded to Turkey. Thanks are due to the many friends in the East and the West who have responded so quickly and generously to the call. There is use for more of these standard commentaries, and for other standard volumes, should they be contributed.

CENTRAL TURKEY COLLEGE reports that this year there are sixty-six students in the college proper — a larger number than ever before. It is now ten years since the college was opened, and the whole number who have graduated, including the medical department, is sixty-three. These graduates, as a body, have taken a high position, and are a credit to the institution from which they have come forth. A little more than one half of the students of last year were church members, thirteen of them having made confession of Christ during the year. We regret to say that President Trowbridge, of the college, on account of physical infirmities, is obliged to be absent from his post.

A MISSIONARY in the field, on the death of his aged father recently, thus writes: "I owe it to him largely that I am a minister and a missionary. It always made a deep impression on my mind when he used to tell me how, when I was a babe a few days old and very ill, he and mother pledged me to the Lord for his service, whenever and whatever it might be, if he would spare my life." Such early consecration not rarely bears notable fruit.

SINCE the hopeful letter from Mr. Clark, of Prague, to be found on page 509, was received, another communication has come to hand, giving an account of the steps taken by the committee selected to bring the appeal for the removal of restrictions upon religious liberty before the Austrian prime minister, and perhaps also before parliament. The evangelical community is not without hope that it may secure ultimately the needed change in the laws. At present it is necessary, in order to maintain worship in the various halls that have been opened in Prague and vicinity, that they be made a part of the dwelling of some member of the community, who can issue invitations to persons to worship in his house. Mr. Clark reports that the work in Stupitz goes forward prosperously. The Training School in Weinberg is to be opened at once.

A TELEGRAM from Zanzibar states that all the missionaries have left Uganda, with the exception of one, Mr. Mackay, who has been committed to prison by King Mwanga. This is sad news, but we trust that the seed of the gospel has already been planted so deeply in Uganda that it cannot be outrooted.

THE difference between the methods of prosecuting missions at the beginning of the modern movement and at the present time is seen in the list of persons who set sail from England in the *Duff* in 1796 to carry the gospel to the South Sea Islands. According to Rev. Mr. Macfarlane, of New Guinea, this missionary company was constituted as follows: Five carpenters, two shoemakers, one shop-keeper, one tin-worker, one surgeon, one brazier, one cooper, one butcher, one cotton-manufacturer, one weaver, one hatter, two bricklayers, one linen-drafter, one cabinet-maker, and with them all only four ordained missionaries. It seems that the *Duff* was ordered to put in at Janeiro to get four pipes of the best wine for the use of the missionaries, to be paid for by a draft upon the treasury of the society. The present generation will read with astonishment of this provision of wine, and their amazement will indicate the progress there has been within one hundred years in the temperance sentiment in all parts of the globe. And there has been progress too in the discovery of better methods for prosecuting missions. In these modern days, after the experience of fourscore years, no missionary society thinks it necessary to secure the civilization of the heathen prior to attempting their conversion. The way for the preacher need not be opened by the artisan. The gospel is to be presented first. The best way to civilize men has been found to be to Christianize them.

ONE of the repeated charges given to those going for the first time as missionaries is to take care of their health and to avoid overwork. It must not be thought strange, however, that on coming into the presence of heathenism and witnessing the need of vigorous effort, the young missionary should, with zeal for men and for God, and in the ardor of a new work, forget the limits which nature imposes upon him and overstrain his energies. Self is forgotten in the supposed interests of the work, yet it should ever be borne in mind that the real interests of the work demand that the missionary should care for the health of his body. A friend at the West whose attention had been called to the early breaking down of certain missionaries, writes to the Rooms some sentences which our missionaries may well ponder:—

“Our Saviour was not worked to death until his work was finished; and until his time came to be lifted up, he ate and slept and rested, so that he could do his work. There was no call for the early disciples to kill themselves by overwork; and there is no need for such a course to-day. Seven years of preparation for the work of a missionary and only from three to five years spent in the work is poor economy. A missionary should be worth more any one year after the first five years, than the whole of the first years, because of the experience gained. and for one to go at such speed for the first three years as to ruin his health is far from wise. God does sometimes accept the offering of a life at once, and for his own purpose. We are only speaking of those who will not ‘rest a while’ when it would only be a wise husbanding of the capital which God has given them to work with.”

NATIONAL BENEFICENCE THE SAFEGUARD OF NATIONAL LIFE.

BY REV. WILLIAM KINCAID, DISTRICT SECRETARY, NEW YORK.

[An address delivered at the Annual Meeting of the American Board, at Des Moines, October 6, 1886.]

AMONG the arguments that the early friends of missions in this land had constantly to meet was the complaint that the sending out of so much money to the heathen would impoverish the country. So widespread and persistent was this objection that in 1826 two prominent ministers, of whom Dr. Lyman Beecher was one, were appointed by this Board to prepare elaborate papers in answer to it. At that time, according to Dr. Beecher, the whole amount of money expended by the people of this country, all denominations of Christians united, upon the unevangelized at home and abroad, did not exceed \$100,000. Last year this Board alone expended in the foreign work over \$650,000. Our Presbyterian brethren, who, at the time Dr. Beecher wrote, coöperated with this Board, expended, on their own account, over \$745,000. Our Methodist brethren made the country ring with their inspiring alliteration, "a million for missions!" The Baptists and other denominations gave in proportion. Have these great and constantly increasing donations impoverished the country? Just the opposite. The augmentation of wealth since that time has been so wonderful that the vast sums now annually given to missionary purposes are a mere bagatelle in comparison and the cry of danger from impoverishment is no longer heard. Dr. Beecher, in describing the resources of the country at that time, exclaimed: "The expenses of the last war (the war of 1812) are estimated at more than a hundred millions of dollars, and yet the country has not even halted in the rapid race of prosperity."

Twenty-one years ago the war of the Rebellion left us with a debt of \$2,756,000,000. On the first of last month the statement of the United States treasurer showed that the debt is now reduced to \$1,378,000,000. That is, more than one half of that immense debt has been liquidated in twenty-one years. In 1865 the debt represented a burden of \$78 for every person in the country. Now each individual's share is \$24, and, with the exception of Germany, no one of the great countries of the world has so small a national debt as the United States. The piling up of wealth in this land, in recent years, by means of the division and subdivision of labor, improvements in machinery, and the development of natural resources, has been unprecedented in the history of the world. The complaint of Henry George in behalf of the striker and the socialist is, not that they suffer for bread, but that they do not have their full share of the increase. By the help of labor-saving inventions, one man, it is calculated, can provide food for a thousand, and the labor of one woman at the loom will supply clothing for almost an equal number. The cry is not what shall we eat, or what shall we drink, or wherewithal shall we be clothed, but where shall we put our unemployed capital to obtain the highest rate of increase, and how shall we outstrip our neighbors in extravagance and display. Under these circumstances what is really most needed in this country to-day is, not protection against poverty, but a safe outlet for our wealth. Our land is like an inexperienced youth that has suddenly become sole possessor of an immense fortune: the

probability is that it will prove his ruin. Nations perish not from poverty but from luxury. The corruption and effeminacy that spring from abundance—these are what we should fear. Economy, endurance, self-sacrifice—these are the Spartan virtues that maintain the health and vitality of a nation. For lack of such virtues the great heathen nations of antiquity, Chaldæa, Persia, Egypt, Greece, and Rome, perished, dying not from a depletion but a plethora of wealth.

Now the gospel teaches how a nation may be rich with safety. The nation that hath dispersed and given to the poor, that is the nation that abideth forever. Are we to attain a climax of prosperity and then decline as the other great nations before us, or shall we adopt the Saviour's recipe for national eternal life? Beneficence, beneficence, that is the elixir of immortality for nations. Rivers of wealth are pouring into this land as into some great ocean. Our safety lies in the shining upon us of the Sun of Righteousness until our redundance rises in the form of mist, scatters in clouds of mercy over the arid wastes of the world, and descends in copious showers of gospel truth to make the parched lips of the pagan to rejoice and the wilderness of heathenism to blossom as the rose. The contrast in the respects named, between our happy condition in this favored land, and the condition of those to whom we are asked to send the gospel, is striking and painful. The teeming masses of crowded and priest-ridden Europe; the wretched millions of tax-cursed Turkey, never more ground to the dust by the exactions of a greedy and unscrupulous despotism than now; the suffering multitudes of famine-swept India and China; the burdened and hunted inhabitants of benighted Africa;—oh, what a country in comparison with all these have we! Our lines have fallen to us in pleasant places. We have a goodly heritage. And can we enjoy what we possess while withholding from the millions that are starving the bread of life, perishing for the lack of that godliness which has the promise of the life that now is and of that which is to come? Are not these suffering multitudes the offspring of the Father, as are we? Does he not love them as he loves us, and has he not given to us simply that we may give to them? If ever there was a country to which the word "stewardship" applies, that country is America. So rich, so free, so intellectually and spiritually strong, for what did God intend us if not as stewards of his bounty to the perishing millions of earth? Oh, that our rich men could feel that their acres, their bonds, their ships, their stores, belong to God for the use of his poor! Oh, that the thousands among us who do not call themselves rich, but who, in comparison with their brethren in other lands, are rich as Vanderbilt or Gould, could realize that their hundreds and thousands belong to God for the use of his poor! Ye are not your own, ye are bought with a price, even the precious blood of Christ.

A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. "Ah," said the banker, "you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting." Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn. It marks

it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of blood? In presence of such considerations, the report of receipts for the year which the Board has been enabled to make seems meagre. What are \$384,000 in donations from the churches in presence of such a privilege and such a need? A half-million would be small enough, small enough! "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." What nation is so fitted to perform this work of preaching as America? She has the resources, material, intellectual, and spiritual, for carrying the gospel to the ends of the earth. The present and eternal salvation of the heathen God has made to depend upon this trust.

It is the plan of God that through the foolishness of our preaching the heathen should be saved — a plan as wise, as loving, as far-reaching, and as fixed and unalterable as any of his plans. He might have sent an angel to proclaim the gospel; he might have revealed it to each individual heathen as he did to Paul; he might have adopted any one of the countless expedients that infinite knowledge could suggest; but it pleased God to lay the duty upon us. God has done his part, angels have done their part. The salvation is prepared. The duty of carrying the news of it to perishing millions God has devolved upon us, and now he is waiting, waiting just as Jesus waited for the sick and the halt and the blind to be brought to him by their friends; and just as they could not have been healed unless brought, so have we any right to intimate, or even hope, that these dying millions will be healed, here or in eternity, unless we do our part here and now and carry to them the water of life. Brethren, let us devote our energies anew to this glorious work. Let us seek to arouse the attention of a slumbering church, breaking in upon the lethargy that wealth and security so unconsciously bring. Let us circulate intelligence and quicken conscience and stimulate hope and communicate holy enthusiasm, and lay our plans broad and deep for bringing this whole world, even within the present generation, to a knowledge of the truth as it is in Jesus.

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ADDRESS OF REV. E. P. GOODWIN, D.D., OF CHICAGO,

At the Farewell Service of the Annual Meeting, held at Des Moines, Friday, October 8, 1886.

[After addresses from six returned missionaries, Dr. Goodwin was called upon, as representing the home churches, and spoke as follows.]

MR. PRESIDENT, — I never hear these missionary brethren without a great throb in the heart and great moistening in the eye. Some of us sometimes, I am sure, feel that if we had our lives to live over again, there would be no such call of privilege to which we should so gladly respond — at the same time that it would be no less the call of duty — as the call to stand on foreign shores and with these brethren beloved help in the great work that oppresses them by day and by night.

We have had some mention made of "constant factors" in the carrying on of this work, from the side of the gospel, the church, and the Spirit; but I wonder if we do not sometimes overlook some of the other "constant factors" which these missionary brethren certainly are always having face to face. As I open my Bible, the great question of carrying the gospel to the heathen is no question to be considered lightly nor discharged with a simple gush of emotion, or by never so much enthusiasm at gatherings that shall voice our thought and feeling in missionary hymns; but it is a tremendous *conflict*. One of the factors that it seems to me it behooves us never to forget, is that unchanging, desperate factor of human sin. These are days in which men sometimes talk flippantly of this work of transforming men! In their view it is much as when our grandmothers took the unbleached cloth and spread it out under the sky; the kindly dews and sunshine falling upon it night by night and day by day mysteriously, little by little, transformed it until, by-and-by, it was as white as the driven snow. So these philosophers think that under the influences of our modern civilization, under the influence, especially, of the preaching of the Word of God and the singing of gospel hymns as the testimonies in this and in other lands to the power and the grace of God, together with that subtle law believed in by many, and believed in by them as perhaps more potent than any other factor in the work, namely, the upward trend of humanity, it seems as if, by-and-by, the whole world should be peopled as with children of the kingdom, and human sin should disappear in the saintship of the city of God. Does your Bible read that way?

Look at the pictures of the human heart. The man born blind; by how much, from year to year, does he develop toward perceiving visions of this world of beauty? The man who is leprous in his body; by how much, year by year, is there improvement in the physical organism that shall by-and-by make him to be without touch of harm or infirmity of physical ability? The man out of whom the life has fled, locked behind the stone door of the sepulchre, type all through the Scriptures of men dead in trespasses and sins; by how much, as the days go by, is he developed toward the quickening of a life that shall roll the stone away and set him once more in the gladnesses of the household? The other day our papers gave us pictures of the old Pharaohs. Their mummies, buried never so many centuries ago, have come to light and men have photographed them—the very Pharaohs, so they say, of that olden story. By how much now has the long sleep of these dead kings of that grand old civilization put within the mummy-case the throbbings of a life that shall take the sceptre and mount the throne again? Nay, how many, many centuries will it require for the sunlight, streaming into the faces of the dead Pharaohs as it streams in yonder window upon us to-day, to bring back the souls of these great heroes of history and put them in the line of learning the alphabet of the gospel? By just so much as deadness grows more dead, by just so much as leprosy grows more foul, by just so much as mummies grow more hideous with time, does human sin, as the centuries come and go, fasten itself upon the faces and in the hearts and the souls of the race and make the problem of their redemption darker and harder than it was in the beginning of the years. For these be the words of the Master, be they not? that the men of Sodom and Gomorrah, and of

Tyre and Sidon, shall rise against the men of this generation and condemn them, for if these tidings had been preached to them, they would have repented long ago in sackcloth and ashes. Black never turns to white; a lie never grows to honesty; the spirit of murder never grows to brotherly love; and the spirit of lying and the spirit of untruth, in all its outward developments, and the spirit of enmity and murder is to-day just what it was when the Master said of men cultured and refined, the wisest of their nation: "Ye are of your father the devil, and the lusts of your father will ye do." And the great apostle to the Romans, upon whose testimony this Board stands and must stand, bore evermore his witness that we who are now the children of God, in the former days were as those who are now the children of darkness, and we and they alike led under the power of the Prince of Darkness, were the children of wrath and the children of the devil.

And this is the second factor that it behooves us not to forget: the same old tireless, almost inconceivably wise and potent adversary orders the conflict. I take it that if those four years at war which some of us remember to have seen had been twenty-five or thirty years, instead of four, and the "boys in blue" had been called scores and scores of times until all the land had emptied all its cradles on the battlefield, it would have been a question, would it not? serious enough to have brought the nation to its knees and kept it there, what the outcome of the war of the rebellion should be. But I look on human history and I see one foe, one great potentate, at the head of a rebellion such as neither this land nor any other has ever seen. From the beginning, with one intent, he orders his minions in infinite sagacity and power. From the first he is bent on thwarting the purposes of God, and arrays his host not only against the human race but against the high behests of heaven. And through all the centuries, with steady tread, and amid deepening gloom and darkness that could be felt, he takes nation after nation under his control, and stands now, at the last, after the civilizations of Europe, Greece, Rome, Egypt, Phœnicia, and of the farther East have spent themselves in efforts to overturn his power, and having witnessed the down-going of the civilizations of those early years by the score, — the Pharaohs and the princes of the Orient all in their tombs, the story of the classic lands a thing of song and memory, — he stands now confronting us, as these brethren from foreign soil will testify, with a thousand millions still in the tyranny of bondage that, from the beginning of the world, has never yet been broken. Is it any slight undertaking, then, to send our missionaries to these foreign shores? I tell you, brethren, it rolls upon every one of our hearts a burden that we ought to feel with the keenest sensibility. Our closets are untrue to the gospel and untrue to these missionaries unless, when we offer prayer for the child that may be sleeping in the crib, as we ask the grace of God on its expanding life, we plead for the grace of God to help these men stand there on the battle-line in the night and darkness and woe and horrors of China and of India and of the islands of the sea, and beseech that Mighty Grace to endue them for the victories that we hope are to follow.

And that brings me to a third "constant factor" always to be borne in mind, — too little thought of, I am sure, in my own heart and in my own closet, — namely, personal loyalty to Jesus Christ; a loyalty that shall cease its debates

and speculations, that shall only ask: "Dear Lord, what are thy commands?" and with reverent and joyful heart stand ready to surrender property, if it be needed, children, if they be needed, our persons themselves, if, by any means, they can help, and say: "Here am I; teach me, lead me, use me, unto this end." One striking fact lies before me as I read the Scripture. When the commandment came to Noah, it was no debate to which he was called as to the wisdom of framing the ark. When the word came to Moses to go before the children of Israel, it was no matter of speculation or debate as to the thing to be done. You remember those memorable chapters where we read again and again: "As the Lord commanded Moses," so did he, asking no questions, raising no debate, following implicitly the guidance of that pillar of cloud and of fire. So it seems to me the New Testament reads. The simple utterance of our Master was, "Go," and what is that but the reflection of his whole life? His greatest word of emphasis about himself was that he had come to do the will of him that sent him, and he calls it, over and over, "his work." And he, the only one in all the centuries without temptation to indolence, without temptation to forgetfulness or unbelief, without question as to the issues of the hour, — he must needs reinforce himself apparently by saying, "I *must* work the works of him that sent me while it is day, for the night cometh in which no man can work."

It seems to me that we too often forget, in our day, that there is no option in the matter. It is no question of preference or of human wisdom or opinion; it is no question upon which all the wisdom of all the continents has anything to offer that affects the duty that is in hand. It is that grand old word obedience, spoken from the flashing glories of the mountain in the wilderness, repeated in every chapter of that old dispensation, written upon the stone, and kept in the ark, that it might not be forgotten that the law of God is one and imperishable forever and forever. It is this we need to have graven on our hearts. It is that law, too, revealed in the grace of our Lord Jesus Christ, only taking a larger emphasis from the gospel of his love, by just so much as love itself is the larger and diviner law, laying its touch upon every man and woman and child in the fellowship of Christ and saying, "This is the high calling of God: Go and preach the gospel to every creature." Under that summons, it seems to me our hearts to-day ought simply to be bringing fresh consecration of loyalty — glad, grateful for the privilege of touching hands with the Master whose touch of blessing was upon every soul — that we may go in the line of his calling and help these brethren in their mighty work.

I am sure, dear brethren, that if these missionary brethren and sisters could ask of us any one thing more than another, they would ask of us that we might be more in the places of prayer, that we might be so melted together in the sweet fellowship of Christ Jesus that this year our petitions, as our brother from Japan has said, should be for the power of the Holy Spirit to come upon them in this great gospel effort. Do I not speak the truth, to which all our hearts assent, when I say, if, in this coming year, every church in this denomination should be so possessed of these great convictions about the gospel of Christ Jesus, that we should be moved to pray, and the power of that Pentecostal time should come upon us — if, in the four thousand churches of our body there should

be quickenings from on high, and four thousand churches should lift their glad thanksgivings that the power of God had come upon them to the salvation of the perishing, then every heart on heathen soil would not only be thankful, but every missionary heart would feel that the touch had been upon the electric line that would not only bring down the blessings of heaven here at home but would make the abundance of the power of God fall upon the heathen among whom they testify? Revivals in our churches, — let me bring it closer, — revivals, beloved fathers and brethren, in *our hearts* — would they not be the truest answer to the appeals of these brethren? Would they not furnish the men and the money that are needed? Of one thing I have been for some time persuaded : that, in the present spiritual condition of the churches, it will be quite idle to look for any higher movement in the matters of benevolence ; that we have reached, possibly, — I say it thoughtfully, but with a measure of profound conviction, — the high-water mark of giving, until the church of Christ shall reach higher levels in its spiritual experience. When the touch of heaven in its sun and moon is on the ocean and there come the pulsings of the mighty tides, what happens? Every inlet and river, not of America or Europe only, but of all lands, earlier or later, catches the pulse of the mighty seas, and the tide rises from the rising of the sun to his going down. If the tide shall rise in the pulpits, in the closets, in the families, and in the churches of our land, there is not the slightest question, it seems to me, that it will be the same beneficent and mighty moving of the Spirit of God that will transmit its pulses to Japan and China and India and the far-off islands of the sea. And I, for one, feel like bringing this home to myself as a question of my personal responsibility. The great movements of the Church, the great revivals of our history, the individual revivals in local churches, have, as I read the history of the Church, almost always been born in individual closets. I know of no revival that began in a church council ; I know of no revival that began in a great anniversary gathering ; but I know of a good many that began with humble, godly women, as Mr. Finney's " Lectures on Revivals " illustrate so fully. I know of John Knox's closet and its connection ; I know of Martin Luther's closet and its connection ; I know the connection of other such closets ; and I feel like saying simply this, Let us each in our closet say : " By so much as in me lies, I shall seek in the coming year to be in the fellowship of the Lord Jesus and see the world as he saw it, feel toward it as he felt toward it ; and to help, by so much as the Spirit of God shall give me grace, to be in the fellowship of the work that shall bring the coming of the kingdom."

Dearly beloved, we may do but very little, possibly, any one of us, but I am sure that if we will all take them to our closets, we can solve the questions of the future in such a way that this year's history, written, as we seek to write it, in our tears and by our prayers, shall make it the most blessed and the most potential year in the history of American Missions. God help us that it may be so !

THE WORK OF THE AMERICAN BOARD FOR THE LAST
THREE YEARS.

BY REV. N. G. CLARK, D.D., SENIOR SECRETARY.

[Presented at the Session of the National Congregational Council, held at Chicago, October 14, 1886.]

IN accordance with what is understood to be the wish of the Council, the following report is presented of the work of the American Board for the past three years : —

There has been no enlargement in its field of operations, which already includes twenty-two missions in different parts of the globe. With the exception of Ceylon and Japan, the missions of the Board occupy countries, or sections of countries, not otherwise provided with evangelical agencies. The population thus dependent for the bread of life on the constituency of the Board, now limited almost wholly to Congregational churches, aggregates over one hundred millions of souls. It includes some of the leading races of mankind, as the Spanish in Mexico and Spain ; Greek, Turkish, Armenian, and Arab in the Turkish Empire ; the Marathi and Tamil in India ; Chinese and Japanese in Eastern Asia ; Bulgarian and Bohemian or Slavic stock, besides three or four tribes in Southern and Central Africa, and as many more in the South Pacific. The gospel of Christ is preached in more than twenty different languages, and men and women redeemed from their bondage to sin and death are illustrating the gospel as the power of God unto salvation to every one that believeth, of whatever race or clime.

A field so vast presents the utmost variety of details of race and character, civilized and uncivilized ; of language, simple or difficult ; of work in its first stages or far advanced toward the ripened harvest ; of educational enterprises, from the simplest rudiments of learning to the most thorough discipline and the discussion of the gravest problems of Christian thought. Hence the correspondent variety of work and opportunity in winning individual souls from every conceivable form of error and in laying the foundations of a new and Christian civilization. We have enough on our hands without attempting any new enterprises — more than enough to cultivate the fields already entered.

The missionary force from this country remains substantially unchanged during the past three years : 159 ordained missionaries, most of them married, 7 medical men, 7 business agents. The number of unmarried women has increased from 102 to 105. Of the ordained missionaries, 120 are devoted to direct evangelistic work ; 28 have been employed as teachers in higher institutions of learning, and eleven in literary work. Deducting the men at home on furlough, for needed rest and restoration of health, young men engaged for the most part in the study of the language, the effective force in the field has not averaged over 120 in all three departments of labor.

The average number of unmarried women in active service, making similar deductions as in the case of the men, would not exceed 95. Of the women 87 are engaged in teaching, 4 as physicians, and 14 in direct evangelistic work.

On this scanty force of men and women from this country is devolved the care and responsibility for the evangelization of a population double that of these United States. A good beginning has been made. By means of a native agency educated in our mission schools, brought under the personal influence of missionary teachers, and inspired with something of their loyalty to Christ, the work is steadily advancing. The number of towns and cities occupied has increased in the three years past from 762 to 904 ; native churches from 275 to 311 ; to which have been added on confession of faith, 8,854 members. The number of native pastors has increased from 144 to 151 ; of licensed preachers, from 368 to 412. A few of the latter are engaged as acting pastors of churches, but the larger part are employed under the supervision of the missionaries in opening work in new places. The missionaries in most of the older missions have

much the same work to do as your home missionary state superintendents. The utmost pains are taken to aid native Christians and churches to just views of self-support and personal responsibility for the work of Christ in their immediate neighborhoods. Some of these native churches may well challenge the admiration of Christians at home. The Bohemian church in Prague so details some of its members every week as to hold not less than twenty meetings at different points in the city and suburbs. It is not strange, therefore, that for years now new members are added at every communion season. So the Madura church, besides employing at its own charges one or two evangelists to labor in the neighborhood on Sabbath afternoons, sends out its members for special services at many different places in the city, with little choirs of boys and girls to aid the singing. So too in Japan. The church at Okayama, for example, divides its members into seven classes, each having one man and one woman for leaders in church-work in the immediate neighborhood. Indeed, in Japan from the start every church has felt itself called on to work for Christ, — to shine as a light in a dark place. We are not sure but some hints may be gained from the example of these churches as to the solution of some of the problems of home evangelization, especially in our cities. The best work is the personal labor of our church members themselves, rather than that of hired agents.

A word as to the evangelistic work of missionaries. First of all it is to preach till churches can be organized and pastors set over them. Then touring comes in to start the work in new places, directly or indirectly, by help of native preachers, and later, as the work becomes more advanced, to confirm the faith of believers, to counsel and cheer and help; never to lord it over them, but to help — preaching always as there is opportunity. On such tours much aid is rendered by the wives of missionaries, and not less by some of the unmarried women, who, after teaching a few years, have become acquainted through their pupils with their parents and other friends. This we call the field-work of our women, and the success of some of them — more especially in Turkey, in India, and Japan, where they have really been doing the work of men — has been very remarkable. For details see *Life and Light*, the publication of the Woman's Boards.

Thus the leaven of the gospel finds its way from heart to heart, quietly changing the thought and sentiment of thousands, preparatory to a larger ingathering of the harvest.

EDUCATION.

As vital to the success of this evangelistic work are the various educational enterprises of the Board — the common school, where it is needed, that believers may learn to read the Scriptures; the high school and the normal school and the seminary for the training of native preachers and teachers. What is done in this line of effort is indicated by 97 high schools, attended by 4,310 pupils, and 856 common schools, with 32,698 pupils. The number above given includes all the high schools and pupils in them under the immediate supervision of missionaries as well as those under the care of native teachers and as established by native communities. The whole number under instruction has increased in three years from 35,625 to 37,762.

One of the most effective agencies in promoting evangelical work is the boarding school, under the care of Christian teachers devoted to this one thing, — the conversion and Christian culture of their pupils. This alone justifies expenditure of mission funds for higher education. Returns from 27 different institutions give 611 professed Christians out of an aggregate of 1,574, of whom 156 were converted the past year. Among other statistics we find 30 additions to the church from the Oodooville Boarding School in Ceylon, 19 from the Girls' School in Marsovan, Western Turkey, and 27 from the Kyoto Training School in Japan. As a means of promoting the social and moral elevation of the people among whom we labor, pupils not intending to engage in evangel-

istic work, but desirous of the educational advantages afforded by our institutions, are received on payment of expenses for board and tuition. All such pupils are expected, however, to attend the religious exercises of the school and thus to become acquainted with the great facts and truths of the gospel, and not infrequently some are thus led to a genuine Christian life. Not a year passes without religious interest in some of these boarding schools, often in connection with the Week of Prayer.

In close connection with our educational work is the beginning and growth of a Christian literature in the native languages of the several missions. Among the ruder tribes, as just now in Micronesia and in Africa, languages are being reduced to writing, grammars and vocabularies are being prepared, while portions of the Scriptures are always among the first publications to be issued. The spelling-book and a reader containing Bible incidents, or one of the Gospels, constitute the beginning of a literature and are the first steps toward the regeneration of languages spoken by millions of our fellow-men. Other books must be published to meet the growing demand and as a means of Christian nurture. Translations of English books other than the Bible are now seldom made because not adapted to the conceptions and forms of thinking of other races. At best they can only serve as material to be recast. The extent of literary work, including ten weekly newspapers and three monthlies, is seen by the annual average publication during the last three years of not less than twenty millions of pages. These publications range from A-B-C cards up to works of science, elaborate treatises on church history, and evidences of Christianity.

SABBATH-SCHOOLS.

The Sabbath-school holds a large place in our evangelistic work. It is of the utmost consequence to disabuse the minds of children and youth at the earliest possible moment of the thousand false conceptions of life and of duty into which they grow up, and to sow the seeds of divine truth. Far more than in this country adults are found in the Sabbath-school studying the Scriptures. The writer has never seen a more interesting spectacle than one of the Sabbath-schools in Aintab — eight hundred to one thousand persons, of all ages, sitting in little groups on the floor in their large stone church, busy at their lessons. Probably not less than forty thousand persons in connection with our missions are thus engaged every Sabbath. In some of the missions the International Series of Lessons has been translated and is in use. Our Sabbath-schools do not yet suffer from too many helps or from the evils of a trashy literature.

Here we ought not to overlook the religious instruction in all schools of every grade. Usually a half-hour is given to Bible study, Christian song, and prayer. Every mission-school is thus a kind of Sabbath-school all the week. Hence, too, the mission common school opened in some new village often prepares the way for the preacher and the church. The opportunity of starting such schools in some of the older missions, as in India and Turkey, is only limited by the number of Christian teachers to be had and the means to support them, wholly or in part, till they can become self-supporting. As the expense of starting such a school, teachers' wages included, does not on the average exceed \$50 a year, it is quite unnecessary to urge the importance of Christian training schools as a means of preparing the requisite teachers, or of larger expenditure in starting such schools in new places where they would be eagerly welcomed. It is one of the hardest trials of the missionary to be obliged to refuse requests of this kind and to see long-sought opportunities pass unimproved. The expenditure for this branch of the service has been included under that of evangelistic and educational work.

CHURCH-BUILDING AND PARSONAGES.

Missionaries must of course be supplied with houses to live in, though plain and inexpensive, suited to their habits of life. Renting of houses is preferred when possi-

ble, but parsonages for native pastors are not supplied, and grants-in-aid are seldom made for this purpose. The church must provide for its own pastor, or he must rent as best he can. On entering a new field, it is necessary sometimes to provide a place for religious services. When the houses of the natives cannot be used (the "church in his house," as recorded in the New Testament, is suggestive in this regard), the native converts are encouraged to provide for themselves houses of worship. In some missions, as in Micronesia, and notably in Japan, no aid is asked of the Board for church-building. In India, China, Turkey, and in Papal lands grants-in-aid are sometimes given, but on the principle of giving not more than one half of the expense incurred, and that only to pay last bills. Exceptions must be made of course in special cases. Expenditures for this object range all the way from \$15, for a humble prayer-house in a Hindu village, up to \$1,000 or more in cities. The average yearly expense for church-building the last three years is not far from \$9,000.

WOMAN'S WORK.

It is but just to say that for the last twenty years, and more particularly for the last three years, the increase in contributions to the treasury of the Board and the advance of the work abroad has been largely due to the Woman's Boards. Their contributions have averaged \$145,000 a year. While the number of ordained missionaries is but little larger than it was thirty years ago, the number of unmarried women has increased fourfold, with corresponding increase in the number of girls in mission-schools. The "Bible-woman" is comparatively a new name on our records, but forty or more are now working under the direction of our female missionaries, married and unmarried, and two schools for their special training have been established, one in Bulgaria and one in Japan. The larger part of the unmarried women are connected with boarding schools; but the number of those in field-work is constantly increasing, and the work accomplished is seen in the larger relative additions of women to the churches. So successful has been this form of service that at the present moment thirty-six more women are called for to supply urgent needs. With all due admiration of the work done by Christian women in the foreign field, and with all due respect for women's rights, it is still true that there is work abroad of prime necessity to the very existence and success of our missions which only men can do; and no church or pastor at home should relax efforts to secure increased means in men and money in view of what the Woman's Boards are doing.

POINTS OF SPECIAL INTEREST.

Points of special interest in this review are the advance in additions to the mission churches, from 1,737 reported three years ago to 3,496 in 1886; the enlargement of the work in the different missions, indicating healthful growth; the increase of educational institutions; the success attending woman's work; and the increasing efforts of our native churches to support their own institutions, till the amounts contributed for various Christian objects the last year aggregate not far from \$80,000.

And now in view of the leadings of Providence opening the world to Christian effort, securing ready means of access to every land, in view of the prestige enjoyed by Christian nations and by Christianity as the one religion for mankind, in view of the signal success attending efforts put forth attesting the special blessing of the Head of the Church, and in view of the vast and increasing resources placed at the disposal of the Christian church in this land, has not the time come for a great advance along the entire line? And who should more fitly lead in this advance than the constituency of the American Board, so largely represented in this Council?

While we should rejoice in such an uprising as should at once put a thousand men into the mission field, amply furnished for the grand enterprise of the world's evangelization, we made at Des Moines the very modest request of thirty ordained missionaries

a year for the next twenty years, of an increase of \$75,000 annually in contributions, with the intent of reaching in twenty years what we estimate as the lowest force practicable in accordance with approved foreign missionary methods for carrying on the work in the providence of God entrusted to the American Board, namely: 450 ordained missionaries, 75 physicians and business agents, 300 to 350 unmarried women, with a native contingent reckoned, not as now by hundreds, but by thousands and tens of thousands; and all at an outlay of \$2,000,000 a year. To this was added a special sum of \$100,000 a year for higher Christian education, to do for China and Africa and other fields what Williams, Amherst, and Yale, Beloit, Carleton, and Drury, and other kindred institutions, are doing for the Christian civilization of the United States. Is not this a modest and reasonable request?

Now look at the facts. With no desire to reduce our work at home by a man or a dollar, only to develop, if possible, an intenser church-life, to save our churches from the dry rot of worldly prosperity, look at the facts. Congregationalists have about one twenty-fifth of the churches in this country, and the same proportion of church members. A corresponding share of the population of the country would give them two millions of souls to care for. In view of the enterprise of the Congregationalist body, and to stimulate its ambition, suppose we double the number; make it four millions scattered through this population. There are in round numbers four thousand Congregational churches, and 400,000 church members, and according to the last report of the American Home Missionary Society, 1,469 men engaged as home missionaries. This number must be further increased by men connected with the American Missionary Association and the Sabbath-school societies. In the foreign field of the 100,000,000 of souls there are but 159 ordained men, a part of them devoted to education and Christian literature, with 310 churches in care of native pastors and native preachers, having a membership of 26,129.

The two fields — the home and the foreign — four millions in the home, one hundred millions in the foreign, are in the providence of God almost wholly dependent on the Congregational churches of this country. In view of these facts, are we not modest in our request for thirty men a year for the foreign work?

Now as to means. Mr. Strong, in that admirable volume "Our Country," has shown that the average increase of wealth in the hands of church members is seventy-one times greater than their offerings to home and foreign missions. Mr. Strong's chapter on the "Perils of Wealth" is wholesome reading for Christians in this country. Can anything save us as a Christian nation, or our churches as its vital forces, from the perils of our secular prosperity as can an earnest and self-denying stewardship in behalf of the kingdom of God upon the earth? To us as to no other people is this grace given that we should realize the fulness of the blessedness of the gospel of Christ in our own land and throughout the world.

Letters from the Missions.

Madura Mission.

REVIVAL IN THE GIRLS' SCHOOL.

MISS SWIFT, under date of September 20, sends joyful tidings of a work of grace in her school: —

"For more than a month past I have been rejoicing over my boarding school and the clear and precious answers to my

prayers and longings for the girls. I had been here only a few months when I asked the girls one day if they were Christians and requested those who were to rise. Every single girl, large and small, responded to this, and they were perfectly amazed to know that I could think they were not. What! were not their parents Christians? Had they not attended church

and studied the Bible all their lives? Of course they were Christians, for they certainly were not heathens! But I could not be satisfied with this.

"Now I have the great joy and satisfaction of knowing that the Holy Spirit is in our midst, convicting of sin. We have had no special meetings and have made no efforts to work upon the feelings of any girls; but two weeks ago, two nights in succession, many of the girls were upon their knees, weeping, confessing their sins, and crying out for mercy and pardon. I had for several weeks been rejoicing over the quiet, steady work and the earnest, solemn atmosphere of the school, but such a time as this was almost unexpected. Many individuals among the girls had during those weeks shown clearly by their changed conduct their joy and faith that they had received a great blessing.

"I was in my room on Monday evening at the hour when the schoolgirls have their evening prayers, when I heard an unmistakable sound of weeping. I went over and found nearly half the girls who were present upon their knees and so oblivious of everything that they did not know when I entered the room. Some of them were completely prostrate, and all were crying out that God would forgive their sins. The noise of their weeping was so great that I could not even make my voice heard among them, and I called Mr. Jones, who came and with some difficulty quieted them enough to pray with them. I led away the more excited of them to a quiet place where I could talk to them one by one and learn what the source of their sorrow was. They all had but one reply to make: 'I am such a great sinner! How can I meet God?'

"After talking with these girls until they were quieted, I went back and told them about the holy Word of God, which was the only foundation for our feet. I had them repeat a number of the promises of forgiveness, if we confess our sins, and the assurance of acceptance if we believe, and then asked who among them were ready to give *now* their hearts to the Lord and to accept *now* the Saviour who was

waiting to receive them? Nearly thirty girls rose to their feet. I knelt with them to offer their hearts and lives to God, and my prayer was followed by short prayers from nearly all present, expressing their penitence and their faith. As soon after as I could I dismissed them, fearing the bad influences of an excitement kept up until a late hour.

"That night there was much prayer and thanksgiving offered up by the whole mission, which had only that day gathered for the September meeting."

AN INQUIRY-MEETING.

"The next morning Miss Chandler and I held a meeting with the girls and after that an inquiry-meeting, with Mrs. Chandler to assist us. From soon after ten o'clock until half-past one we were busy with the girls, comforting and guiding as we best could their young feet into the way to find Jesus. The whole of the next few days was completely filled with the mission meetings at the church, so that there really was very little time for individual work among the girls. On Friday, at the annual meeting for the women helpers who come in from other stations, several of the girls rose to tell of the joy and comfort they had received in believing, and their words were listened to with great attention, and many of the older women were weeping. When I stopped after the meeting to talk with one of the girls, quite a number crowded around me and with such fresh, sweet enthusiasm talked together about the Lord. One girl said: 'Ammal, we have had such a good time this week, but next week the lessons will begin and we shall not have so much time to talk and pray.' 'But,' I said, 'the Lord can see your desire, and that will please him more than if you neglected your lessons.' 'Then you must pray that he will help us to do all our work faithfully,' they all said. Another girl said: 'Our meetings are not long enough; fifteen minutes are not long enough, and an hour is too short. We want to talk about the Lord all the time.' The freshness of their joy is very pleasant

to see. Yesterday, in a little meeting to talk over the sermon preached in the morning, the question was once more put to them: 'Who among you are certain that you have received the joy of salvation?' There was a division straight across the room. It gave me pleasure to see that nearly half of the sixty did not raise their hands. I say it gave me *pleasure*, because those girls are realizing that there is something that they have not, and their solemn, earnest faces when they said they too wanted to find this peace which the other girls talked of showed how much in earnest they are. The good work is not ended: it is only begun; and I feel it is all the deeper that we have had no special meetings and have not allowed the regular routine of the school to be interfered with. There was a tendency during the first part of last week to allow the domestic work of the school to drop. Some few girls would wish to go and pray when it was time to eat, and thought it very strange I should wish them to eat instead of to pray. The matron comes every little while to talk over the great change and to say the peace and the order in the school make everything so much easier; that where it was difficult to rouse the girls at five o'clock they now wish to rise half an hour earlier, in order to have more time to sing and pray. The nature of their feelings is being tested in all these quiet, practical ways, and they are bearing the test well."

THE VILLAGES OF PERIAKULAM STATION.

Mr. Perkins, of Pasumalai, sends an account of much interest of a visit he had made, in company with his wife and Mr. and Miss Chandler, among several villages of the Periakulam station. Of one of these villages, Chinnamamur, Mr. Perkins says:—

"Here we have a church-building, a congregation of about fifty, and a little school of about fifteen. Here there is a little difficulty, the higher caste, and in fact also the lower caste, people desiring a separate place for worship; but no notice was taken of their petition in this respect.

"To our meeting in the evening came one of the principal members of the congregation, a *raikil* of good standing and property, heralded and headed by a band of native musicians. Also there came the inspector of tanks, another influential member. This man asked our ladies to come and visit his sick wife, who lately had been losing her mind. The ladies consented and marched through the streets to the house where the woman lived, headed by the band and surrounded by a crowd of men, women, children, dogs, and chickens. The women of the villages seem very glad to see our lady missionaries and invite them to their houses, tell them their troubles, their hopes and fears, and eagerly listen to words of sympathy and advice.

"It is seldom, in these villages away from the central station where the missionary resides, that a white lady's face is seen, and she is warmly greeted and closely scanned when she does come. Thus was opened up to me a branch of missionary work which the male missionary cannot adequately meet and where the gentler sex can have an extended and important influence for the good of the Master's kingdom.

"Remaining in Chinnamamur overnight, on the next day we started for Kumbam, a village ten miles distant, where is situated the largest congregation of any in this Periakulam district, the number reaching nearly three hundred souls, including men, women, and children. Of course only about one third of this number are active church members. It was the occasion of their semi-annual gathering for presenting their offerings, and at this time we noticed, among other things, grains, chickens, a calf, and forty-six rupees (\$18.40). The congregation consists of very poor people, engaged mostly in cooly work in and about Kumbam, and their one tenth for the Lord must necessarily be very small. Though very poor, yet the condition of the church is much better than that of any of the other churches in this station. Miss Chandler was greatly surprised in examining the women of the church to find their

familiarity with the Bible, as they repeated very many psalms and verses, though none were able to read, showing good work done by the pastor and his wife. One very old woman, a widow of a catechist many years deceased, came trembling, leaning on a staff, and asked us to pray that the Lord would give her a happy death and take her home. Her husband was the blind old man who, in presence of the missionaries, once prayed: 'These missionaries who have known Hebrew and Greek *from their birth*, yet make such work of Tamil; help them, O Lord!'

A CHRISTIAN AND A HEATHEN ZEMINDAR.

"At this place we remained two days, and after paying the helpers and holding a catechists' meeting, we journeyed on to Kombai, a village ten miles distant. Here we were met by the Christians with musicians and were conducted in state up and down all the principal streets of the village, finally bringing up at the church, where there is also situated a school-building and a traveling bungalow.

"The interesting part of our visit to this place was on meeting the two zemindars, one a heathen and the other a Christian. The heathen is the more powerful and in many ways annoys and attempts to persecute the other. The zemindaries of both of these men have been taken by the government, and in lieu thereof a certain fixed sum is given annually. The heathen cooly informed us that he had five wives, and on our exhibiting surprise he said: 'The five were my cousins, and if I married one I would have a fight with the others; so I married them all.' We asked if he knew anything of God, and, Hindu-like, he dodged the question and said: 'How should I know? It is for gentlemen like you to tell me.' And yet the old sinner had had the gospel sounded about his ears for years and had been persecuting the other zemindar on account of his profession of Christianity. This other man has been a Christian for years, and having two wives when he became a Christian, one was put away, not, however, without continued and ade-

quate support. In this place we held two gospel meetings, one of which was crowded to suffocation and thus exceedingly wearisome for those who conducted it."

North China Mission.

STREET-PREACHING. — SABBATH-KEEPING.

MR. BEACH, of Tung-cho, writes under date of August 3: —

"It is a genuine joy, I assure you, to be able to talk and preach by the hour in the chapel, even though I am conscious of blunders innumerable. Contrary to usual custom in the summer season, we have kept up street chapel-preaching continuously and, I am rejoiced to say, with audiences almost as large as in winter and with some signs of God's approval. At no time since I have been here has there been such an interest in the street-preaching as during the last month. Almost daily there are men whose interested inquiries impart joy to our hearts. I had the pleasure two Sabbaths since of receiving two men into the church on probation, and another daily attendant at the chapel is waiting to be so received. The latter has, since his interest in the truth began, been a modern Simeon, so far as his light goes. A few weeks since the old man forgot when the Sabbath day came, for of course for 360 days of the year the turmoil of trade goes on day after day just the same, with nothing to remind one of the Lord's day. In the morning he pursued his usual avocations and at noon set out for the street chapel to hear the 'happy sound.' While there he was asked why he had not been at church in the morning. When the old gray head became conscious that it was the Sabbath and he had not kept the day, he was in an agony which lasted for many days. Alas for China, that all the converts do not entertain a like regard for the day! Over no other one obstacle do so many would-be church members stumble as over Sabbath observance.

"Another case of a young man in official employ has interested me very much recently. About a month since he heard me say something in the outer chapel

which led to a long conversation after the preaching was over. From that time he has devoted his spare time to reading our books and the Gospel of John and to inquiries about the truth. Mr. Sheffield says that during all his experience in China he never saw a mind so quick to apprehend truth and so earnest in its pursuit. He had previously been a member of the *Tsai Li*, a secret sect which many who have higher aspirations enter in the hope of ethical assistance. It was interesting to hear him compare the eight principal truths of his sect with the teachings of Jesus, with the irresistible conclusion that as the heavens are high above the earth, so great was the difference between the tenets of the two systems. He seems to be conscious of sin and earnestly desirous of being moved by the Holy Ghost. The second church service which he attended, which was Sunday-school, caused a shade of gloom to come over him. I asked him about the service, and he said that when we knelt and prayed to God, the leader had not asked for the gift of the Spirit, and to omit so important a request as that had been to him a matter of surprise."

A NATIVE PREACHER.

Dr. Blodget, of Peking, reports a cheering visit to some out-stations:—

"Eight persons received baptism. The Lord's Supper was administered to about twenty-eight men and women, in the house of the young brother who labors in that vicinity. I found evidences that the church there was like a city set on a hill. Some were turning to its light. There needs only, so far as we can see, faithful, prayerful labor in order to a prosperous work and large increase of the church.

"Why not ordain the young brother who labors there? He is a graduate of the Theological School at Tung-cho—a licensed preacher. The only reason is that the people have not yet come to the point of even partial support. Hitherto they have been very poor. Their lands have been overflowed and their harvests injured or destroyed for seventeen years. I do not know when the rivers will be

dyked so as to save these lands. I once visited them in a boat and counted seventy hamlets at one time,—all built on raised land, as is the custom,—standing like so many islets in the midst of the waters which covered their fertile fields. Things have improved somewhat since that time, but the people are still poor and, though they make their contributions on the Sabbath day, have not yet been willing to take up the partial support of the young man who labors wit them."

FROM HANTUNG.

Dr. Porter, of Pang-Chuang, reports that the work upon their chapel has progressed favorably. The church members have paid their subscriptions by day's work. The chapel is described as a very neat and commodious place of worship, one third of it being set apart, according to Chinese notions of propriety, for the women and children. A convenient room is provided for the accommodation of Sunday and other visitors, a place in which those who come to service from a distance can be received and (in the cook-room attached) can provide their own meals. The local interest in the progress of this chapel work has been very great. In reply to some questions in regard to native helpers, Dr. Porter gives the following account of the six men who are employed as preachers:—

"Hong Sheng Ching is our mainstay at Pang-Chuang. Since the New Year he has had the general charge of our purchases for building. He is a sort of business agent for the station, very efficient and reliable. The building of the chapel has been his affair, with constant reference, of course, to Dr. Peck's or my advice. This has prevented any outside work or any preaching by him except alternately upon the Sabbath. He is growing old and worn. The chapel completed will fill his soul with gladness, but I think he will not be ready to repeat the 'Nunc Dimittis.' Wu Ming, next in age, has charge of the church at his home, Chin Chuan Chuang. He is a lovely spiritual elder, very simple-hearted and earnest.

He is ceaseless in efforts and devices to reach men. He attends the fairs regularly and impresses men with his sincerity. His little church is the most homogeneous of any of our little circles. All the women about him are helped to learn to read. We wish the young men had his spirit. Wu Fêng Yi is the nephew of Wu Ming. He is a scholarly man, and has done all the legal writing for us in our troubles this year. He has charge at Shih Chia Tang, as in former years, besides attending fairs. He has a chronic cough and is a feeble man physically. 'You can only make a *sitting* preacher,' said Hion to him, laughingly. 'Others must do the running.'

"Sun Kuei Fing is our facile and eloquent preacher, with wonderful gifts of speech and practical management of men. He has been detailed for Mr. Chapin's work the past year. He is a host in himself in such work. Chia Chu Tu spends part of his time with us and part at his home. At the latter place there are now some ten or fifteen wishing baptism. His wife keeps up the Sunday service when he is away from home. Chia assists us in literary work and study. He is a man of fine mind and of a lovely Christian character and bearing. The last of the six, Su Kuo, has been in charge of the day-school here, though preaching frequently and looking after the work north of the river, in the region of his home. The two young men, Tung-cho graduates, are doing pretty good work. They are overshadowed by the older ones, and so their work does not show for what it is.

"The Chinese habit is not that of restless energy, such as is the Western type. They can never catch up or keep up with any Westerner. And yet their repose may be better suited to the Chinese than our more persistent and unremitting style. They need leadership and guidance, but not too much."

Japan Mission.

THE KIOTO TRAINING SCHOOL.

MR. LEARNED wrote from Kioto, September 18: —

"We have begun our new school year with more students than ever before. The new class numbered ninety-six on the day of opening, and will, no doubt, include a round hundred by the time this letter is out of the country. The whole school must number not far from 250. Several of the students who left us in a freak of temper last winter applied to be readmitted, and we have voted to receive them on condition of their presenting a suitable apology to the president of the school. We have now five theological classes, three in the vernacular, and two in the English-speaking, department, which gives us a great deal of teaching to do. We are very glad to hear that reinforcements are coming to us this fall. There seems to be a real need for a preparatory department in more or less close connection with our school, since our standard of admission is higher than the ordinary public schools prepare students for. This year there were thirty or forty candidates for admission who failed to pass the examination. Accordingly we have organized a preparatory department in an experimental way, with a course of one year, under the general supervision of one of the faculty, and have assigned the old chapel to it as a schoolroom. The students in this department will, however, live in a hired building out of the school premises, and we assume no pecuniary responsibility in connection with it. The teachers in it will be chiefly from our older classes, and thus an opportunity will be made for several young men to support themselves. This experiment may prepare the way for a permanently organized preparatory department."

Micronesian Mission.

PONAPE. — ADDITIONS. — SPANISH OCCUPATION.

LETTERS have been received from Messrs. Doane and Rand, the last date being July 30, at which time the *Morning Star* had not arrived but was daily expected. An account of the observance of the Fourth of July will be found in the Young People's Department for this month.

On the twenty-second of July, Mr. Doane wrote:—

“These are precious times with us. Especially was our last Sabbath a rare day. It was the communion season, and six united with the church. Two of these were from the Girls’ School. Precious are the ways of the Lord, and wonderful too are they. At the head of our group stood, last Sabbath, an American young man. He reached Ponape some four years since, bought a small piece of land, and settled down. He is a young man of excellent habits, free from all the vices that cling to most young men who have roved as he. He tells of a godly mother and remembers her instruction. I suspect her prayers and teaching are to be looked to as, under God, the means of the salvation of this young man. He now comes out boldly for Jesus, and we cannot but think he will yet be a useful man in Ponape.”

A few days later Mr. Doane wrote:—

“These are stirring, startling times for our native people. The Spanish man-of-war entered one of the harbors a few days since. Proclamation was issued; the kings and high chiefs were to assemble on board, and in time they came in, fearing, trembling, but knowing how vain it would be to ignore the message. The call was to sign away their homes, lands, rights, titles, indeed all that is of much value to them. Their hearts were sad as they made their ‘marks,’ for here went the lands and titles of generations of chiefs in the long past. It was a new, strange thing for Ponapeans. To be sure it was only what they did a year since to the Germans, but that almost broke many hearts, and repeating the act now made it none the easier. But it was done. I plainly told them that any resistance would be extremely foolish, and they took my advice. Thus, in the past day or two, Ponape, by its own people, has been passed over to a foreign government—the Span- ish. To myself, personally, all this, though expected to take place at any time during the past month, was a saddening time. And, not knowing how well or ill

the Spaniards would treat us, I advised the people to have their hearts much engaged in prayer. We set apart a day of prayer about the matter. My hope was, not that God would keep out the Spaniard, for his coming in seemed inevitable, but that when he came, he might not come to devastate and destroy.

“I am happy to write that the man-of-war party, thus far, in their interchange with myself and people, have been all we could ask—kind, courteous, and assuring us that our *religious* work was not to be interfered with. The natives may hold their old faith, hold their old titles; the missionary may work on, open school, teach and preach, as of yore. We take heart and praise the Lord. We all feel that the prayers offered have been answered.

“But this, let it be understood, is only the *commander’s* word. What will the royal governor do when he comes? We have the assurance that he is a well-disposed man, educated, intelligent. We shall hope for the best. But he will, no doubt, do as the governor at Yap has done—bring in six Romanist *pádras* as teachers. With this number, or only half of them, in Ponape, must it not work evil?”

THE TRAINING SCHOOL.—THE GOSPEL-BOAT.

Mr. Rand, on July 30, wrote:—

“Our Training School is prospering, twenty-nine pupils living on the hill with us; six of them are young and are supported by their parents or friends. The gospel-boat sent to Micronesia by Mr. Rodney Hyde, of Bath, Maine, was left in my charge in September of last year and has been in constant use. Every Saturday since the first of March it has been used to convey two of the pupils of the Training School to small villages north of us, where we are hoping to build up a church. One of these pupils goes to Tapuk, about four miles from here, the other to Mant, about three miles farther on. There are not any Christians at either of these villages.

“We are sorry to inform you that the

Spanish have taken possession of Ponape. You have probably heard ere this that six Spanish priests, a governor, and fifty soldiers were landed at Yap in May. The Spanish vessel will return to Ponape in about six weeks with priests, a governor, and a larger garrison than they have at Yap. How much of a hindrance they will be to our work we cannot predict. I think a little persecution of us and our Christians would be a thousand times better for us spiritually than the present attitude. Our people have been looking forward to the coming of the Spanish with anxiety, some fearing their teachers might be sent from them, and all fearing that their lands would be taken from them. Now that they are really here and their attitude so extremely kind, of course the natives are greatly surprised and delighted. Truly these are perilous times for the Carolines. Poor Yap and Ponape will probably have to stand the brunt of the battle from the priests, for a time at least.

"The Girls' School is prospering. Miss Fletcher is not strong, but she seems to have just enough strength for each day's duties. She has the same number of girls as when the *Star* left, namely, twenty-three."

West Central African Mission.

BIHE REVISITED.

THE recent feud between the kings of Bailundu and Bihé having increased the doubt as to the possibility of re-establishing the station at Kamondongo, Bihé, for this reason Messrs. Sanders and Fay have visited Jambayamina, king of Bihé, before venturing to take their wives into his dominions. On their return, Mr. Sanders wrote from Bailundu, August 28:

"Kwikwi let us have Bailundus to take us to Bihele only. The other half of the distance we had Bihele men. At Porto's we left some of them, going on with three to the *ombala*. Our request to be allowed to go to Kapoko's or to Sakayala's to prospect for a site was flatly refused. We were told that we could not build across

the Kuitu (Cuito). Going again to Kamondongo we found a fine place at which to build, about a mile away from our old site, so we decided to locate there. We estimate that there will be about three thousand people within a radius of six miles from our village. Allowing two persons to each house, we make the population of the group of villages at Kamondongo six hundred. About 350 of these will be from six to ten minutes distant from our place, thus making it possible for our wives to go among them.

"We found that there was no immediate prospect of any adjustment between the Bailundus and the Biheans. Jambayamina says, 'I shall pay for the tusk, but there is no hurry about it.'

"When leaving Porto's I remembered the matter of the child whose hands were put in boiling water, about whom Mr. Arnot wrote. I stepped into Risquete's and asked to see him. He is a slave lad about ten years old. His hands are healed so that scarcely a trace of the scorching remains. He is not yet very strong in the hands, but, being so young, they will recover strength. To get him we would, I have no doubt, have to buy him, which would be poor policy.

"On our return to Bihele we stopped two days, because we could not get the carriers to move on sooner. We also appointed a man to gather carriers for us and come to Chilume for our loads. To-day we have finished packing and are awaiting his arrival. He is the same one who gathered our first caravan when Bagster, Miller, and I were at the coast. The *osoma* of Bihele, too, happens to be the young fellow who 'ate up' three of our bales at that same time, on our first trip inland."

AT HOME IN BAILUNDU.

Mr. Currie reports the arrival at Bailundu of the party of reinforcements, of which he was one. On the journey inland they encountered the usual difficulties and some that were unusual. Several of the carriers were sick while on the way and one died. Mr. Currie writes:—

"One evening, in company with our

sekulu, while in search of a pig for the men, I visited a village in the country previously unvisited by any of our missionaries. The natives seen by us were sad-looking specimens of humanity, but perhaps that was because they were mostly old and infirm persons, who could not go to the fields. Let any one in America who uses that old excuse for not helping the cause of foreign missions — ‘We have need enough at home’ — just visit one of these African villages, and then, if he does not feel that, however great the need at home may be, that in this country is far greater; if he is not moved to sympathize with this poor, suffering, benighted people and to help give them the gospel; then it seems to me that his heart must be hard indeed, and it would not be out of place for him to pray the Lord for a new one.

“Our little village here is rather a quaint-looking place. The house previously occupied by Mr. Walter is to be our abode. We have changed the interior arrangement considerably with the assistance of Mrs. Sanders and Mr. Stover, and have so fixed it that one of the heathen remarked the other day that it is older and prettier than it ever was before. We think it is a very pleasant spot and find in it a very happy home, though in Central Africa. I have been very busy at carpenter-work and getting our garden in order for the approaching wet season. Our health is at present all that could be expected. We are greatly indebted to Mrs. Sanders and all the members of the mission for the kindness they have shown us.”

THE PRESS. — THE ECLIPSE OF THE SUN.

Mr. and Mrs. Walter are doing excellent service at Benguela, not only in helping forward those who go to the interior and in forwarding them needed supplies, but also in preparations for the work of printing. Writing September 9, Mr. Walter says:—

“Last month I have been very busy fitting cases in type-stand, distributing type and labeling cases, besides moving everything about in our sitting-room and

office and in moving the press and type with all its belongings into it, being the only room in the house, besides our bedroom, suitable for a pressroom. Hence our sitting-room is turned into a workshop. I have just begun the printing of our first Umbundu primer, which I shall try to get through with as soon as possible, for it is much needed.

“The eclipse on the twenty-ninth ultimo was a beautiful sight. Of all the many scientists and astronomers who had been expected to come here for observation, none came. Perhaps it was because the eclipse was visible only in Africa, and in Benguela at that. No better opportunity could have been expected for observation. The day was cloudless until nine minutes after totality, when light clouds partly obscured the eclipse.”

Mission to Austria.

A GLAD DAY.

MR. CLARK writes from Prague, September 29:—

“Yesterday was a royal red-letter day in Stupitz. Our Ford Chapel was dedicated with very impressive services. Some have criticized us for building larger than our present necessities demand, but yesterday the chapel and the room opening out of it were crowded to overflowing. More than three hundred were present, of whom the large majority were Roman Catholics. A large number were obliged to stand, but seemed unwearied and were very attentive in a service lasting nearly three hours. Of course, many came from curiosity and will not come again, but others will return to hear the plain preaching of the gospel. The organ from the Missionary Club of the Central Church, Boston, gave special satisfaction.

“The day to me was one of special joy and thanksgiving. Looking at our substantial house, built for present use and for centuries to come; looking at the large, attentive audience, many of whom had never before heard the gospel, and then thinking of the days of persecution in

1878 and 1879, when the meetings were broken up every Sunday by policemen, I could not refrain from tears of joy.

"Our meetings in one of our prayer-halls, by using it as a dwelling, having Brother Adlof sleep, eat, and study there, are not disturbed. We are by no means content with a liberty to use small halls for worship by first converting them into a dwelling. We are pushing hard for better things. Our deputation of three to visit the prime minister and others is not sleeping."

European Turkey Mission.

CHEER AMID UNCERTAINTIES.

MR. SLEEPER, of Samokov, under date of September 27, writes hopefully:—

"Our work does not seem to suffer on account of political changes. We do not care to prognosticate the future in case the Russians come. Sufficient unto the day is the evil thereof. So far, we are allowed to go on and do all we have strength for. We endeavor to cultivate a simple faith in God's providence and to believe that he will never abdicate his throne on account of Russia, or any and all earthly powers combined. We do not fear the great Northern Empire. If she comes to stay, she will find a lively evangelical work going on in her dominions. The mission to Russia will be a *fait accompli*. What she will do in the circumstances we do not pretend to fore-know. God knows. Meanwhile we press on."

Eastern Turkey Mission.

FAVOR OF OFFICIALS.

MR. W. N. CHAMBERS sends the following account of the examination of the schools at Erzroom by government officials:—

"The closing exercises of our schools this year were entirely different from former years. The suggestion was made

by a friendly Turkish official that the governor should be specially invited. Though we have invited him on several occasions before, yet he has never attended. This year, in company with the chief man of the community, I called on the *vali* and specially invited him to be present and preside at the closing exercises, also to name those whom he would like invited to accompany him. After some conversation he consented, appointing the day and hour to suit his pleasure. He named a number of both civil and military officials to be invited. So on Saturday at 2 P.M. our district of the city was quite astir at the prospect of a visit from the *vali* and the commander of the forces. At the appointed time the guests arrived. The exercises occupied about two hours and were well sustained by the scholars, who showed the good drill and discipline to which they had been subjected for the year by Mr. Seklemian, the young man secured from Aintab last year. After the exercises the guests repaired to our parlor, where Mrs. Chambers received them, and ice-cream was served to about thirty-five Turkish officials, the Armenians, and others present, making the number about seventy. The whole affair passed off very successfully; all present were well pleased, and the governor took pains to express his pleasure and satisfaction at the whole affair.

"The affair has given the school a good deal of publicity and added much to its reputation. It has also secured for the school a more formal and public recognition on the part of the authorities than it has ever enjoyed before, not only because of the *vali*'s visit, but because the invitation from the principal of the Protestant school was, by the order of the *vali*, embodied in the minutes of the government, and the invitation preserved among its official records. This fact may be of service, especially as we have neither permit nor *firman* for either school or chapel."

Notes from the Wide Field.

AFRICA.

THE SCOTCH FREE CHURCH MISSION. — Another Central African language has been reduced to writing by Dr. Lawes, who has issued an English-Tschigoonda Vocabulary. In connection with Mrs. Lawes this new language has been reduced to writing while Dr. Lawes was passing the Chinyanja New Testament through the press.

The Free Church Mission at Bandawe has been greatly afflicted in the death of a native evangelist, Mr. Koyi. He was educated at Lovedale, under Dr. Stewart, and when, in 1876, volunteers were called for to go to Nyasa, William Koyi rose to his feet, saying that he had no education, but he would go as a hewer of wood and drawer of water. He has very humbly declared since that he had only *half a talent*, but was anxious to use this for Christ. He proved an invaluable helper, the type, we trust, of a great many Africans who will labor for their countrymen in the interior.

ANOTHER MISSION STEAMER. — The African Lakes Company which, it will be remembered, is a philanthropic and commercial organization working in connection with the Free Church Mission in Eastern Central Africa, has constructed and sent out a new steamer to ply on the Lower Zambezi River. She will be of great service to all the missions in the interior that are to be reached from the east coast, and will be able not only to carry all necessary supplies but will pass over the unhealthy sections of the Zambezi with speed, so saving much time and also much peril to health. She is built on a new pattern, to run in shoal water, and is called the *James Stevenson*, after the well-known gentleman who has done so much for missions and commerce in Eastern Africa. The same African Lakes Company are purposing to place a new steamer on Lake Nyasa, as the *Ilala* is now too small to do the work needed on that interior lake.

THE PORTUGUESE ON THE EAST COAST. — *L'Afrique* for October contains an article relating to a treaty which has been formed between Portugal and the son and successor of Umzila, who is called Gungunhana. The name our missionaries have given this king is Umganu. *L'Afrique* reports that this treaty was made between Portugal and Gungunhana on October 12, 1885, but the terms of it have only recently been made known. By this treaty the African king seems to have committed himself entirely to the control of the Portuguese. He agrees for himself and his successors to obey all the laws and orders which are transmitted him from the Portuguese governor of the province of Mozambique, and to allow no other nation to obtain any sovereignty within his realm. A Portuguese Resident is to be appointed in the principal localities, specially in the districts of Lorenzo Marquez, Inhambane, and Sofala, in order to exercise influence upon the local authorities. It is specially agreed that Gungunhana shall protect the schools and missions which the Portuguese government shall establish, and that he shall furnish men and material for the construction of needed edifices. Very little is said about the slave-trade in this treaty, but it is intimated that one object had in view is the suppression of the attacks upon the tribes, especially the Bachope, on the west of Inhambane, which have been for a long time the object of assaults by the Zulus of Umzila's kingdom. This treaty bodes no good to Protestant missions on the east coast of Africa. Though the kings of the earth set themselves against the Lord, we trust that it will appear to all that their counsels will not avail against the evangelical work already begun, or its further prosecution in time to come.

THE PORTUGUESE IN MUATA-YANVO'S. — Not only are the Portuguese making vigorous efforts to control the African kings on the east coast, but it is reported also that Major Carvalho has led a Portuguese expedition to the capital of Muata-Yanvo, and

has arranged a treaty with the ruling monarch, by which he is placed under the protectorate of the King of Portugal, and a Portuguese Resident will live at the king's capital.

THE MATABELE. — *L'Afrique* reports that an emigration of Boers from the Transvaal has taken place into the region directly south of the Zambezi. Seventy wagons of Boers, with their families, have passed the Zoutspansberg to the north of the Transvaal.

CENTRAL AFRICA. — Travel in the interior of Africa is becoming much more rapid by reason of the opening of new roads and the provision of new means of transport. It will be remembered that the long and difficult journey which Stanley had from Lake Tanganyika to Nyangwe on the Upper Congo occupied forty-two days; now it is reported that an Arab had arrived at Nyangwe from the mission station Kibanga on Lake Tanganyika in six days.

PROPOSED RAILWAYS. — Mr. Chatelain, of Bishop Taylor's mission, wrote from Loanda to *L'Afrique* in August last, saying that the men and material had arrived for the construction of a railway to Ambaca, a point in the interior about 175 miles from St. Paul de Loanda. He also reports that the people of Mossamedes, who are regarded as the most enterprising on the coast, have petitioned for a railroad which shall start from their coast and reach out to the high plateau of Bihé. The government of the province of Mossamedes has directed that an officer proceed to the survey of the region over which the proposed railroad must pass. We cannot help regarding this report with some degree of incredulity, and yet stranger things have happened within the last few years. But we do not doubt that by some method a highway will be opened for the progress of the gospel into the interior of Africa.

CONGO FREE STATE. — The *Proceedings of the Royal Geographical Society* for October contains an exceedingly interesting and valuable paper by Colonel Sir Francis de Winton, who succeeded Mr. H. M. Stanley as agent of the kings of the Belgians in the Congo Free State. This officer affirms that the central region embraced in the Congo Free State is a vast rectangular tableland, being 475,000 square miles in area, having a gradual slope from the southeast to the northwest. He affirms that within this region there is hardly one hundred miles of area which is not approachable by a waterway. This fact has great bearing upon the probable opening of the country. The King of the Belgians has given orders for the building of steamers on the Upper Congo out of native woods, and the preparations are so far advanced that by next summer it is hoped to have a steamer of one hundred tons, drawing eighteen inches of water, with a speed of ten knots per hour, in a fair way toward completion. The most valuable article of commerce in the interior at present is ivory. It is said that 386 tusks, averaging fifty pounds weight each, were offered for sale in a single day at Stanley Pool. Colonel De Winton affirms that any plan by which this ivory can be brought to the coast without the intervention of slaves will be a sure overthrow of the slave-trade, for the ivory alone would not pay the expenses of the traffic, the present plan being to sell the slaves as well as the ivory they carry. If steamers and a railway can bear these products to the coast, the cruel system of the slave-trade will receive a deadly blow. In connection with Colonel De Winton's address, Mr. Stanley remarked that the entire Congo State, though vast in its area and inexhaustible in its resources, was not worth a two-shilling piece unless a railway could be built connecting the Upper Congo with the sea. He affirms that there is the utmost readiness in England to contribute the full number of shares for the construction of this railway, but that King Leopold of Belgium, had not, as yet, given his consent to the commencement of the work. Until this consent has been obtained the road cannot be built. Why permission is withheld does not yet appear.

REVIVAL ON THE CONGO. — American Baptist missionaries at Banza Manteke, a town 140 miles from the mouth of the Congo, and forty miles above the lowest fall, report a remarkable revival as in progress at that station. Mr. Richards describes the awakening as like Pentecost, large numbers coming together, throwing away their idols and manifesting deep conviction for sin. There has been much opposition, but even the bitterest enemies have been brought in as converts. The missionary claims that there are now over seven hundred converts, and he speaks of the region as no longer a heathen country. A Swedish gentleman who is stopping at the place says that Banza Manteke will be known as the first Christian parish on the Congo. No longer are there the sorrowful sights witnessed there — the throat-cutting, the diabolical dances, the poison-giving, etc., which have heretofore been so characteristic of the place.

MADAGASCAR.

TROUBLE has arisen between the French and the Madagascar government in reference to the treaty which was recently ratified. It seems that an appendix explanatory of certain clauses of this treaty was agreed upon and signed by the French plenipotentiaries and the prime minister of the Malagasy queen. The French government, however, wished to repudiate this appendix, but the Malagasy stoutly refused to do so, and proposed to abrogate the treaty rather than consent to the interpretation which the French put upon it. The position of the French at Antananarivo, the capital, is anything but comfortable. The treaty called for a French Resident in that city, who should supervise the foreign relations of Madagascar. The Resident is now there with his staff and an escort of fifty soldiers, but there is nothing whatever for him to do. The Malagasy propose to attempt nothing new in the way of foreign negotiations, and the Resident is naturally dissatisfied with his position. It is reported that mission work is prosecuted with vigor and that there is no fear of interruption. Rev. George Cousins, writing to *The Nonconformist*, says that this Resident is acting in a conciliatory spirit and is giving no favors to the Jesuits. All this seems very hopeful for the progress of the Christian faith throughout Madagascar.

INDIA.

CHILD-MARRIAGE. — The fearful curse which rests upon the women of India as the result of the practice of child-marriage is well known throughout the world, but the Hindus are slow in renouncing their customs. A petition having been presented to the Indian government, asking it to interfere for the prevention of early marriages and enforced widowhood, a mass meeting was called in Bombay for the purpose of protesting against any interference on the part of the government in this matter. The meeting was held in September last, and resolutions were adopted, demanding that the government leave the people to the practice of their old customs. No special attempt was made to defend the atrocious custom of child-marriage, the only endeavor being to prevent the government from interfering in the matter. The meeting is said to have been most boisterous in character. It reveals the real state of Hinduism as clearly as anything can do.

CHINA.

THE ANTI-FOREIGN RIOT IN SCZ-CHUEN, WESTERN CHINA. — *China's Millions* for October contains letters written from Chungking, province of Scz-chuen, by missionaries of the China Inland Society, giving an account of the riot which took place at that city in July last, on account of which all missionaries have left the province. Chungking is on the Yang-tsze River, 725 miles above Hankow, the latter city being 582 miles from Shanghai. It is impossible to tell the precise cause of these riots.

These letters make no mention of any excitement caused by the anti-Chinese riots in the United States. It was begun by students who were at Chungking passing their examinations. They came in numbers to the missionary houses, and altogether fourteen foreign homes were more or less demolished. After a very anxious experience, in which there was apparently great peril of life, the company reached the *yamen*, or magistrate's palace, where were quartered for a time nine American missionaries, eight of the China Inland Society, one agent of the British and Foreign Bible Society, and two of the American Bible Society. After a time these brothers and sisters were able to leave their retreat secretly, and took boats down the river, reaching the English consulate at Ichang on the twentieth of July, after a sail of four days and a half. The most probable cause of the *émeute* was the jealousy and suspicion of the people, aroused by the elevation of some buildings of the Roman Catholics above one of their temples. This was supposed to interfere with the "good luck" of their place of worship, and this sudden outbreak was the result. It does not appear that any attempt has been made on the part of the missionaries to return to the province.

JAPAN.

FOREIGNERS IN JAPAN. — *The London Times* reports that last year there were 210 European and American firms settled in Japan. Of these 91 were English, 46 American, 33 German, and 18 French. The number of Chinese in Japan is 3,876. There has been a large increase of the Chinese with the falling off of European and American settlers. The diminution of the European element is explained by the reduction of the number of foreign assistants in the service of the Japanese government, as well as by depression in business. The Chinese, however, have entered upon various branches of trade which were formerly monopolized by Europeans and Americans.

CHOLERA IN JAPAN. — Rev. Mr. Loomis, agent of the American Bible Society in Japan, reports that not less than forty thousand deaths from cholera have occurred in Japan during the past summer. In the week ending September 2, the deaths reported were 4,279. It is singular that among this large number of deaths only six were of foreigners. Three of these six were persons of known intemperate habits. It is pleasant to record that a number of Japanese Christians, during the presence of the epidemic, entered the cholera hospitals as volunteer nurses. Among the deaths from cholera was that of an aged colporter who had just arranged to go to the Loochoo Islands to distribute Bibles.

Miscellany.

BIBLIOGRAPHICAL.

Our India Mission: A Thirty Years' History of the India Mission of the United Presbyterian Church of North America. By the Rev. Andrew Gordon, D.D. Pp. 516. Philadelphia, 914 Filbert Street.

This work, with thirty-six chapters and forty engraved illustrations, contains a very complete narrative of the rise and progress of the mission named on its title-page. We know of no single volume devoted to a single mission in India which portrays the history in a way so lifelike or more satisfactory for the denomination

immediately interested. For outsiders there is some redundancy of detail, especially in biographical notices and certain merely incidental matters. The author has the advantage of being himself the pioneer of this enterprise, which in 1855 took him to the Punjab, fifteen hundred miles northwest from Calcutta. He has pictured obstacles and early discouragements, as well as various individual scenes and incidents, in a truly graphic manner. Portions of the work have a vivid interest not to be surpassed by romance. Two

chapters are devoted to the Sepoy Mutiny of 1857. And yet there seems to be no exaggeration. Indeed, the stamp of honesty is on the whole book. Mistakes of missionaries and apostasies of converts are given with evident fidelity. The discontinuance of orphanages, the failure of Christian village experiments and other devices for affording temporal aid to converts, are detailed with instructive frankness. The wisdom of itinerant evangelistic labor and of inculcating self-support receives here fresh illustration. The chief success of the mission has been among the lowest classes, and not in the great centres of population. In wars with the Sikhs of that region British armies never met with a more bold, determined, and vigorous opposition than evangelization has encountered. The courage, faith, fidelity, and success of some native helpers are noteworthy. Genuine Christian heroism and a martyr-spirit worthy of primitive times have been exhibited by converts from Hinduism and Mohammedanism.

In 1885 there were six ordained missionaries in this field, eight churches, a Christian population of over three thousand, of whom over two thousand are communicants.

The Crisis of Missions; or, The Voice out of the Cloud. By Rev. Arthur T. Pierson, D.D. New York: Robert Carter & Brothers.

We have been deeply interested in this volume which comes from the pen of one who has written much upon missions. We wish it might be in the hands of every Christian. Its short, clear, crisp chapters will not weary any one, even the youngest, and will give a vivid impression concerning the lines of Providence which just at present point to renewed and vigorous efforts in behalf of the evangelization of the world. The volume sets forth in outline the steps by which the world has been opened for the propagation of the gospel, the removal of the obstacles which have prevented entrance into the several nations, and the decay of the various systems which have so long dominated the heathen world. Though thus comprehensive, there are many details given as to the triumphs

already won. The facts are painted in glowing colors, and the shadows which really belong to the full picture are not seen. Still, the facts are all wonderfully significant, and the author evidently feels that Christians are not to look at the difficulties in the way so much as at the encouragements which God gives for labor. The argument of the book is that the greatness of the successes already attained and the fulness of the present opportunity call for instant advance on the part of the Church of Christ in all its branches. We wish that the fact that there are crises in heathen lands as well as in our own land were well understood by the Christians of to-day. This book certainly will aid to an apprehension of the truth. One special object had in view by the writer is the furtherance of a plan for the calling of a missionary conference that shall, as far as possible, be ecumenical, representing all the great missionary organizations of the world, for the purpose of dividing among them the unevangelized regions, so that speedily every section of the globe shall receive the gospel. We are not so confident that the proposed conference would secure the desired result. The various missionary boards already at work are spread over larger fields than they can well cultivate. The present need seems to be to care efficiently for regions already entered rather than the assumption of wider work. Yet missionary conferences, like the one held in London in 1878, are always useful. Another should be held before many years, and it certainly would not be improper for such a conference to consider the question whether a better division of the field may not be made. We heartily commend the book, especially to those who know but little of the work accomplished by modern missions.

A Missionary Band: A Record and an Appeal. By B. Broomhall, Secretary of the China Inland Mission. London: Morgan & Scott, 12 Paternoster Buildings, E. C. 1886.

This is a remarkable record and a thrilling appeal. It is the story of the seven young Englishmen who sailed February 5,

1885, as missionaries to China, two of them having been officers in the army, and five being graduates of Cambridge University. Of these five, one was the "stroke" of the Cambridge Eight, and another was, perhaps, the most famous cricketer of the day. The book gives an account of the great religious awakening in Edinburgh University and at other places, resulting from the example and addresses of these athletes and their friends. Then follows the story of their voyage, with its great effects on their fellow-travelers, and of the first experiences in China, where their overflowing joy and hope kindled the hearts of older missionaries. Their letters from March to November, 1885, are given, and are delightful reading. The remainder of the book is filled with missionary statements and appeals from a great variety of persons, many of them dignitaries of the English Church. They are as varied, fervent, and rousing as heart could wish. Such a book should be read everywhere, and especially by young men, for the Christian life of individuals as well as for the growth of the kingdom of God on earth.

BOOKS RECEIVED.

- Bible Children.* By Rev. Mortimer Blake, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 240. Price, \$1.25.
- The Miraculous Element in the Gospels. A Course of Lectures on the Ely Foundation, delivered in Union Theological Seminary.* By Alexander Balmain Bruce, D.D. New York: A. C. Armstrong & Son, 714 Broadway. Price, \$2.50.
- Kathie's Experience.* By Emily Huntington Miller. Boston and Chicago: Congregational Sunday-School and Publishing Society.
- The Book: When, and by Whom, the Bible was Written.* By Rev. S. Leroy Blake, D.D. With an Introduction by Professor M. B. Riddle. Boston: Congregational Sunday-School and Publishing Society.
- Dear Gates, One of the Gates Children.* By Josephine R. Baker. Boston and Chicago: Congregational Sunday-School and Publishing Society.
- Christmas at Surf Point.* By Willis Boyd Allen. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 169. \$1.00.
- Millennial Dawn: The Plan of the Ages.* Pittsburgh: Zion's Watch Tower. Pp. 350.
- Golden Gleanings.* A select miscellany. Compiled by David Heston. Published by Jacob Smedley, 304 Arch Street, Philadelphia.
- Enderby Bible Class.* By Miss M. E. Winslow. Boston and Chicago: Congregational Sunday-School and Publishing Society. \$1.25.
- Miss Charity's House.* By Howe Benning. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 353. \$1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the increase of the spirit of benevolence: that the professed disciples of Christ may clearly apprehend the nature of their stewardship, and that they may learn how to give as God has given to them.

DEPARTURES.

October 21. From Boston, Rev. Lyndon S. Crawford and wife, for the Western Turkey Mission, at Broosa.

ARRIVALS IN THE UNITED STATES.

September 10. At New York, Dr. F. L. Kingsbury and wife, of the European Turkey Mission.
 October 23. At New York, Rev. J. T. Noyes and wife, of the Madura Mission.
 The arrival at San Francisco, August 8, of Miss L. S. Cathcart, of the Micronesian Mission, failed to be chronicled at the time.

THE "MORNING STAR."

The *Morning Star*, which sailed from Honolulu, July 24, for Micronesia, with Rev. E. M. Pease, M.D., and wife, Miss A. A. Palmer, Miss E. T. Crosby, Miss L. E. Hemingway, and Miss Sarah L. Smith, has been heard from amid the Gilbert Islands, August 19. All well on board.

MARRIAGE.

September 16. At Sholapur, India, Rev. Henry Fairbank to Miss Ruby E. Harding, daughter of Rev. Charles Harding, all of the Maratha Mission.

DEATHS.

October 7. At Eagle Grove, Iowa, Rev. Spencer R. Wells, a faithful missionary connected with the Maratha Mission of the American Board from 1869 to 1881.

August 4. At Erzurum, Eastern Turkey, Nesbitt V., son of Rev. Robert and Mrs. E. L. Chambers.

August 3. At Sert, Eastern Turkey, Maggie, infant daughter of Rev. J. A. and Mrs. E. D. Ainslee.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Bihé revisited. (Page 508.)
 2. Chapel dedication at Prague, Austria. (Page 509.)
 3. The Kioto Training School. (Page 506.)
 4. Two converts in China. (Page 504.)
 5. Six native preachers in China. (Page 505.)
 6. The Spanish occupation of the Caroline Islands of Micronesia. (Page 507.)
 7. Fourth of July on Ponape. (Page 521.)
 8. Revival at Madura. (Page 501.)
 9. The villages about Periakulum. (Page 503.)
 10. Items from Africa. (Pages 511, 512.)
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Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Amherst, Lydia E. Peabody, 10 00
 Previously acknowledged, 8,412 08
 8,422 08

Donations Received in October.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. W. H.	
Gray, Cong. ch., Mrs. Nancy R.		Spalter, Tr.	
Moody, a thank-offering.	5 00	East Jaffrey, Cong. ch. and so.	8 65
Portland, State-st. Cong. ch., 200:		Keene, 1st Cong. ch.	9 00
Williston ch., 23,	223 00	Marlboro', Cong. ch. and so.	10 65—28 30
Woodfords, Cong. ch. and so.	25 00—253 00	Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Hancock county.		Bennington, Cong. ch. and so.	10 00
Bar Harbor, Cong. ch. and so.	13 00	Hollis, Cong. ch. and so.	20 00
Bucksport, Elm-st. ch. and so.	80 24—93 24	Merrimack, 1st Cong. ch.	11 75
Lincoln and Sagadahoc counties.		Peterboro', Union Evang. ch., 33:	
Rockland, Cong. ch. and so.	26 40	Mrs. M. A. and Miss M. D. Whitney, 2,	35 00—76 75
Somerset county.		Rockingham county.	
Skowhegan, Cong. ch. and so.	18 25	North Hampton, A friend,	10 00
Union Conf. of Churches.		Strafford county.	
Fryeburg, Cong. ch. and so.	7 25	Dover, 1st Cong. ch.	70 50
Washington county.		Sullivan county Aux. Society.	
Machias, Centre-st. Cong. ch.	8 54	Claremont, Cong. ch. and so.	30 00
Danville, A friend,	1 75		
—, A friend,	50 00		
	458 43		215 61

Legacies.—Antrim, Mary Clark, by
George H. Clark, Ex'r,

1,000 00

1,215 61

VERMONT.

Bennington county.

Bennington, 2d Cong. ch.

20 47

Caledonia co. Conf. of Ch's. T. M.

Howard, Tr.

Barnet, Cong. ch. and so.

80 65

Orange county.

Newbury, Cong. ch. and so.

7 20

Post Mills, Cong. ch. and so.

2 50

West Fairlee, Cong. ch. and so.

1 50—11 20

Rutland county.

Brandon, Cong. ch. and so.

13 75

Windham county Aux. Soc. H. H.

Thompson, Tr.

Brattleboro, Cen. ch., m. c.

30 50

Windsor county.

Ludlow, Cong. ch. and so.

8 10

MASSACHUSETTS.

164 67

Barnstable county.

Harwichport, Rebecca N. Snow,

2 00

Berkshire county.

Curtisville, Cong. ch. and so.

36 00

Monterey, Cong. ch. and so.

8 00

North Adams, 1st Cong. ch.

36 46

Sheffield, Cong. ch. and so.

6 50—86 96

Bristol county.

Attleboro' Falls, Cen. ch.

15 00

Berkley, A few friends,

425 00

East Taunton, Cong. ch., m. c.

2 25

Norton, Cong. ch. and so.

59 26

West Taunton, Cong. ch. and so.

26 15—527 66

Brookfield Ass'n. William Hyde, Tr.

Charlton, Cong. ch. and so.

34 25

Globe Village, Evang. Free ch.

46 00

Ware, East Cong. ch. (of wh. from

J. A. Cummings, to const. ANNA

A. FENN, H. M., 100; and from

Wm. Hyde, to const. CLARENCE R.

GALE and ALFRED T. PERRY, H.

M., 200, 930.85; 1st Cong. ch.,

41.05,

971 90—1,052 15

Essex county.

Ballard Vale, Cong. ch. and so.

9 00

Lawrence, Lawrence-st. Cong. ch.

100 00—109 00

Essex county, North.

Amesbury, Un. Evang. ch.

5 00

Newburyport, North Cong. ch.

19 23

West Newbury, 1st Cong. ch.

8 00—32 23

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Beverly, Dane-st. ch., m. c.

10 57

Franklin co. Aux. Society. Albert M.

Gleason, Tr.

Greenfield, 1st Cong. ch.

15 00

New Salem, Cong. ch. and so.

8 00—23 00

Hampden co. Aux. Society. Charles

Marsh, Tr.

Agawam, Cong. ch. and so.

48 25

Chicopee, 3d Cong. ch.

3 75

East Longmeadow, Cong. ch. and so.

5 00

Palmer, 1st Cong. ch.

10 19

Southwick, Cong. ch. and so.

3 65

Springfield, 1st Cong. ch., 94.55;

South Cong. ch., 80.77; Hope

Cong. ch., 71.73,

247 05

West Springfield, 1st Cong. ch.

25 00—342 89

Hampshire co. Aux. Society.

Chesterfield, Rev. Elihu Loomis,

5 00

Easthampton, A friend,

25 00

Enfield, Edward Smith,

1,000 00

North Hadley, Cong. ch. and so.

5 58

Plainfield, Cong. ch. and so.

18 00

South Hadley, Mt. Holyoke Sem'y,

for Hadjin ch., 37; Cong. Sab.

sch., for a bell in E. C. Africa, 8.25,

45 25—1,098 83

Middlesex county.

Lexington, Hancock ch.

24 00

Newton, 1st Cong. ch., 114.37;

"A., 50,

164 37

Newton Centre, Arthur S. Cooley,

20 20

Newtonville, Cong. ch. and so.

126 29

Reading, Cong. ch. and so.

10 00

Somerville, Wm. Conant,

1 00

Watertown, Philis ch. and so.

116 00

West Medford, Cong. ch. and so.

11 55

Winchester, 1st Cong. ch., to const.

CHARLES E. SWETT, H. M.

183 35—636 76

Middlesex Union.

Ashby, Orth. Cong. ch.

5 25

Fitchburg, Calv. Cong. ch., to const.

GRACE E. BROWN, H. M., 100.25;

Rollstone ch., 41.04,

141 29

Harvard, Cong. ch. and so.

13 75

Leominster, Orth. Cong. ch.

69 75

North Leominster, Cong. ch. and so.

8 31—238 35

Norfolk county.

Brookline, Harvard Cong. ch.

165 89

Hyde Park, 1st Cong. ch., 57.57;

Emily A. Underwood, 5,

62 57

Needham, Cong. ch. and so.

6 00

Wellesley, Cong. ch. and so.

111 00

West Medway, 2d Cong. ch.

75—346 21

Old Colony Auxiliary.

New Bedford, Trin. ch.

135 95

Plymouth county.

Abington, 1st Cong. ch.

27 85

Campello, Sarah Packard,

10 00

Middleboro', 1st Cong. ch.

31 75

North Carver, Cong. ch. and so.

7 50—77 10

Suffolk county.

Boston, Berkeley-st. ch., 184.47; So.

Ev. ch. (West Roxbury), 117.65;

2d ch. (Dorchester), 40.42; Park-st.

ch., 25.50; Highland ch., 8.18,

376 17

Chelsea, Central ch.

43 73—419 90

Worcester county, North.

Ashburnham, Rev. J. D. Crosby,

5 00

Gardner, 1st Cong. ch.

23 00

Hubbardston, Cong. ch. and so.

51 51—81 51

Worcester co. Central Ass'n. E. H.

Sanford, Tr.

Oxford, Cong. ch. and so.

15 31

West Boylston, Charles T. White,

4 00

Worcester, Central Cong. ch., 167.35;

Plymouth ch., 121; Salem-st. ch.,

45; Piedmont Cong. ch., 40; Old

South ch., 2,

375 35—394 66

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.

—, Collection at Conference,

15 02

5,630 75

Legacies.—Wareham, E. N. Thomp-

son, by Mrs. A. P. Thompson,

Ex'r,

1,000 00

Winchendon, Mrs. Sally W. Hyde,

by G. H. Wood, Ex'r, bal.

2,205 29—3,205 29

8,836 04

RHODE ISLAND.

Providence, J. L. Smith,

1 00

CONNECTICUT.

Fairfield county.

Bethel, A friend,

25 00

Bridgeport, 1st Cong. ch.

216 97

Huntington, Cong. ch. and so.

36 00

New Canaan, Cong. ch. and so.

102 44—380 41

Hartford county. E. W. Parsons, Tr.

Granby, 1st Cong. ch.

16 28

Hartford, A friend,

40 00

West Hartford, 1st Ch. of Christ,

Mary Talcott,

10 00

West Suffield, Cong. ch. and so.

14 39—80 67

Litchfield co. G. M. Woodruff, Tr.

Litchfield, Northeast Conference,

with other dona., to const. Rev.

W. T. HUTCHINS, H. M.

40 40

Norfolk, Cong. ch. and so.

300 00

Northfield, Cong. ch. and so, with

other dona., to const. H. C. Peck,

H. M.

42 46

West Torrington, Cong. ch. and so.

9 60—392 46

Middlesex co. E. C. Hungerford, Tr.

Old Saybrook, Cong. ch. and so.

28 43

New Haven co. F. T. Jarman, Ag't.

Birmingham, J. Tomlinson,

15 00

New Haven, United ch., m. c.

10 60

Whitneyville, Cong. ch. and so.

47 47—72 85

New London co. L. A. Hyde and

H. C. Learned, Trs.

Groton, Cong. ch. and so.

84 00

Lebanon, 1st Cong. ch., to const.	
Rev. H. M. Kellogg, H. M.	53 04
New London, 1st Ch. of Christ,	13 51
Norwich, Broadway Cong. ch.,	
344.52; 1st Cong. ch., to const.	
ANTHONY PECK, H. M., 200,	544 52—695 07
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch.	22 61
Windham county.	
Killingly, Williamsville Cong. ch.	6 67
—, A friend,	15 00
	1,694 17

Legacies. — Green's Farms, Mrs.	
Franklin Sherwood, by L. P.	
Wakeman,	100 00
North Branford, James F. Linsley,	
by Henry L. Allen, Adm'r,	18 35
Plainville, Laura B. Clapp, by E. G.	
Woodhouse,	510 96—629 31
	2,323 48

NEW YORK.

Fairport, Cong. ch. and so.	25 00
Gaines, Cong. ch. and so.	10 00
Ithaca, 1st Cong. ch.	54 20
Maine Village, Cong. ch. and so.	15 40
New York, Olivet ch., 25; W. P.	
Furniss, for Madura, 50,	75 00
Norwich, Cong. ch. and so.	33 14
Paris, Cong. ch. and so.	27 00
Penn Yan, Chas. C. Sheppard,	1,000 00
Rensselaer Falls, Cong. ch. and so.	5 00
West Bloomfield, Thank-offering,	10 00
West Brook, Plymouth Cong. ch.	3 32—1,258 06

PENNSYLVANIA.

Ridgway, 1st Cong. ch.	16 02
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TEXAS.

San Antonio, Charles T. Williams,	10 00
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OHIO.

Cleveland, Euclid-ave. Cong. ch.	50 00
Findlay, Cong. ch.	5 00
Kent, Cong. ch.	1 00
Lorain, 1st Cong. ch.	45 51
Oberlin, 1st Cong. ch.	79 75
Ravenna, Cong. ch.	17 10
Saybrook, Cong. ch.	11 06
Wadsworth, Mrs. Julia A. Blakeslee,	1 00—210 42

ILLINOIS.

Alton, Ch. of the Redeemer,	16 00
Ashkum, Cong. ch.	1 50
Central Park, Ger. Pilgrim Cong. ch.	4 35
Chicago, Plymouth Cong. ch. (of wh.	
from Rev. H. M. Scudder, 50),	
185.83; New Eng. Cong. ch., 37.11;	
Union-park Cong. ch., m. c., 7.65;	
Warren-ave. Cong. ch., 7.47; A.	
Whitcomb, 5,	243 06
Elmwood, Cong. ch.	20 00
Galesburg, Mrs. N. D. Cooley,	7 00
Oakwood, Cong. ch.	4 15
Payson, Cong. ch.	20 00
Roseville, Mr. and Mrs. L. C. Axtell,	
for Africa, 133.13; Mrs. S. Eldred,	
1.50,	134 63
Thomasboro', "R."	3 00
Tremont, Cong. ch.	5 00
Waukegan, Ebenezer Cong. ch.	15 00—473 69

MISSOURI.

Sedalia, 1st Cong. ch., to const. Rev.	
B. F. BOLLER, H. M.	50 00

MICHIGAN.

Iaingsburg, 1st Cong. ch.	6 50
Michigan Centre, Cong. ch.	7 00
Napoleon, Cong. ch.	6 00
Owosso, Cong. ch.	28 35
Salem, 1st Cong. ch.	10 02
St. Johns, 1st Cong. ch.	26 55
Summit, Cong. ch.	6 47
Three Oaks, Cong. ch.	25 71—117 46

WISCONSIN.

Depere, 1st Cong. ch.	20 00
Fox Lake, 1st Cong. ch.	11 38
New Richmond, Cong. ch.	25 28
Pewaukee, Cong. ch.	4 00
Pleasant Hill, Cong. ch.	4 00
Rosendale, Cong. ch.	13 60—78 26

IOWA.

Afton, George Miller,	5 00
Almora, Cong. ch.	5 50
Avoca, Cong. ch.	5 00
Chester Centre, Cong. ch.	14 56
Crocker Centre, Cong. ch.	1 08
Des Moines, A friend,	5 00
Dubuque, 1st Cong. ch., 42.02; A	
friend, 5,	47 02
Earlville, Cong. ch.	8 70
Farragut, Cong. ch.	32 55
Fort Dodge, 1st Cong. ch.	17 21
Green Mountain, Cong. ch.	14 90
Grinnell, Rev. S. G. Barnes, for miss'y	
use, by Rev. E. H. Richards, E. C.	
Africa,	10 00
Hastings, Cong. ch.	3 30
Hillsboro', John W. Hammond,	5 00
Jefferson, Rev. D. B. Eells,	10 00
McGregor, Cong. ch.	22 75
Polk City, Cong. ch.	6 45
Prairie Hill, Cong. ch.	4 13
Red Oak, Cong. ch.	23 97
Seneca, Sarah A. Littlefield,	5 00
Sevastopol, Moriah Cong. ch.	1 43
Traer, Cong. ch.	8 54
West Burlington, Cong. ch.	10 50—267 59

Legacies. — Des Moines, Mrs. Harriet	
L. Rollins, by S. A. Merrill, add'l,	250 00

517 59

MINNESOTA.

Minneapolis, Plymouth ch., 88.86;	
Como-ave. ch., 15; Open Door ch.,	
2.80,	106 66
Owatonna, 1st Cong. ch.	4 53
St. Paul, Pacific Cong. ch., m. c.	12 30—123 49

KANSAS.

Atchison, 1st Cong. ch.	4 60
Blue Rapids, Cong. ch.	3 00
Centre Ridge, Cong. ch.	2 25
Highland, Cong. ch.	5 00
Leona, Cong. ch.	5 00
Sabetha, Cong. ch.	15 00
Wabaupee, 1st Ch. of Christ,	14 00
Wellsville, 1st Cong. ch.	4 25—53 10

NEBRASKA.

Cowles, Cong. ch.	2 80
Guide Rock, Cong. ch.	2 65
Harvard, Cong. ch.	4 00
Hastings, Rev. William Walters,	5 00
Herrick, Cong. ch.	75
Lincoln, 1st Cong. ch.	69 95
Sutton, Cong. ch.	7 00
Weeping Water, Cong. ch.	14 58
Wisner, Cong. ch.	5 50—112 23

CALIFORNIA.

Alameda, Cong. ch., 30.90; do., Mrs.	
A. C. Jenkins, 20,	50 90
Oakland, 1st Cong. ch., 125.05; Mar-	
ket-st. Branch, 11.37,	136 42
Petaluma, Cong. ch.	31 45
Sacramento, 1st Cong. ch., 92.10; Mrs.	
Sophie Gay and members of Cong.	
ch., to aid a disabled pastor at Div-	
rik, 30,	122 10
San Francisco, Plymouth ch., 27.50;	
G. W. Skey, 10,	37 50—378 37

COLORADO.

Denver, 1st Cong. ch.	55 51
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WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	75
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DAKOTA TERRITORY.

Grand Forks, Plymouth Cong. ch. 29 68

INDIAN TERRITORY.

Vinita, Cong. ch. 4 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Wellington, A thank-offering, 18 40
China, Foochow, Consul Wingate, 20 50—38 90

MISSION WORK FOR WOMEN.

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78.50), 10,790 00

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MAINE. — Brewer, 1st Cong. Sab. sch., 15;
Portland, Chinese class in 2d Parish Sab.
sch., for a boy in Tung-cho, 11, 26 00
VERMONT. — East Dorset, Union Sab. sch. 3 35
MASSACHUSETTS. — Newton Centre, Mark
H. W., 25c.; W. Earl, D. W., 25c.; Shrews-
bury, "Lights on the Hill," for a student in
school at Tung-cho, 50; South Framing-
ham, South Cong. Sab. sch., for school at
Cesarea, 40; Westfield, 2d Cong. ch., 27.33, 117 83
RHODE ISLAND. — Providence, Chinese Sab.
sch. of Beneficent ch., for the Hong Kong
Mission, 13 00
OHIO. — Cleveland, 1st Cong. Sab. sch., 25;
Saybrook, Cong. Sab. sch., 5, 30 00
MICHIGAN. — Eastmanville, Union Sab. sch. 1 00
WISCONSIN. — Grand Rapids, Cong. Sab. sch. 2 66
MINNESOTA. — Alexandria, Young People's
Chris. Asso. (of wh. for Turkey, 1.41; and
for Africa, 77c.), 2.18; Owatonna, Young
People's Soc'y of Chris. Endeavor, 20, 22 18
NEBRASKA. — David City, Cong. Sab. sch. 1 14
CHINA. — Tung-cho, Juvenile Miss'y Soc'y
and others, for school at Adams, So. Africa,
25 90
243 06

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NEW HAMPSHIRE. — Marlboro', Cong. Sab.
sch. 3 00
VERMONT. — North Bennington, Cong. Sab.
sch., 5; Wells River, Cong. Sab. sch., 14.75,
MASSACHUSETTS. — Winchendon, North Cong.
Sab. sch., 25; Sadie, "for her ship," 1,
CONNECTICUT. — Bristol, Cong. Sab. sch., 19;
Ellsworth, Cong. Sab. sch., 10; Hartford,
Warburton, Chapel Sab. sch., 9.13; New-
ington, Cong. Sab. sch., 12, 50 13
NEW YORK. — Brooklyn, East Cong. Sab.
sch., 25; Buffalo, 1st Cong. ch., toward
support of Rev. R. W. Logan and family
(of wh. from "R. W. B.," to const. MARY
E. ALLAN and Mrs. GEORGE C. FARNS-
WORTH, H. M., 200). 300; Homer, Cong.
Sab. sch., 10; Oswego Falls, "Nativity
Box," 27.80, 302 80
VIRGINIA. — Herndon, Cong. Sab. sch. 4 00
NORTH CAROLINA. — Concord, Girls of White
Hall Sem'y, to purchase Bibles for Micro-
nesia, 7 00
OHIO. — Mount Pleasant, Four friends, 40

INDIANA. — Charlottesville, Eight children,
80c.; Sylvania, Five boys in Cong. Sab.
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MISSOURI. — Pierce City, Cong. Sab. sch. 3 25
NEBRASKA. — Tecumseh, Children's Miss'y
Soc'y of Pres. ch. 3 30
CALIFORNIA. — Orange, Cong. Sab. sch., Mrs.
Burnett's class, 1 40
DOMINION OF CANADA. — Cowansville, Cong.
Sab. sch. 8 70
492 03
Donations received in October, 26,562 85
Do. (thank-offerings) received in October, 10 00
Legacies received in October, 5,084 60
31,657 45

Total from September 1 to October
31, 1886: Donations, \$37,905.59; Leg-
acies, \$6,906.53 = \$44,812.12.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

MASSACHUSETTS. — Hopkinton, Cong. ch. and so., for Hadjin, \$45.81

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MAINE. — Portland, Rev. Wm. P. Fisher, 25 00
NEW HAMPSHIRE. — Jaffrey, Cong. ch. and so. 30 00
MASSACHUSETTS. — Concord, Mrs. Hunt, 5 00
NEW JERSEY. — Orange, Mission Band of St.
Cloud Pres. ch. 5 00

Previously received,

185 00
189 79
4 34 71

FOR YOUNG PEOPLE.

THE FOURTH OF JULY IN MICRONESIA.

BY REV. E. T. DOANE, OF PONAPE.

[Our own glorious Fourth is now honored the world around, in mission homes as well as where the flag of our Union floats over the residences of our foreign ambassadors. The following letter from the veteran missionary, Mr. Doane, of Ponape, dated July 6, 1886, shows how the day was celebrated in that far-off islet of the South Pacific.]

OUR Fourth of July came off a day or two since, a little behind the home land and people ; still it came off. That sentiment as to "the influence of the United States upon the nations of the world," expressed in the erection of the French monument in the harbor of New York, finds an echo among these little islands of Micronesia. The American missionary entering here could not help saying much about "American independence." Our Ponape natives have taken up the day as almost one of their own.

We wanted this year to give the day a value more real than could be secured by gun-firing, marching, playing, and shouting. So we gathered the Sunday-schools of the island and made the day a real Sunday-school day. There were ten schools represented, with about three hundred pupils. They came in from their respective places, gayly dressed and making a good deal of rough music.

In the church the order was very simple : prayer, singing, and reciting portions of Scripture, with some questions and answers. It was a completely packed house. The kings of two tribes were present and made speeches. He of the tribe we live in — what a change in him since the days of his darkness ! When passing the house of our good deacon Joseph, he would fire off his gun in the house, to frighten our brother at prayers. This king is a thoroughly changed man, renewed, as we believe, in heart and soul by the blessed Spirit. To us who were present at the beginning of the new order of things which the day commemorated, our meeting brought tears of joy.

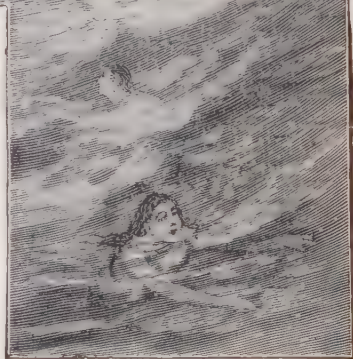
Memory was busy running back over the past, as we saw a man's features now illumined by the Spirit of Christ, though once so dark ; or a woman's face, once equally depraved but now more saintlike in expression. For somehow the gospel, when it takes hold of a woman, seems to beautify and spiritualize her features more than those of a man. We could but remember how difficult it was to start things in those dark days ; how it was next to impossible to induce natives of different tribes and clans to sit beside each other without holding their guns or swords, looking fiercely at each other, ready on the instant the slightest provocation was given to fly at one another. Often they would fight to the death, and the fray would of course rouse to madness the whole assembly.

So deeply did we feel about this bringing together of the natives from all parts of the island and from all clans, that we had for some time made it the subject



of prayer in our meetings. God blessed those prayers, for the day was one of peace and joy.

Again, memory recalled these people clad only in native skirts, with oil poured over the upper part of the body and dripping off in small streams. The women were no better clothed than the men. The children went running about, innocent of a single rag. Then, too, there were but a very few who could read; they owned no books; their cry and craving were for the pipe, the rum-bottle, or the native root-juice, which is almost as degrading to man as rum.



But to-day ! Oh, the glad, happy change ! Men, women, and children well dressed, some of them richly dressed for this people ! and then so many of them



YOUNG WARRIOR, OLD MAN, AND WOMAN OF THE MARQUESAS ISLANDS.

able to read ; to rise in the audience and repeat Scripture right on without a break, for some minutes ! The two kings, once forever at war, sat together and made speeches. Both were professedly Christians. All this was cheering. The

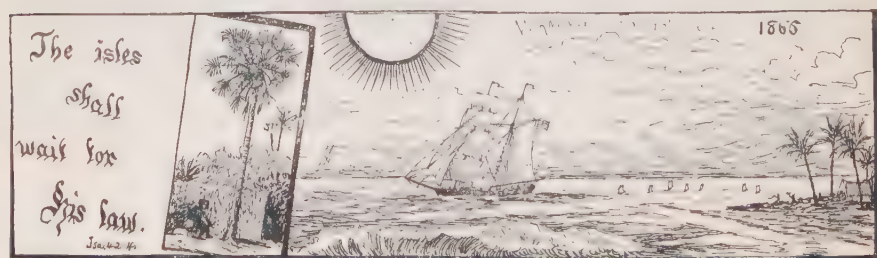
behavior of the audience in the house and on the parade-ground was of the best. Surely God has wrought great things among this people.

A great charm to myself, for it is something I have long prayed for and wanted to see, was Miss Fletcher's school of girls. So becomingly dressed! bearing their banners with golden mottoes, repeating their portions of the Bible, and singing sweet hymns! That school has done good, and I think it is yet to be a great blessing to Ponape. I thank God for its existence.

One of the girls from the school, Martha by name, is a Mortlocker. When a very young girl, hardly beyond her babyhood, a dreadful famine set in at her Mortlock home. Food became terribly scarce. Natives went searching for it in all places. Some went to the house of the teacher: a little was obtained. Soon the teacher had to restrain his giving away, for his supplies were low. But there was one native persistent in her calls; she was a mother and bore a half-starved child on her back. But soon she had to leave her child; too feeble to be carried, it was left in the woods to die. As the mother called one more day to get a few crumbs to lengthen out life with for a little longer time, the teacher's wife asked: "Where is the babe you used to bring?" The mother, with eyes filled with tears, replied: "In the bushes yonder; it is laid away to die." The teacher's wife asked, if she could find it and save it, might it be hers? "Yes," replied the mother, for she had no food for it. The teacher went out to search, found it, brought the child home, fed it from her own scanty store. It revived, lived; and the Martha we baptized last Sabbath is that little almost-starved child left in the woods to die. But she is safe now in the hands of a kind Christian teacher, herself loving Jesus. She may yet become educated and be sent back to her people as a teacher.

True it is that the kingdom of Christ gives both political freedom and freedom from the poverty and savageness of heathenism. The American Board has much cause for joy over the progress of its work on the island.

And if the youth of the home Sabbath-school have had their celebration and have been happy in it and have done aught for blessing these islands with the blessing with which they have been blessed, *our* Fourth of July celebration will assure them they have not given in vain nor prayed in vain, nor sent out lady teachers in vain, nor launched in vain their *Morning Star*. May the young people of the home churches more fully catch the spirit of Christ and press on the work given them to do till all the Micronesian islands receive Jesus as their King, his kingdom filling them with his light and love!



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